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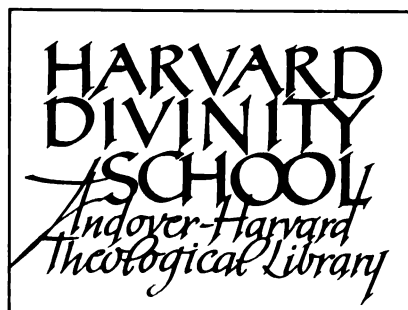
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The Holy Bible



Bible, English 1836-1838, Anti

THE

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BEING

The Old and New Testaments

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MANY HUNDRED WOOD-CUTS,

REPRESENTING

THE HISTORICAL EVENTS,

AFTER CELEBRATED PICTURES;

THE LANDSCAPE SCENES,

FROM ORIGINAL DRAWINGS, OR FROM AUTHENTIC ENGRAVINGS;

AND THE SUBJECTS OF

NATURAL HISTORY, COSTUME, AND ANTIQUITIES,

FROM THE BEST SOURCES.

TO WHICH ARE ADDED,

ORIGINAL NOTES,

CHIEFLY EXPLANATORY OF THE ENGRAVINGS, AND OF SUCH PASSAGES CONNECTED WITH THE
HISTORY, GEOGRAPHY, NATURAL HISTORY, AND ANTIQUITIES OF THE
SACRED SCRIPTURES AS REQUIRE OBSERVATION.

VOLUME II.

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THE FIRST BOOK

OF

S A M U E L,

OTHERWISE CALLED,

THE FIRST BOOK OF THE KINGS.

CHAPTER I.

1 Elkanah a Levite, having two wives, worshippeth yearly at Shiloh. 4 He cherisheth Hannah, though barren, and provoked by Peninnah. 9 Hannah in grief prayeth for a child. 12 Eli first rebuking her, afterwards blesseth her. 19 Hannah having born Samuel, stayeth at home till he be weaned. 24 She presenteth him, according to her vow, to the LORD.



OW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite:

2 And he had two wives; the

name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave ^aa worthy portion; for he loved Hannah: but the LORD had shut up her womb.

6 And her adversary also ^{provoked} her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, ^{when} she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

10 And she *was* ⁱⁿ bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid ^aa man child, then I will give him unto the LORD all the days of his life, and ^{there} shall no razor come upon his head.

12 And it came to pass, as she ^{continued} praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt

¹ Deut. 16. 16.

² Heb. *from year to year.*

³ Or, *a double portion.*

⁴ Heb. *angered her.*

⁵ Or, *from the time that she, &c.*

⁶ Heb. *from her going up.*

⁷ Heb. *bitter of soul.*

⁸ Heb. *seed of men.*

⁹ Num. 6. 5. Judg. 13. 5.

¹⁰ Heb. *multiplied to pray.*



ELKANAH AND HANNAH BEFORE ELI.—KECKHOUT.

thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman ¹¹of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my ¹²complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

20 Wherefore it came to pass, ¹³when the time was come about after Hannah had conceived, that she bare a son, and called his name ¹⁴Samuel, *saying*, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode and gave her son suck until she weaned him.

24 ¶ And when she had weaned him she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the

¹¹ Heb. *hard of spirit*.¹² Or, *meditation*.¹³ Heb. *in revolution of days*.¹⁴ That is, *asked of God*.

house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have ¹⁹lent him to the LORD; as long as he liveth ²⁰he shall be lent to the LORD. And he worshipped the LORD there.

¹⁹ Or, returned him whom I have obtained by petition to the LORD.

²⁰ Or, he whom I have obtained by petition shall be returned.

I SAMUEL.—This and the following book make but one in the Jewish canon of Scripture, which is called after Samuel, as in our own and the Oriental versions. In the Septuagint they are denominated the first and second books of Kings, or of the Kingdoms; and they are called the first and second books of Kings also in the Vulgate. They may very properly be thus called, as they give an account of the rise of the kingdom of Israel with the history of the two first kings. The present book, at least, is with equal propriety called the book of Samuel, from the particular account which it gives of that prophet's history, and of transactions in which he bore a very prominent part. It is also the general opinion that he was the author of the first twenty-four chapters, and that the remainder of this book and the whole of the next, were written by the prophets Gad and Nathan. This opinion, which seems in itself highly probable, appears to be confirmed by 1 Chron. xxix. 29, where it is said, "Now the acts of David, first and last, behold, they are written in the book of Samuel the Seer, and the book of Nathan the Prophet, and the book of Gad the Seer." The two books of Samuel answer to this reference, as they contain the history of David, and the prophets named were all of them his contemporaries. Samuel lived before and after David was born; and Nathan, if not Gad, before and after his death. The history contained in the present book extends over a space of nearly eighty years (from A.M. 2869 to 2948) according to the received chronology; but Dr. Hales makes it ninety-four years (A.C. 1164 to 1070).

Vow 11. "*There shall no razor come upon his head.*"—This was vowing to make him a Nazarite. See the note on Num. vi. 2. Samuel, as a Levite, was bound to the service of the tabernacle by the mere circumstance of birth; the effect of the vow therefore was only to make his service begin at an earlier age than usual, and to subject him to the restrictions of Nazariteship.

24. "*Three bullocks.*"—The Septuagint and Oriental versions have, "a bullock of three years old," which is probably right, as *one* only is mentioned in the next verse.

CHAPTER II.

1 *Hannah's song in thankfulness.* 12 *The sin of Eli's sons.* 18 *Samuel's ministry.* 20 *By Eli's blessing Hannah is more fruitful.* 22 *Eli reproveth his sons.* 27 *A prophecy against Eli's house.*

AND Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.*

3 Talk no more so exceeding proudly; let not ¹arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that stumbled *are* girded with strength.

5 *They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.*

6 ²The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He ³raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; ⁴out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial; they knew not the LORD.

13 And the priest's custom with the people *was, that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck *it* into the pan, or

¹ Heb. *hard*. ² Deut. 32. 39. Tob. 13. 2. Wisd. 16. 13. ³ Psalm 113. 7. ⁴ Chap. 7. 10.

kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat ^{presently}, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, *being* a child, ^{girded} with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the ^{loan} which is lent to the LORD. And they went unto their own home.

21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that ^{assembled} at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for ^I hear of your evil dealings by all this people.

24 *Nay*, my sons; for *it is* no good report that I hear: ye make the LORD's people ^{to} transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and ^{did I give} unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy son above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see ^{an enemy in my} habitation, in all *the wealth* which God shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die ^{in the flower} of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And I will raise me up a faithful priest, *that* shall do according to *that* which is in mine heart and in my mind: and will build him a sure house; and he shall walk before me anointed for ever.

36 And it shall come to pass, *that* ever one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, ^{Put me} I pray thee, into ^{one of the priests' offices} that I may eat a piece of bread.

⁵ Heb. as on the day.

⁶ Exod. 28. 4.

⁷ Or, petition which she asked, &c.

⁸ Heb. assembled by troops.

⁹ Or, I hear evil words of you.

¹⁰ Or, to cry out.

¹¹ Levit. 10. 14.

¹² Or, the affliction of the tabernacle for all the wealth which God would have given Israel.

¹³ Heb. and

¹⁴ Heb. join.

¹⁵ Or somewhat about the priesthood.

Verse 1. "*Mine horn is exalted.*"—This expression often occurs in the Bible; and doubtless the reference, here and in other such passages, is to the horn as a general symbol of power and glory. It is however remarkable that, whether this were formerly the case or not, some of the women in Syria do wear a sort of horn upon their heads. This is particularly the case among the Druses of Lebanon, speaking of whom Dr. Maemichael observes, "One of the most extraordinary parts of the attire of their females is a silver horn, sometimes studded with jewels, worn on the head in various positions, *distinguishing their different conditions.* A married woman has it affixed to the right side of the head, a widow on the left, and a virgin is pointed out by its being placed on the very crown: over this silver projection the long veil is thrown, with which they so completely conceal their faces, as rarely to have more than one eye visible" ('Journey,' p. 251). Colonel Light gives a similar description, and adds that the horn is a tin or silver conical tube, about twelve inches long, and about the size of a common post horn. The wife of the emir was distinguished by a gold horn, enriched with precious stones. Buckingham saw a similar horn in use among the Christian women at Tyre; and the writer of the present note has even observed a precisely analogous ornament worn by the women at Tver and other places in Russia.

14. "*All that the fleshhook brought up the priest took for himself.*"—This evidently refers to the peace offerings, of which the fat only was consumed on the altar; the breast and shoulder belonged to the priest, and the rest was allowed to the offerer, with which to entertain his friends and feast the poor. The sense therefore here is that Eli's sons, not content with the liberal portion which fell to their share, claimed to have a portion of that which remained with the offerer, and with which he was preparing his feast.

15. "*Give flesh to roast for the priest.*"—This was another course still more offensive. Legally the sacrifice could not be disposed of before the fat parts had been offered on the altar: that is, the Lord's portion was to be offered in the first instance. For this there appear to have been two reasons, one was, that they thus secured an opportunity of obtaining more choice pieces than could be secured by the chance insertion of the flesh-hook into the boiler afterwards; and another, that they liked roast meat better than boiled. They are not singular in this preference. In the East, meat as simply boiled is not much used or liked, although boiled often with their pillaus or messes of boiled rice. This prejudice against meat simply boiled is stronger in India than even in Western Asia. Mr. Roberts, in his note on Lev. viii. 31, states that the Hindoos would almost as soon eat the flesh of a living animal as of one that has been boiled. It is always either roasted, or made into curry, or prepared with spices: and the Mohammedans of India who have made the pilgrimage to Mecca, relate it as a very wonderful thing that boiled meat is there sold. In the text just referred to, and in Num. vi. 9, there seems to be a direction that the portion of the priests should be boiled; and if so, this seems to render the offence the greater in demanding meat for roasting. Or it may be that, as the legal portion of the priests was to be boiled, they were anxious to have some additional parts which might be roasted. Was there any ulterior design, in direction to boil the meat of sacrifices not consumed on the altar? The meat left to the priests as offering, is always roasted in heathen sacrifices.



EGYPTIAN KHAMIS.

18. "*Linen khamis.*"—Perhaps the only existing representative of an ancient article of dress which may in any degree be supposed to resemble the linen robes of this class, is that which our wood-cut exhibits. It is one of two old Egyptian linen tunics, which were obtained by General Reynier, when in Egypt with the French expedition, from the Arabs

at Sakkarah, who said they had found them in a hole filled with sand, which they had cleared out. The following account is taken from 'Egyptian Antiquities, vol. ii. p. 119.—"One of these tunics is of a square form, being three feet one inch long, and of equal breadth: the sleeves are about one foot four inches long. There is an opening at the top for the head, and it was also open at the bottom, being, in this respect, pretty much in the form of a common shirt. In the lower part of the shirt, both before and behind, there are two square pieces of embroidery let into the cloth; a similar square piece appears on each shoulder. On each of the arms there are also two pieces of embroidery; and one on each side, between the hole for the neck, and the square patch on the shoulder, hanging down before and behind, like a pair of braces: these embroidered parts are sewed to the cloth. The embroidery contains nothing at all of a pictorial kind, but is formed of squares and circles, and other forms of pure invention. . . . The cloth is yellow, and the embroidery brown. It is not determined if the material of the shirt was linen, cotton, or hemp; but the first is most likely. Some chemists conjectured that the embroidery was made of the hair of an animal. The body of the tunic is formed of two breadths or pieces, and the seams on each side are covered with a neat piece of edging: the bottom of the sleeves is edged in the same way. The opening for the neck could be contracted by some small ties that are still attached to it. Of course, the author describes it as "a shirt," merely because it more resembles that than any other article of our own dress. We do not know that in actual use it answered to our garment of that name. Considering the climate and habits of the people, it was perhaps more probably, an outer, or perhaps only, article of dress for the superior part of the body, during summer. Its ornamented appearance favours this conclusion. It was obviously intended to be compressed around the waist by a girdle.

32. "*There shall not be an old man in thine house for ever.*"—We should understand this perhaps as implying simply the calamity of untimely deaths in the family. But it implied something more among the Hebrews, with whom age was so much respected, as it is still in most eastern nations, that the continual absence of age in a family would alone lower its claims to that dignity and respect which attend the presence of aged men. Under this combination of ideas it is, in the East, considered a most venomous curse for one to wish that the family of another may never furnish old men; and nothing can imply, according to the feeling of the speaker, more commiseration on the one hand, and more disrespect on the other, than to say that a particular family has contained no old men for many generations.



YOUNG SAMUEL.—REYNOLDS.



SAMUEL AND ELI.—LUDOVICO CARRACCI.

CHAPTER III.

1 How the word of the Lord was first revealed to Samuel. 11 God telleth Samuel the destruction of Eli's house. 15 Samuel, though loth, telleth Eli the vision. 19 Samuel groweth in credit.

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was no open vision*

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down to sleep;

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 'Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli,

¹ Or, Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.

and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of *'every one that heareth it shall tingle.*

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: *'when I begin, I will also make an end.*

13 *"For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves *'vile, and he *'restrained them not.***

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house

shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that the LORD hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and *'more also, if thou hide *any* *'thing from me of all the things that he said unto thee.**

18 And Samuel told him *"every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.*

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beersheba knew that Samuel *was* *"established to be a prophet of the LORD.*

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

² 2 Kings 21. 12.

³ Heb. *beginning and ending.*

⁴ Or, and I will tell him, &c.

⁵ Chap. 2. 39; 20, 31, &c.

⁶ Or, *accursed.*

⁷ Heb. *frowned not upon them.*

⁸ Heb. *so add.*

⁹ Or, *word.*

¹⁰ Heb. *all the things, or words.*

¹¹ Or, *faithful.*

Verse 1. "*The child Samuel ministered unto the Lord.*"—Josephus says that Samuel was, at this time, about twelve years of age. His ministry doubtless consisted of such Levitical duties as his years made him capable of performing. It is perhaps scarcely necessary to explain that the transactions of this chapter did not take place in the tabernacle. It is evident that at a proper distance around this fabric were established such tents, cells, or other dwellings, as were requisite for the accommodation of the priests and Levites engaged in the sacred ministrations, and in which were also deposited the utensils employed in the services of the tabernacle. It seems as if Samuel lodged in some part of Eli's abode, or of one next or near to it; as it is evident that he was within call, or he would not else have supposed that Eli had called him. Indeed, as the lad was thus within call, and appears to have been accustomed to the call, we may infer that part of his duty consisted in some degree of personal attendance upon the high-priest. It is very probable that the remarkable circumstances of his birth led Eli to feel such a peculiar interest about the young Samuel, as might induce him to take him under his immediate care and protection.

CHAPTER IV.

1 *The Israelites are overcome by the Philistines at Eben-ezer. 3 They fetch the ark unto the terror of the Philistines. 10 They are smitten again, the ark taken, Hophni and Phinehas are slain. 12 Eli at the news, falling backward, breaketh his neck. 19 Phinehas' wife, discouraged in her travail with I-chabod, dieth.*

AND the word of Samuel *"came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.*

2 And the Philistines put themselves in array against Israel: and when *'they joined battle, Israel was smitten before the Philis-*

*tines: and they slew of *'the army in the field about four thousand men.**

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us *'fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.*

4 So the people sent to Shiloh, that the might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth *between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.*

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, 'as they have been to you: 'quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and ¹⁰his eyes ¹¹were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What ¹²is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

19 ¶ And his daughter in law, Phinehas' wife, was with child, ¹³near ¹⁴to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains ¹⁵came upon her.

20 And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, ¹⁶neither did she regard *it*.

21 And she named the child ¹⁷I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

¹ Heb. yesterday, or the third day. ⁷ Judg. 12. 1. ⁸ Heb. be men. ⁹ Heb. died. ¹⁰ Chap. 2. 2. ¹¹ Heb. stood. ¹² Heb. is the thing.

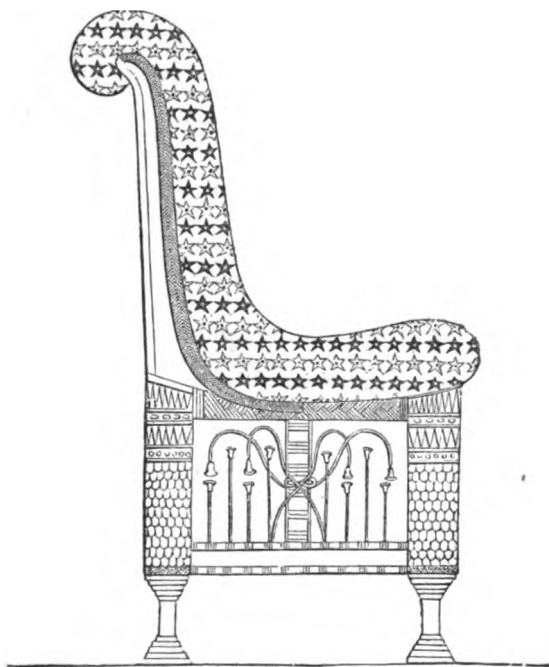
¹³ Or, to cry out. ¹⁴ Heb. were turned. ¹⁵ Heb. set out her heart. ¹⁶ That is, where is the glory? or, there is no glory.

Verse 1. "*Ebenezer . . . Aphek.*"—The name *Ebenezer* is here mentioned proleptically, as it was not given to the spot till the occasion mentioned in chap. vii. 12 (see the note there). The *Aphek* is probably the same as the *Aphekah*, enumerated among the towns in the mountains of Judah in Josh. xv. 53. As the two places were obviously at no great distance from each other, and as *Ebenezer* was on the northern border of Judah, we are obliged to place *Aphek* also towards the northern frontier, and, (if it be the same as *Aphekah*) among the central mountains of the country—perhaps on their western declivities—because to place *Aphek*, as it usually is placed, away eastward between the central mountains and the Dead Sea, is incompatible with that proximity to *Ebenezer* which the present chapter assigns.

3. "*Let us fetch the ark.*"—This very unhappy idea seems to have been borrowed by the Israelites from their neighbors, as we know that some of the ancient idolaters carried their idols or most sacred symbols with them in their wars, under the apparent idea, that the efficient power of their gods was more concentrated, or more intense, in association with their images or symbols. In fact, the Israelites seem to have had the same notion of the matter as that which the Philistines themselves manifested when they heard the news.

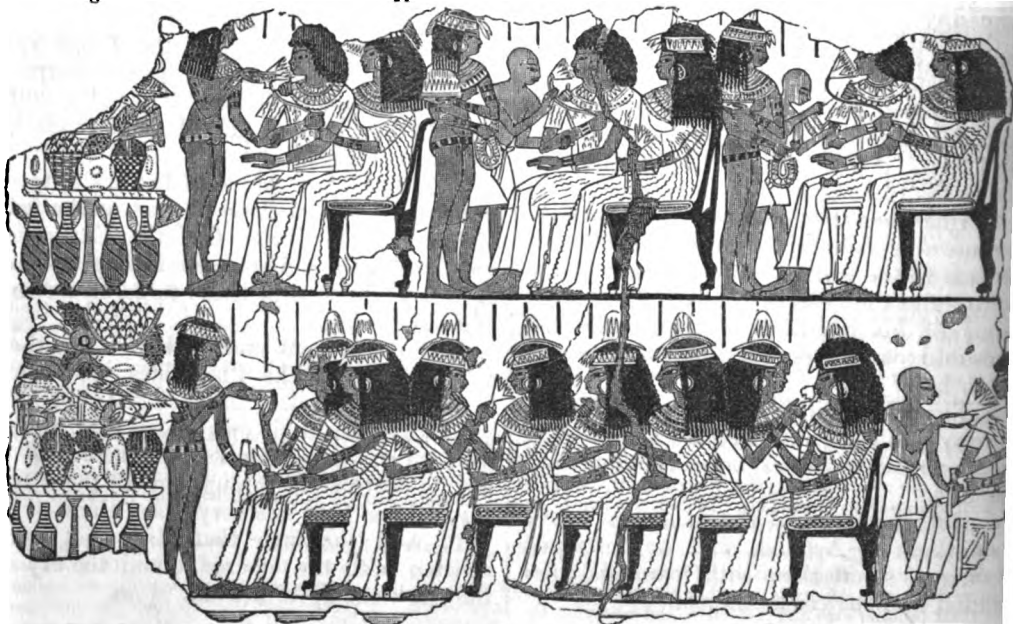
8. "*Woe unto us!*"—The ancient systems of idolatry had "gods many and lords many." The nations did not deny that the gods which others worshipped were gods, or that the worship rendered to them was right. They did not limit the number of the gods; but they thought that among them all there were some who took particular nations under their peculiar care and protection, and who were therefore entitled to pre-eminent worship from the protected nation. This is the origin of national gods. Perhaps no ancient nation denied that the Jehovah of the Jews was a god; but He alone claimed to be the only God, and this claim they denied. So now, the Philistines fully allow Jeho-

vah to be a god, and a powerful god—but not considering him to be the only god, they were not deterred from fight against him (as they understood), trusting that their own national god or gods might yet deliver them from national God of the Hebrews. To correct the notions of the Israelites, which tended to limit and localize his power, the Lord allowed the ark to be taken; but when it had been captured, he neglected not to vindicate his own honour upon the exulting Philistines and their supposed triumphant god.



EGYPTIAN CHAIR.—FROM ROSELLINI.

18. "He fell from off the seat...and his neck brake."—Eli therefore sat on an elevated seat. Seats from which even man old and heavy could fall and injure himself, are not now employed in the East, and do not appear to have been in use among the Hebrews. Eli's seat would appear to have been a sort of throne-seat, peculiar to him as a mark of



EGYPTIAN ENTERTAINMENT, SHOWING THE FORM OF THE CHAIRS.—FROM A PAINTING IN THE BRITISH MUSEUM.

dignity. Indeed the word (נָדָב or יָדָב) is never used but to denote the seat of some dignified person, as of a king, high-priest, judge, or prophet, as may be seen by comparing the following passages in which it occurs—2 Sam. vii. 13; 1 Kings x. 19; 2 Kings iv. 10; 1 Chron. xxii. 10; Job xxvi. 9; Ps. cxiii. 5; Neh. iii. 7. It includes therefore the throne, and all raised seats of authority. From the absence of any mention of other than such seats, as well as from many direct intimations, it appears sufficiently probable that the Israelites sat, as the Orientals now do, on mats, rugs, &c. laid upon the ground, or, indeed, seated themselves on the bare ground. The sitting postures in the East are two, one when a person sits cross-legged, which is the posture of ease and indulgence; the other is something between sitting and kneeling, that is, the person first kneels, and then lets his body fall back so that his heels become his seat. This last is the posture of respect and ceremony; and people thus sit in the presence of superiors. It is also one of the postures of Mohammedan devotion: and is probably that which is intended when it is said:—"Then went King David in and sat before the Lord" (2 Sam. vii. 18). The Persians, even in ordinary life, sit much more in this posture than any other Oriental people; but it is every where the most respectful. The former is called "sitting at ease," and however irksome or impracticable it may be to an European, it is a posture of such complete repose to Orientals, that sitting on a chair is as much a misery to them, as sitting cross-legged or on the heels would be to Europeans. Chairs, however, were anciently in use among the Egyptians and Persians, as we see by existing sculptures and paintings. There is a painting in the British Museum representing a party of ladies seated on chairs; and other representations exist, exhibiting chairs of such various elegance of form and apparent skill of manual execution, as would not discredit a London drawing-room. There are also several statues in the British Museum represented sitting as we sit. Nevertheless, this was not the exclusive sitting posture; for one of the same paintings which, in one of its compartments represents a party of females seated on chairs, in the other represents another party squatted on the ground, in the modern Oriental fashion. The sculptures at Persepolis, in Persia, generally represent standing or walking figures, but there is also the repeated figure of a venerable personage (a king) seated on a straight-backed carved chair, which has a cushioned seat, and is so high as to require a footstool on which the sitting figure rests both his feet. The back of the chair rises above the head of a man who stands behind it. It thus seems that among the ancient Persians, also, a high seat was a distinction of dignity, and the parallel extends even to the footstool, which is also associated with dignified sitting in the Old Testament.

CHAPTER V.

1 *The Philistines having brought the ark into Ashdod, set it in the house of Dagon. 3 Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods. 8 So God dealt with them of Gath, when it was brought thither. 10 and so with them of Ekron, when it was brought thither.*

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only *'the stump of Dagon was left to him.*

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither.

9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

¹ Or, the fishy part.

² Psalm 78, 66.

Verse 1. "*Ashdod*."—This town, called also *Azotus*, and now *Shdood* or *Ezdoud*, was the capital of one of the five Philistine states; as one of these, it was situated between Ekron on the north and Askelon on the south. It was nearer to the sea than the former, but not so near as the latter, which seems to have been the only one of the five that stood close out to the shore. Ashdod appears to have been famous above all the towns of this country for its strength. It was, however, taken by Uziah, king of Judah, who dismantled it and built towns in the territory (2 Chron. xxvi. 6). It must have been afterwards fortified again however, as we find it sustaining repeated sieges from the Assyrians and Egyptians, who seem to have coveted it greatly as a frontier town. Herodotus mentions that the Egyptian king Psammetichus, besieged it for twenty-nine years (in the time of Manasseh king of Judah), being the longest siege any city was known to have sustained. The town was ultimately demolished by Jonathan the Jewish prince, whose brother, the famous Judas Maccabæus, had been slain on "Mount Azotus." It was rebuilt under the Romans, and became the seat of a bishopric in the early ages of Christianity; and continued to be a neat town in the time of Jerome. It is at present an inconsiderable place, surrounded by a wall in which there are two gates; the most conspicuous object being a mosque in the centre of the town, above which rises a very beautiful minaret. There does not appear to be any ruin, properly speaking; but the town contains abundant fragments of marble columns, capitals, cornices, &c. It stands on the summit of a grassy hill, around which the ground is beautifully undulated, and covered with luxuriant pasture. (See the 'Travels' of Captains Irby and Mangles, and of Dr. Richardson.)

2. "*Dagon*."—This was the tutelary deity of the Philistines, and, as such, is frequently mentioned in the Scriptures. There has been considerable discussion about the form, sex, and identity of this idol. The common opinion is that it was represented half human and half fish—that is, with a human bust and fish-like termination; and the more the subject has been investigated, the more reasonable this conclusion appears. The figures of such beings are represented on medals of Philistine towns; ancient writers speak of such deities as worshipped in the same towns; the essential part of the word Dagon, Dag (דג), means a fish in Hebrew; and the text itself of verses 4, 5, favours the same conclusion, for it is said, that when the image fell before the ark of God, its head and hands were broken off, and only the דג, *Dagon*, or fish remained. We think this evidence outweighs all that has been adduced to show that *Dagon* meant "wheat" in the Phœnician language, and that Dagon was the Phœnician god of agriculture. The Philistines, moreover, were not the same people as the Phœnicians. It might be possible indeed to coalesce both ideas, by supposing that this Dagon was a deified mortal, who had come in a ship to the coast, and had taught the people agriculture and other useful arts; and that, as with the Oannes of the Chaldeans, his maritime arrival was figured by a combination in his images of the human and fishy nature. In Sir William Ouseley's Miscellaneous Plate (xxi.) there is, as copied from a Babylonian cylinder, a representation of what seems to be this Oannes, as a bearded personage, fish from the waist downward. In fact, there were many of these personages who came from the sea to instruct men in arts, and who were deified as men-fish. One of these was called Odakon (Ὀδάκων), whom Selden regards as this fish-god, Dagon.

The Dagon of the Scriptures seems to have been represented of the male sex; whereas the statements of the ancient writers, as well as the medals, represent the idol worshipped by the Philistines as a female in the human part. From this difference we must infer, either that the same being was represented sometimes as a male, and sometimes as a female, or else we may allow that the female was a distinct deity, and must then speak of her merely as affording a kindred illustration, showing the fishy idolatries of the Philistines, and the probability that Dagon, even if not the same being, was represented in a similar form. In point of fact, the difference of sex does not essentially affect the question of identity: for there was little consistency in the sexes which the ancient idolaters assigned to their gods, many of which they made of either sex, or of neither, according to their minds. In common history, the Philistine idol is spoken of under the names of Decerto, Athara, and Atargatis, but usually the first, which is evidently a Syriac name by its termination. Diodorus relates that near the city of Askelon in Syria, there was a deep lake abounding with fish, not far from which stood a temple dedicated to a famous goddess, called by the Syrians Decerto. She had the head and face of a woman, but the rest of the body was that of a fish. He then proceeds to relate her fable, which amounts to this, that Decerto having given birth to a daughter (who was the famous Semiramis), killed its father, exposed the child, and threw herself into the lake, where she was changed into a fish. The historian adds that on this account the Syrians ate no fish, but rather adored them as gods; and for this reason also Decerto was represented under the form we have described. Ovid alludes obviously to the same fable as believed by the Philistines:—

"And knew not whether she should first relate

The poor Dircetis and her wondrous fate.

The Palestines believe it to a man,

And show the lake in which her scales began."—*Metam.* lib. iv. (EUSDEM.)

It is remarkable, in connection with what we have already said, that the same poet assigns a Babylonian origin to this fable.

Lucian (*De Dea Syria*) also states that he had seen this idol represented in Phœnicia (Philistia) as a woman with the lower half fish; but adds, that at Hierapolis (in Syria), where she was worshipped, her statue was in a female form throughout. He adds, however, that some thought this temple dedicated to Juno; and that it was built by Deucalion, after his escape from the flood, as a memorial of the waters of the Deluge having escaped through a fissure in the earth, over which the temple was built, and into which the worshippers on certain days poured water. This is remarkable for the corroboration it affords to the view entertained by those who think that the mythology of Decerto was founded, partly at least, on traditional accounts of the deluge.

The consecration of fish and the abstinence from eating them, is attested by many writers besides those we have quoted, and seems referred to in the prohibition of fish-idolatri by Moses. It was not only a Syrian but an Egyptian practice, as we have mentioned in the note to Deut. iv. Lakes or ponds of tame consecrated fish, like that which Diodorus mentions at Ascalon, were common in other parts of Syria: and it was firmly believed that whoever ate the fish, would be punished, by the goddess to whom they were consecrated, with fatal diseases in the liver and bowels. The custom is, in some degree, still kept up in Western Asia, where lakes full of tame fish are consecrated to the Mohammedan saints and venerable persons. Thus there is connected with the mosque of Abraham, at Orfah (supposed "Ur of the Chaldees"), a lake stocked with fish consecrated to him, and which no Moslem would on any account molest, much less eat. So also at Shiraz, in the garden containing the tomb of Saadi, there is a fountain abounding with fish, some said to be decorated with gold rings, to molest which is considered an act of sacrilege which the poet himself would not fail to avenge, and which the local authorities do not neglect to punish severely.

We have incidentally stated some of the opinions entertained as to the origin of fish-idolatri, exhibited in the consecration of real fishes, and the exhibition of deities in a semi-fish form. There are other opinions having reference to the consecration of fishes in the Grecian mythology, into which it is unnecessary for us to enter. (See the note to

Deut. iv.; Banier's 'Mythology and Fables Explained,' B. vii.; Jahn's 'Archæologia Biblica;' Calmet's 'Dictionary,' art. *Dagon* (folio edit. 1732); Ouseley's 'Travels,' vol. i., Appendix, No. 13.)

5. "*Nor any that come into Dagon's house, tread on the threshold.*"—Prostration at the threshold, in the East, implies the highest homage and reverence for the presence that dwells within; hence Dagon was brought into an intelligible posture of humiliation before the ark of God. In the East, particularly in Persia, the attention paid to the threshold of holy places and the palaces of royalty, is very observable, and tends to illustrate strikingly the text before us, as well as that in Ezek. xliii. 8; in which God complains that his holy name had been defiled by "their setting of their threshold by my thresholds;" by which we understand, that idols being placed within his temple, or their threshold approximated to or identified with his threshold, the acts of homage there performed by worshippers, were shared or appropriated by them, instead of being given to Him only. In Persia, the mosques consecrated to eminent saints therein entombed, are never entered without previous prostration at the threshold. Thus in front of the highly venerated mausoleum of Fatima at Koom, are inscribed the words: "Happy and glorious is the believer who shall reverently prostrate himself with his head on the threshold of this gate, in doing which he will imitate the sun and the moon." So also, at the mausoleum of Sheikh Seffi at Ardebil, Morier (vol. ii. p. 254.) observes, "Here we remarked the veneration of the Persians for the threshold of a holy place; a feeling which they preserve in some degree even for the threshold of their houses. Before they ventured to cross it they knelt down and kissed it, while they were very careful not to touch it with their feet. In writing to a prince, or a great personage, it is common for them to say, 'Let me make the dust of your threshold into *surmeh* (collyrium) for my eyes!'"

6. "*Smote them with emerods.*"—This disease (אִפְחִים, *aphaim*) is the same that is mentioned in Deut. xxviii. 27. Some believe this to mean the dysentery; and Jahn, after Lichtenstein, is of opinion that the disorder arose from the bites of the venomous *scolopagus*, which occasion swellings attended with fatal consequences. He supposes that these large vermin (of the spider class) were, by the special providence of God, multiplied in extraordinary numbers, and, being very venomous, were the means of destroying many individuals. But, after all, we incline to prefer the common opinion, that the disease was the hemorrhoids, or bleeding piles, in a most aggravated form. It was by diseases affecting such parts of the body as the text indicates, that the gods were thought, in ancient times, particularly to punish offences against them, and therefore such a disorder would the more readily lead the Philistines to conclude that their calamity was from Him whose indignation had already been testified by the destruction of their idol.

CHAPTER VI.

1 *After seven months the Philistines take counsel how to send back the ark.* 10 *They bring it on a new cart with an offering unto Beth-shemesh.* 19 *The people are smitten for looking into the ark.* 21 *They send to them of Kirjath-jearim to fetch it.*

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they, What shall be the repress offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that near the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your

hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And they of Beth-shemesh were reaping their wheat harvest in the valley: and

¹ H. b. them.

² Or, reproachfully.

³ Exod. 12, 31.

⁴ Heb. them.

⁵ Or, it.

they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to the*

number of all the cities of the Philistines *be* *longing* to the five lords, *both* of fenced cities and of country villages, even unto the 'great stone of Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men, and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

* Or, great stone.

Verse 4. "*Five golden emerods, and five golden mice.*"—It was a prevalent custom among the ancient idolatrous nations to offer to the god from whom they expected, or to whom they attributed, the cure of their diseases, a representation in metal or otherwise, of the parts affected, of the disease itself, or of the means of cure. The temples of Æsculapius and of other gods supposed to have the care of man's health, were crowded with such representations. Some learned men conceive that the idea of this practice was derived from a tradition of the brazen serpent set up by Moses, which was instrumental in curing those who, being bitten by living serpents, looked upon it. This serpent, it will be remembered, was afterwards preserved in the sanctuary. And, as in the present case, not only were the gods propitiated by such offerings, or thanked for their supposed assistance with respect to diseases; but such representations were offered with reference to every kind of deliverance or prosperity, acknowledged or desired. Thus emancipated slaves offered their chains; and those delivered from shipwreck, offered to Neptune tablets bearing a representation of the event. On this principle, the Philistines sent not only the images of their emerods, with reference to their diseases, but also images of the "mice" which marred their land. These usages, which are not unknown in Roman Catholic countries, subsist now to the fullest extent in India. Tavernier mentions that whenever a pilgrim comes to a pagoda to be cured of a distemper, he fails not to bring with him as an offering to the god, a representation of the part affected, gold, silver, or copper, according to his means ('Travels,' ii. 92). But a more interesting account has been given by Mr. Roberts, who also furnishes wood-cut representations of some of these votive offerings. From his account it seems that the temple of Kattaragam (sacred to Scandan) is particularly famous for the cures which have been performed there, and which is therefore crowded with votive offerings of all descriptions, and which is resorted to by persons suffering from all kinds of diseases, some of whom have walked or been carried thither from an immense distance. The offered images are usually of silver, and judging from the fac-similes given, are of very horrid execution. These are full figures, as of a boy with a large belly, &c.; but representations of separate members are also given, as eyes, ears, mouths, noses, &c. And not only are images of living objects represented, but those of articles in common use:—as, the head of a spear or arrow, either to ensure success in the chase, or to commemorate some distinguished act which the original had executed: a model of a hut, given perhaps by a poor man, who sought blessing and protection upon one he was about to build: a still and a pair of bellows, presented probably by a person who was about to commence the distillation of arrack, and wished to ensure success upon his undertaking. Such facts as these enable us clearly to perceive what the Philistines had in view by their trespass-offering of emerods and mice.

5. "*Mice*," עכבר, *akbar*, μῦς of the Septuagint.—There seems good reason to suppose that the mouse of Scripture was the *Dipus sagitta* or Jerboa, an animal about the size of a large rat, and characterized by the disproportioned shortness of the fore feet. Its colour is a pale tawny-yellow, lighter on the under parts; the long tail is terminated by a tuft of black hair. The brevity of their fore-feet is compensated by the size and strength of the tail, by which, as in the case of the kangaroo, they are enabled to balance themselves in an upright position. The form of the head as the expansion of the ears impress them with some resemblance to the rabbit. They are very abundant in Egypt, Syria, and the north of Africa, and burrow in the sand or among ruins. Their flesh, though eaten by the natives of the East, is unsavoury, and hence the interdiction, which forbade them as food, did not lay the necessity of self-denial upon the Israelites. As this animal feeds exclusively on vegetable produce, a multiplication of its number could not fail to be highly injurious to cultivation.

12. "*Beth-shemesh*,"—The house of the sun, so called probably because the place had formerly been a seat of the idolatrous worship of that luminary. There were several places of this name: one in the tribe of Issachar (Josh. xi. 22); another in that of Naphtali (verse 38); another on the borders of the tribe of Judah, by whom it was given to the Levites (Josh. xv. 10; xxi. 16); and a fourth in Egypt (Jer. xliii. 13). The present is undoubtedly that which lay on the borders of Judah, not only from its proximity, but as we see from verse 16, that it was a city of the Levites, which was perhaps the reason why it was selected by the Philistines as the point to which the ark ought to proceed. Probab

was the nearest Levitical city to Ekron. The position of Beth-shemesh is very differently given; but we know that it must have been towards the northern frontier of Judah, westward; and we are probably to prefer a position which dispenses with any intervening river between Ekron and Beth-shemesh, as exhibited in some maps. It is quite unlikely that there was any such impediment to the progress of the ark. The town subsisted in the time of Jerome, and, according to him, was about ten miles from Eleutheropolis, on the road between that place and Nicopolis (Emmaus); this position agrees very well with all that the texts in which Beth-shemesh is mentioned require, and brings it to a site about twenty miles west from Jerusalem.

17. "*Ekron*."—This place was the capital of the most northern of the Philistine states, and seems to have been the prime seat of the worship of Baal-zebub (2 Kings i. 2). It was called Accaron by the Greeks. Its site was disputed even in the time of Jerome. He notices the opinion (which is that of the Talmudists) that Ekron was the same with Krato's tower, afterwards called Cesarea, which is altogether improbable. The Accaron which Jerome mentions as existing in his time, as a large village between Azotus and Jamnia to the east—that is, more inland—is most probably the Ekron of Scripture. The only historical fact of any interest in connection with Ekron, besides those mentioned in the canonical books, is, that the town and territory were given by Alexander Balus to Jonathan Maccabeus, as an acknowledgment of a great victory gained in this neighbourhood by that prince over Apollonius. The history of this affair, in connection with the gift, confirms the position which Jerome assigns to Accaron; but as this is generally admitted, we need not recapitulate the evidence. The place had, in the time of Breidenbachius (whose travels in Palestine were first published in 1486), declined from a village to a solitary cottage or hut, which still bore the ancient name. We are not aware that any trace of the name or the site can now be discovered.

18. "*Great stone of Abel*."—There is little doubt that, instead of reading *Abel* as a proper name, we should read *Aben*, "a stone," as in the Septuagint, the Chaldees, and some Hebrew manuscripts. This makes the reading simply, *the great stone*, which our version, having adopted *Abel* as a proper name, inserts in italics, in order to complete the sense. The authorized change of the final letter (*y* for *b*) preserves the sense without any addition.

19. "*Fifty thousand and threescore and ten*."—Josephus and some of the ancient Jews understood that only 70 were destroyed, not 50,070. The Syriac and Arabic versions have 5000. There is certainly something wrong; for this is the only text in which numbers are expressed where the lesser number is mentioned before the greater. It reads thus: "Of the people seventy men, fifty thousand men," not "fifty thousand and seventy men," as in the customary form. We may therefore infer, either that the "fifty thousand" is an interpolation, or conjecture with Bochart that the particle *ו*, *and*, "out of," has been dropped, and that we should insert it, and read: "Seventy men out of fifty thousand men." Beth-shemesh, indeed, seems to have been a small place; but it is not improbable, if we prefer this alternative, that the people flocked thither in great numbers from the neighbouring places, as soon as they heard that the ark had arrived; and thus there may have been 50,000 persons present.

21. "*Kirjath-jearim*."—See the note on Josh. ix. 17; to which we only add, that this place is called Kirjath-Baal in Josh. xv. 60, whence it was probably dedicated to the worship of that god under the Canaanites, and perhaps its name was changed by the Hebrews to Kirjath-jearim, "the city of the woods." Verse 13, which shows that Beth-shemesh was in a valley, and chap. vii. 1, which describes Kirjath-jearim as being on a hill, explains the expression, "Come ye down and fetch it up."

CHAPTER VII.

1 *They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it.* 2 *After twenty years* 3 *the Israelites, by Samuel's means, solemnly repent at Mizpeh.* 4 *While Samuel prayeth and sacrificeth, the Lord discomfitteth the Philistines by thunder at Ebenezer.* 13 *The Philistines are subdued.* 15 *Samuel peaceably and religiously judgeth Israel.*

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* 'put away the strange gods and 'Ashtaroth from among you, and prepare your hearts unto the LORD, and 'serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away 'Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, 'Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the

¹ Josh. 24. 14, 23.

² Judges 2. 13.

³ Deut. 6. 13. Matth. 4. 10. Luke 4. 8.

⁴ Judges 2. 11.

⁵ Heb. Be not silent from us from crying.

LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it ⁶Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of

Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year ⁷in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he built an altar unto the LORD.

⁶ Or, answered.

⁷ That is, the stone of help.

⁸ Heb. and he circumed.

6. "*Drew water, and poured it out before the Lord.*"—It is confessedly difficult to ascertain the precise meaning of this act, since there is no mention of it among the ceremonies directed by the law. In ancient times, indeed, almost every solemn act was accompanied by libations, or the outpouring of some fluid, generally wine; and we know that water was employed in the earlier times for this purpose; but in the law nothing but wine and blood are directed to be poured out before the Lord. We think that there may be some reference to the compact into which the people now entered, and in which Samuel acted on their behalf; and the idea may be, that their words had gone forth not to be recalled, and may be illustrated under this view by reference to the beautiful text, 2 Sam. xiv. 14: "We are as water spilt on the ground which cannot be gathered up again." Oaths were certainly, under some such idea, confirmed anciently by libations. Thus Ulysses says of Phidon:

"To me the monarch swore, in his own hall
Pouring libation;"

and Mr. Roberts, to whom we owe the idea of this illustration, says, that pouring water on the ground is a very ancient way of confirming an oath in India.

12. "*Eben-ezer.*"—This, it will be recollected, is the name of a stone, not of a town. Of its site we, of course, know nothing precisely; but it is useful to notice what assistance we derive from fixing carefully the sites of a few important places. It is with this view we have endeavoured, in a former note, to obtain a distinct idea concerning the site of Beth-shemesh. Wells perceived this, but overlooked the statement of Jerome as to its distance on the road from Eleutheropolis to Emmaus, as there given. Yet, as he observes: "This stone (Eben-ezer) lay near Beth-shemesh, as Eusebius and Jerome inform us; and it being plain from Scripture that Beth-shemesh lay on the north border of Judah, it will follow that this Eben-ezer did so likewise; and therefore that Mizpeh also was situated thereabouts, as not being far from Eben-ezer: and the like inference is to be made as to the situation of Beth-car and Shen; namely, that Mizpeh was situated not far from Eben-ezer on one (probably on the east or north-east) side; so Shen was situated not far from it on the opposite side or to the west and south-west; and that Beth-car was so likewise."

16. "*He went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh.*"—Some think that the practice of having judges going in circuit every year, or oftener, to administer justice, as among ourselves, was derived from this practice of Samuel. There is, however, not much resemblance; since Samuel did not itinerate through the country, but only within a very limited district. All the towns named were within a short distance from each other, and all within the limits of one tribe, that of Benjamin.

CHAPTER VIII.

¹ By occasion of the ill government of Samuel's sons, the Israelites ask a king. 6 Samuel praying in grief, is comforted by God: 10 He telleth the manner of a king. 19 God willeth Samuel to yield unto the importunity of the people.

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were judges in Beer-sheba.*

3 And his sons walked not in his ways,

but turned aside after lucre, and took bribes and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now ²make us a king to judge us like all the nations.

6 ¶ But the thing ³displeased Samuel when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

¹ Deut. 16. 19.

² Hosea 13. 10. Acts 17. 21.

³ Heb. was evil in the eyes of Samuel.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, where-with they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore 'hearken unto their voice: 'howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and will *set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your olive-yards, *even* the best of *them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

⁴ Or, *they*.

⁵ Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.*

⁶ Heb. *sons*.

Vers 5. "*Make us a king to judge us like all the nations.*"—This demand, and the general subject involved, has been already somewhat fully illustrated in the notes to Deut. xvii., to which the reader is referred.

11. "*This will be the manner of the king that shall reign over you.*"—The description which Samuel gives is doubtless a picture of such kingly governments as were then established in the neighbouring nations, and such as that of the Hebrews ultimately became. It is therefore very instructive, and presents some striking analogies to the present condition of kingly power in the East. Some of these will hereafter come under our notice historically with more advantage than in this place, which will therefore limit our remarks on the present chapter.

"*He shall take your sons, and appoint them for himself.*"—This, and other passages of a similar import, which follow, we understand to refer to such a right as that which is still claimed by some Oriental monarchs, of appropriating the services of any of their subjects according to their pleasure: that is to say, the king is considered so far entitled to the services of his people, that they cannot refuse to serve him, when called upon to do so. The remuneration depends on circumstances; but more will not often be obtained than the wages of a slave—food and clothing. In Persia, for instance, the king exercises the right of calling, to work for him, any artisan distinguished for his skill; in consequence of which, reputation for skill in any branch of art is deprecated as the worst of evils. The ultimate operation of this feeling is to prevent all improvement in the useful arts; for even a man who has completed an improvement, is afraid to give effect, in the knowledge that, by so doing, his prospects in life will not be bettered, but wholly ruined. The following anecdote, related by Mr. Fraser, will put this in a striking point of view.

"A native of Fars, some time ago, made a considerable improvement in the manufacture of porcelain. His fame quickly spread until it reached the court, when the king immediately dispatched an order, commanding him to repair to Teheran to make china for the Shah. Now the poor fellow knew that, once there, he should have to make china not only for the Shah, but for all his officers and courtiers—and that, too, without the hope of any payment, unless it might be an occasional good beating. Seized with consternation, he collected as large a sum as possible, and presenting it by way of bribe to the minister, besought him to report that he was not the man that made the china, but that the real potter had run away. The business was managed according to his wish, and he returned penniless to his own country, vowing never again to make a bit of china, nor to attempt an improvement of any sort as long as he lived."

However oppressive this may seem, it is certain that, according to Oriental ideas, the king exercised no more than one of his legal rights, as is evinced by the fact that those whose services are not required pay a tax in lieu of such services, or in acknowledgment of their exemption from the obligation.

"*Some shall run before his chariots.*"—Chariots are not now used; but in Persia it is, to this day, a piece of state for the king and other great personages to have several men run on foot before and beside them as they ride on horseback. This they do even when the rider puts his horse to a gallop. The men are trained to their business from boyhood; and the tests they are able to perform would scarcely be considered credible in this country. They are called *shatirs* and the *shatir* is mentioned as a candidate for the place of shahir to the king, who accomplished about 120 miles by fourteen hours

unintermitted running, and who was rather censured for not having done it in twelve hours. Chardin himself followed him on horseback in his seventh course, when the heat of the day had obliged him somewhat to relax his pace, and the traveller could only follow him by keeping his horse on the gallop. No instance equal to this came to our own knowledge in the same country; but what we did see and learn, rendered the statement of Chardin far from incredible. It is astonishing to observe the extreme ease with which the men appear to attend their master's horse in all its paces even the most rapid; and, as a general rule, it is understood that an accomplished footman ought to remain untired as long, or longer, than the horse ridden by his master.

12. "*He will appoint him captains.*"—Does this refer to a power, exercised by the king, of obliging persons whom he thinks proper to nominate, to accept offices of honour whether they desire it or not? It is very possible. In the East a man must accept any office to which the king nominates him, however disagreeable or ruinous to himself. Nor has this been confined to the East; for no very long period has elapsed since our own sovereigns exercised the same power and possessed also that claim upon the services of artisans and others, to which we have adverted in a preceding note.

13. "*He will take your daughters to be confectionaries...cooks...and bakers.*"—We have, on several occasions, mentioned that these are the offices of females in Oriental households, and how great a number must have been employed in providing for the vast royal establishments of the East, may easily be imagined. It is not too much to say, that thousands derive their daily food from the royal kitchens. Perhaps the picture drawn by Samuel was most completely realised in the time of Solomon, the daily provision of whose household amounted to "thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides hart and roebucks, and fallow-deer, and fatted fowl." (1 Kings iv. 22, 23.) To prepare all this for the table must have occupied no small number of "confectionaries, cooks, and bakers." The Rev. W. Jowett calculates that not fewer than two thousand persons were employed about the palace of that petty prince, the emir of the Druses. He says, "We saw many professions and trades going on in it—soldiers, horse-breakers, carpenters, blacksmiths, scribes, cooks, tobacco-nists, &c. There was, in the air of this mingled assemblage, something which forcibly brought to my mind the description of an eastern royal household, as given to the Israelites by Samuel." ('Christian Researches in Syria,' p. 84.)

The other topics of this remarkable chapter admit of being reserved for consideration in connection with future historical circumstances.

CHAPTER IX.

1 *Saul despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel, after secret communication, bringeth Saul on his way.*

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

2 And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6 And he said unto him, Behold now there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither: peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, if we go, what shall we bring the man for the bread 'is spent in our vessels, and there is not a present to bring to the man of God: what have we?

8 And the servant answered Saul again and said, Behold, I have here at hand the fourth part of a shekel of silver: that will give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come and let us go to the seer: for he that is now called a Prophet was beforetime called Seer.)

10 Then said Saul to his servant, What said; come, let us go. So they went unto the city where the man of God was.

11 ¶ And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, he is before you: make hasten now, for he came to day to the city; for there is a sacrifice of the people to day in the high place:

13 As soon as ye be come into the city

¹ Chap. 14. 51. 1 Chron. 8. 33. ² Or, the son of a man of Jemim.

³ Heb. there is found in my hand.

⁴ Heb. Thy word is good.

⁵ Or, substance.

⁶ Heb. is gone out of, &c.

⁷ Heb. in the ascent of the city.

⁸ Heb. is with us.

⁹ Or, feast.

ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about ¹⁶this time ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ ¹⁷Now the LORD had ¹⁸told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall ¹⁹reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost ²¹three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?

21 And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou ²²so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is ²⁵left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still ²⁸a while, that I may shew thee the word of God.

¹⁶ Heb. to-day.

¹⁷ Chap. 15. 1.

¹⁸ Acts 13. 21.

¹⁹ Heb. revealed the ear of Samuel.

²⁰ Heb. restrain in.

²¹ Heb. to-day three days.

²² Heb. according to this word.

²³ Or, reserved.

²⁴ Heb. to-day.

Verse 4. "Mount Ephraim."—Ephraim adjoined Benjamin on the north, which indicates the direction of Saul's journey. "Mount Ephraim" is rather extensively used in Scripture, and does not denote any particular mountain, but appears to be applied to all that part of the central range which passes through this tribe, including its ramifications and inferior heights.

"Land of Shalisha."—Shalisha is probably the same place called Baal-shalisha in 2 Kings iv. 42. We have no better indication of its situation than is afforded by Eusebius and Jerome, who mention a Beth-shalisha, situated in the Thamnitic canton, about fifteen miles to the north of Diospolis (Lydda). This is the position usually given in maps.

"The land of Shalim."—Some make this Jerusalem, which is sometimes called Shalem or Salem; and others think it the same mentioned in Gen. xxxiii. 18; as "Shalem, a city of Shechem." But in fact the names have very considerable difference. Jerusalem and the "city of Shechem" are called שֶׁלֶם, *Shalem*; whereas the present is שְׁעָלִים, *Shaalim*.

In its present form the name does not elsewhere occur; but it may possibly be the same as the Shaalbin (שְׁעָלִיבִים) of Judges i. 35; and 1 Kings iv. 9; and the Shaalabbin of Josh. xix. 42, which lay in the tribe of Dan, and which usually occur in connection with Aijalon and Beth-shemesh. This agrees very well with what Jerome says, as to the existence of a village called Shalim, in his time, about seven miles west of Eleutheropolis, and which was therefore in the tribe of Dan, and not far from the places which the Scripture associates with Shaalbin. Under this view, Shalisha becomes the northern limit of Saul's search, and Shalim the southern. The analogy of name seems in favour of this conclusion; and it is useless to speculate from probabilities of route in a random journey in search of strayed asses.

5. "Land of Zuph."—Compare chap. i. 1, from which, and from what follows, it is clear that this Land of Zuph was a canton or district of Mount Ephraim, in which was situated Ramah, the native place and usual residence of Samuel. It derived its name from Zuph, the great-great-grandfather of Elkanah, the father of Samuel. This Zuph was the head of the Levitical family of Zuphim; and it is interesting to discover from 1 Chron. vi., that he, and consequently Samuel, was descended from Korah, the ambitious Levite, whose awful doom is recorded in Num. xvi.

7. "*There is not a present to bring to the man of God.*"—In this passage the points that claim attention are:—that Saul and his servant thought it necessary to offer Samuel a present; that they would have given some victuals if any had been left; but that, having none, they determined to offer him about sevenpence in money. All this would be unintelligible, if merely compared with any usages current among ourselves. We should, by this standard, either regard Saul and his servant as very silly, or else infer that Samuel was very rapacious. This one text alone would, therefore, render manifest the importance of illustrating many of the usages described in Scripture, by a reference to analogous usages still prevalent in the East. Such a reference shows that the proceeding of Saul, in offering, and of Samuel, in receiving, a present, is perfectly regular and common. The usages concerning presents which here, and elsewhere, come under our notice, are among the most diffused customs of the East. It is everywhere the common practice for an inferior to offer a present, of some kind or other, to a superior with whom he desires an interview, or of whom he seeks a favour. Maundrell has well discriminated the character of this usage. After mentioning that, before visiting the pasha of Tripoli, he sent his present to procure a propitious reception, he says: "It is counted uncivil to visit in this country without an offering in hand. All great men expect it as a kind of tribute due to their character and authority, and look upon themselves as affronted, and even defrauded, when this compliment is omitted. Even in familiar visits among inferior people, you shall seldom have them come without bringing a flower, an orange, or some other such token of their respect to the person visited." Being therefore received and offered as a token of respect, the humblest present which the poorest labourer can bring, is never refused by the most exalted personages; on the contrary, they account such presents highly honourable to themselves, and therefore like them to be offered when company is present. To refuse the humblest offering is no less an incivility and insult to the person by whom it is offered, than it is to approach the presence of a superior without any offering.

Neither is there any thing extraordinary in Saul's first intention to present Samuel with a piece of bread. Articles of provision are the most usual presents which the rural population offer to their patrons and superiors, as such are the things which they can the most readily furnish from the produce of their field or orchard, or from their stock of poultry, or their goats or sheep. Fruits, flowers, a fowl, a kid, a lamb, suffices to testify his respect, and to introduce him to him whose favour he desires. On the same principle a merchant offers something from that in which he deals, and an artisan from the products of his skill. Nothing more is expected from him, under the fair operation of this usage, than that which his circumstances or temporary emergencies enable him to furnish. Plutarch relates an anecdote, which is in exact conformity with Oriental ideas. He says, that when Artaxerxes Longimanus was on a journey, he fell in with a peasant, who being at a distance from his cottage, and therefore unprovided with any thing which he could offer to his sovereign, in testimony of his homage and respect, ran to the river and filled both his hands with water, which he presented to the king, who received it with most gracious complacency. This handful of water offered to "the great king," matches very well with the piece of bread which Saul wished to offer to Samuel. Bread was among the presents of estates which Jesse sent, by the hand of his son David, to Saul, when the latter reigned as king (chap. xvi. 20).

As to money, there is not in all the East any of that peculiar feeling about money which prevails among ourselves. To receive money is there considered quite as good and graceful as to receive money's worth. Indeed, money is rather preferred; and it is usually offered by those who have no particular profession or pursuit from which a suitable offering might be derived: and a poor person who finds it more convenient to offer sixpence in money, finds it quite as acceptable as the basket of fruit which sixpence would purchase. European travellers in the East, unprovided with what they consider a suitable present to a great man, are often led, by their home ideas, to hesitate about offering money, lest the offer should be regarded as an insult. But they are soon instructed in the difference between the customs of the East and West, by receiving very intelligible hints that money is expected or will be accepted; and they are often astonished to find how small a sum a very great man is satisfied to receive.

9. "*Beforetime in Israel,*" &c.—This parenthetical verse interrupts the narrative here, and has no connection with what precedes it. Houbigant puts it after the 11th verse, which is obviously its proper place.

24. "*The cook took up the shoulder, and set it before Saul.*"—It was an ancient, and is a still existing, eastern custom to distinguish at table the person whom the host intends to honour, by the quantity or choice of the victuals set before him. As to the quantity, see the note on Gen. xliii. 34. From the present text it seems that the shoulder was considered the choice and distinguishing portion. Josephus calls it the royal portion; and some symbolical association with the idea of royalty does indeed seem to be indicated in Isaiah ix. 6:—"The government shall be upon his shoulder." Harmer, in his valuable '*Observations*,' quotes from Ockley's '*History of the Saracens*,' an anecdote which shows the high estimation in which the shoulder of a lamb was (and, we may add, still is) regarded in the East. "Abdalmelick, the Caliph, upon his entering into Cufah, made a splendid entertainment. When he was sat down, Amrou, the son of Hareth, an ancient Mechmuzian, came in; he called him to him, and placing him by him upon his sofa, asked him what meat he liked best of all that he had ever eaten. The old Mechmuzian answered, an ass's neck, well seasoned and well roasted. You do nothing, said Abdalmelick; what do you say to a leg or shoulder of a sucking lamb, well roasted, and covered over with butter and milk?" The history adds, that while he was at supper he said, "How sweetly we live, if a shadow would last!" Perhaps "that which was upon the shoulder," in the text, may have been the butter and milk with which the caliph recommended a shoulder of lamb to be covered.

It seems to have been an ancient practice to consider some portion of meat as particularly appropriated to do honour to a distinguished guest. The chine is made to serve this purpose in Homer. Thus, at an entertainment given by Agamemnon:—

"They feasted, and no want
Of his due portion any guest sustain'd.
But Ajax most was favour'd, whom the king,
The son of Atreus, with the whole huge chine
Distinguish'd, as the hero of the day."—*COWPER*.

Here we see that, as among the Hebrews, the host assigned to the guests their several portions. So also, in the *Odyssey* (xiv. 436), Eumæus, celebrated for his skill in all the duties of a host, is described as dividing and distributing to the guests their respective shares; and intending to do most honour to his new guest and disguised master, Ulysses

"On him the long unsever'd chine bestow'd.
By that distinction just, his master's heart
He gratified."



SAUL AMONG THE PROPHETS.—1101.

CHAPTER X.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three signs. 9 Saul's heart is changed, and he prophesieth. 14 He concealeth the matter of the kingdom from his uncle. 17 Saul is chosen at Mizpeh by lot. 26 The different affections of his subjects.

THEN Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

2 When thou art departed from me to day, then thou shalt find two men by 'Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left ^{the} care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves

of bread, and another carrying a bottle of wine:

4 And they will ^{salute} thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

6 And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And ^{let} it be, when these signs are come unto thee, ^{that} thou do as occasion serve thee; for God is with thee.

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: ^{seven} days

¹ Gen. 28. 20.

² Heb. the business.

³ Heb. ask thee of peace.

⁴ Heb. it shall come to pass that when these signs, &c.

⁵ Heb. do for thee as thine hand shall find.

⁶ Chap. 13. 8.

shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? *Is* Saul also among the prophets?

12 And one of the same place answered, and said, But who is their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

19 And ye have this day rejected ye God, who himself saved you out of all your adversities and your tribulations; and have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hid himself among the stuff.

23 And they ran and fetched him then, and when he stood among the people, he was higher than any of the people from their shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen that there is none like him among all the people? And all the people shouted, and said, God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to his house; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

⁷ Heb. shoulder.

⁸ Heb. turned.

⁹ Heb. a man to his neighbour.

¹⁰ Chap. 19. 24.

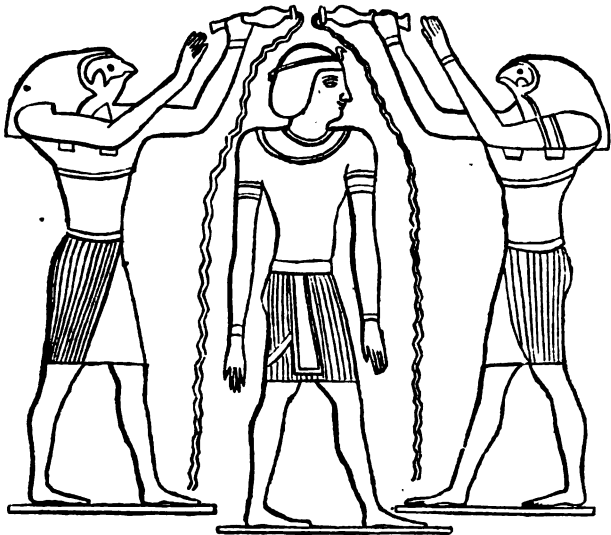
¹¹ Heb. from thence.

¹² Heb. Let the king live.

¹³ Or, he was as though he had been deaf.

Verse 1. "*Samuel took a vial of oil, and poured it upon his head.*"—See the note on Exod. xxx. 25, and Levit. viii. The act of anointing was a sign of investiture with royal authority, among the Hebrews and some other Oriental nations, from whom it has descended to ourselves—the act being part of the coronation ceremonies in our own and other European kingdoms. Among the Hebrews, however, it was the principal, not a subordinate, act of investiture. We must distinguish two sorts of unction; one was private, by some prophet, and does not appear to have conveyed any distinct right to the throne. "They were," says Jahn, "only prophetic symbols or intimations that persons who were thus anointed should eventually govern the kingdom." Thus Saul himself did not become king till some time after this anointing, when the kingdom was renewed at Gilgal: and thus David, though anointed Saul's life-time, did not at all pretend to the kingly dignity, on any occasion, while Saul lived, nor afterwards till the men of Judah, and, seven years after, the other tribes, called him to the throne. In fact, no king, at a period, alleges a right to the throne as proceeding from the previous anointing by a prophet; nor did the people consider themselves bound to nominate him in consequence of such anointing; though the knowledge of the fact that he had been anointed, had the effect of a prophecy in directing the attention of the people towards him, as one would, at some time or other, be a king. The other anointing, which took place after the new king had been solemnly recognized by the people, formed the actual inauguration ceremony; and that it was repeated, even when the person had been previously anointed by a prophet, shows that this previous anointing was only considered as a prophetic intimation. David, who had been prophetically anointed by Samuel, was twice afterwards anointed when successively called to reign over Judah and Israel. The more solemn inaugural anointing, was performed by the high-priest, a

probably with the holy anointing oil. This solemn anointing does not however appear to have been confirmed on every succeeding king. The first king of a dynasty seems to have been anointed for himself and his successors, and the proper heir succeeded to the rights of his father, without a renewal of the unction. The only exception appears to have been in cases of disputed succession, when the anointing was deemed to give the preference to the person who obtained it. Thus David, as the founder of a new dynasty, was anointed; but none of his successors were, except when the order of succession was contested or disturbed. Thus, Solomon was anointed, his right being contested by his elder brother Adonijah; Joash was anointed, when his claim was asserted, after the throne of Judah had been usurped and usurped for six years by Athaliah. The case of Jehoahaz, the son of Josiah, the only other king in the hereditary kingdom who is said to have been anointed (2 Kings xxiii. 30), seems at first view to be an exception to this rule, but, on further examination, the act is so described as to convey an idea of irregularity: "The people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him king;" and the irregularity itself is found by comparing his age with that of Jehoiaikim (verses 31 and 36), by which we find that he superseded his elder brother; and this sufficiently accounts for his having been anointed. This is the view which the Hebrew writers entertain of the practice; and it appears to be correct, unless we suppose that other anointings took place in the kingdom of Judah than those which are registered in the sacred books.



EGYPTIAN MODE OF ANOINTING.

"Kissed him."—This is thought to have been a kiss of homage and respect, and intended as an example of obedience to the new king. We do not feel assured that Samuel's kiss was more than one of common regard: but it may be as well to speak of it as a kiss of respectful homage, as it is certain such was in use among the Jews. Thus, in Psalm ii. 12, the kings and judges of the earth are instructed to "kiss the son, lest he be angry;" but the meaning that they should offer the kiss of homage. The kisses of homage and respect, so mentioned or alluded to in the Bible as to enable us to discover the forms in which they were exhibited, are kissing the hands of the superior person, or his feet, or the ground before him, or some part of his dress. No one will suppose that Samuel's kiss was of this description, since such acts imply the humblest deference that can be shown. If his kiss were really the kiss of respect, it was probably of that kind which is indicated by kissing the forehead, and which implies respectful consideration mingled with esteem. Such was Antar's salutation of Prince Malik: "Antar kissed the prince's head, and prayed for a continuance of his glory" (vol. ii. p. 119). This act has still the same meaning among the modern Bedouins; but the state of the great Oriental sovereigns does not admit of any but the mere abject indications of respect. The shades of meaning, as denoting affection and respect, are so diversified, as connected with the act of kissing, that it is not easy to understand what is intended, when the act is simply mentioned without specification. We shall, however, endeavour to discriminate the different meanings as they occur.

1. "Hill of God."—Some infer from chap. xiii. 3, that this was Geba, where there certainly was a garrison of the Philistines. Wherever it was, we may conclude that this name, "hill of God," was applied to it on account of a school of the prophets being established there, where young men received instruction in the Divine Law. The students in this school (such as are elsewhere called "sons of the prophets") were doubtless the "company of prophets," mentioned in the sequel. This is the first intimation we have concerning the existence of such establishments, and we may, with probability, attribute their origin to Samuel, in his combined character of a prophet and civil ruler of the country. These sons, or pupils, of the prophets, are often afterwards mentioned, and they appear at times to have been numerous. The establishments to which they belonged seem to have been generally presided over by some inspired prophet, whom the students called their father (2 Kings ii. 12). Samuel was one, and perhaps the first, of these fathers (chap. xix. 20). Eliah was another (2 Kings ii. 2), and was succeeded in his office by Elisha (2 Kings vi. 1). Besides the knowledge of the law, the pupils acquired the art of sacred psalmody, or (as it is called here and in 1 Chron. xxv. 1. 7) of prophesying, that is, of singing sacred hymns to instrumental music. Saul's "prophesying" seems to have consisted in his being enabled, in spirit and fact, to join them in their musical acts of praise, without that previous instruction which they had received. The students were employed by the prophets occasionally in prophetic missions, even for the

anointing of future kings, and the reproving of those that reigned (2 Kings ix. 1; 1 Kings xx. 15). It seems that God generally selected his inspired prophets from those schools, as Amos (vii. 14, 15) mentions it as extraordinary that, in his case, a herdsman, rather than one of the sons of the prophets, had been called to the prophetic office. The student lived in a society or community, in houses built by themselves, and were accustomed to eat together with the presiding prophet; and their food seems to have been chiefly pottage of herbs; but the people sometimes sent them bread parched corn, honey, dried fruits, &c. (2 Kings iv. 38—42; vi. 2). This is the substance of what the Scriptures say about the schools of the prophets.

23. "*He was higher than any of the people from his shoulders, and upward.*"—This circumstance has already been pointed out in verse 2 of the preceding chapter; and, no doubt, the stature of Saul had no small effect in procuring for him the ready acclamations of the people. It is evident that the Hebrews partook fully in the notion, which we find everywhere in the early history of nations, that height of stature and accomplishments of person, formed one of the principal recommendations to honour. This was not only the feeling of the people, but of Samuel himself, for when he was sent to anoint Jesse's sons, the tall figure and fine appearance of Eliab made him hastily conclude that *he* must be the destined king of Israel; which mistake occasioned the impressive rebuke from the Lord: "Look not on his countenance, or on the height of his stature: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (ch. xvi. 7). Antiquity is replete with exhibitions of the same kind of feeling. In the sculptures of Egypt and Persia, the king is usually distinguished by his size and stature from the persons with whom he is associated—not, of course, that the kings were always, or even generally, thus actually distinguished from their subjects; but they were so represented, in conformity with the ideas of dignity as associated with colossal proportions. There is an interesting passage in Homer, where the old king of Troy, viewing the battle-field from the walls, asks Helen the names of the several Grecian chiefs who attract his attention. It is remarkable that Priam's attention is exclusively drawn towards the tall colossal men, and these, according to Homer, happen to be the most distinguished chiefs of the Grecian host. So of Agamemnon, "the king of men," he says:—

"Name to me yon Achaian chief, for bulk
Conspicuous and for port. Taller indeed
I may perceive than he; but with these eyes
Saw never yet such dignity and grace,—
Declare his name. Some royal chief he seems."

Next of Ulysses—

"Shorter by the head he seems
Than Agamemnon, Atreus' mighty son,
But shoulder'd broader, and of ampler chest."

After Helen has satisfied the king, Antenor takes occasion thus to compare Menelaus and Ulysses, as they had appeared to him at a feast:—

"Atreides by the shoulders overtopped
The prince of Ithaca; but when they sat,
Ulysses had the more majestic air."

The king next was attracted by the appearance of Ajax.

"Yon Achaian chief,
Whose head and shoulders tower above the rest,
And of such bulk prodigious—who is he?"

Herodotus (iii. 20.) speaks of an Ethiopian nation, which always elected to the sovereign power the person most distinguished for size and proportionate strength, under the idea (as Diodorus seems to explain it—iii. 1), that monarchy and a fine person, being the two first gifts of Heaven, ought to be associated. The same author (Herodotus), speaking of the vast army mustered by Xerxes for the invasion of Greece, takes notice that, in an assemblage of so many myriads of men, there was not one who, in point of height and beauty of form, might seem more fit than Xerxes to be the master of such a host. It would be tedious to trace the development of the same feeling among the Greeks, Romans and other nations, who, however widely they differed in other respects, agreed very well in the desire to give the place of authority to persons of superior personal appearance, when no stronger interest intervened. This kind of feeling is not yet wholly extinct, even in Europe, where, although distinguished stature is not expected in persons of authority, state requires its exhibition in the guards and attendants of royalty. This too was very ancient; for, if we may believe Josephus, when king Solomon rode abroad in his chariot, he was escorted by the tallest young men that could be found in the nation, mounted on horseback, and in complete armour. This "modern" practice is therefore as old as the time of Josephus, if not so old as that of Solomon.

25. "*The manner of the kingdom.*"—See the note on 2 Sam. v. 3.

27. "*Brought him no presents.*"—See the notes on Judges iii. 15; and chap. ix. 7.

CHAPTER XI.

1 *Nahash offereth them of Jabesh-gilead a reproachful condition.* 4 *They send messengers, and are delivered by Saul.* 12 *Saul thereby is confirmed, and his kingdom renewed.*

THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all

the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.



SAUL AND THE AMMONITES.—ADAPTED FROM LE BRUN.

and the elders of Jabesh said unto
Give us seven days' respite, that we
and messengers unto all the coasts of
and then, if *there be* no man to save
will come out to thee.

Then came the messengers to Gi-
f Saul, and told the tidings in the
the people: and all the people lifted
ir voices, and wept.

And, behold, Saul came after the herd
of the field; and Saul said, What *aileth*
ple that they weep? And they told
e tidings of the men of Jabesh.

And the Spirit of God came upon Saul
e heard those tidings, and his anger
ddled greatly.

And he took a yoke of oxen, and hewed
n pieces, and sent *them* throughout
coasts of Israel by the hands of mes-
s, saying, Whosoever cometh not forth
aul and after Samuel, so shall it be
into his oxen. And the fear of the
ell on the people, and they came out
ne consent.

And when he numbered them in Bezek,

the children of Israel were three hundred
thousand, and the men of Judah thirty
thousand.

9 And they said unto the messengers
that came, Thus shall ye say unto the men
of Jabesh-gilead, To morrow, by *that time*
the sun be hot, ye shall have 'help. And
the messengers came and shewed *it* to the
men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To
morrow we will come out unto you, and ye
shall do with us all that seemeth good unto
you.

11 And it was *so* on the morrow, that
Saul put the people in three companies;
and they came into the midst of the host in
the morning watch, and slew the Ammon-
ites until the heat of the day: and it came
to pass, that they which remained were
scattered, so that two of them were not left
together.

12 ¶ And the people said unto Samuel,
Who *is* he that said, Shall Saul reign over
us? bring the men, that we may put them
to death.

13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

Verse 1. "*Jabesh-gilead*."—This place is sometimes called simply "*Jabesh*;" the addition, "*Gilead*," defines its situation in Gilead on the east of the Jordan. It was in the lot of the half tribe of Manasseh, and Jerome says that it was, in his time, a village, on a mountain, six miles from Pella on the road to Gerasa. The place is chiefly noted in the sacred history for the circumstance here recorded, and for the gratitude which the inhabitants exhibited many years after for the timely assistance they received from Saul on this occasion.

2. "*That I may thrust out all your right eyes*."—The earliest instance of this barbarous infliction is afforded in the treatment of Samson at Gaza. It probably originated in the desire to disable or incapacitate an enemy or rival, without putting him to death. Persia is the country which, more than any other, has in all ages been distinguished for the frequency of this most horrid punishment; and where, in consequence, like other customary evils, it is regarded rather as one of the common calamities of life, to which high station, in particular, is incident, than as the subject of the intense horror and compassion with which it is regarded by ourselves. The punishment is entirely extra-judicial in that country. It is not recognised by the law, and is always inflicted by absolute power on the objects of its fear or anger. These are usually such persons as have aspired, or are supposed likely to aspire to the throne (see the note on Jud. ix. 5); or else the chiefs of tribes and other distinguished persons, whom it is considered desirable to deprive of power without putting them to death; and sometimes the adult male inhabitants of rebellious towns, in order to strike terror by a dreadful example. The last wholesale form of this barbarity affords the nearest analogy to the case in the text. Sir John Malcolm, in his '*History of Persia*,' mentions an instance of this sort which took place in the year 1795. At that time the throne was contested by two persons, Looft Ali Khan, who had reigned and maintained his right, and Aga Mahomed Khan, who claimed to reign, and by victories established his claim. The former was shut up by the latter in the city of Kerman; but he effected his escape, and then Aga Mahomed "Wreaked his vengeance upon the unfortunate inhabitants of the city of Kerman: nearly 20,000 women and children were granted as slaves to his soldiers, and all the males who had reached maturity were commanded to be put to death or to be deprived of their eyesight. Those who escaped his cruelty owed their safety neither to mercy nor to flight, but to the fatigue of their executioners who only ceased to be the instruments of glutting the revengeful spirit of their enraged monarch, when they were themselves exhausted with the work of blood. The numbers that were slain on this memorable occasion were great, and exceeded even those who were deprived of sight, though the latter are said to have amounted to seven thousand. Many of these miserable wretches are still alive. Some, who subsist on charity, wander over Persia, and recount, to a who will listen to the tale, the horrors of that day of calamity." We have the rather copied this, as it affords a moderate exhibition of such horrors as those which but too often distinguished the warfare of ancient times. Sir John adds, in a note: "It has been stated, that Aga Mahomed directed that a number of pounds weight of eyes should be brought to him: nor is the tale incredible."

Nahash was comparatively merciful in requiring only one eye from the men of Jabesh. In Persia, the object being to create blindness, one eye alone is almost never taken. The only instance we know is that mentioned by Sir R. Porter, who states that the late king's brother (Hossein Ali Khan), having seized a troop of thirty robbers, ordered them all to be punished by the loss of their left eyes and right hands. Josephus says that the intention of Nahash in proposing to put out the right eyes of the men of Jabesh, was to disable them from acting as warriors. According to him, this disability resulted from the fact that a person who exposed his shield to the enemy, necessarily held it so as to conceal his left eye, leaving only the right for vision; and, consequently, that to lose the right eye was, for warlike purposes, as bad as being quite blind. We should also suppose that such a loss must deprive archers and slingers of the power of taking an accurate aim. Nahash, however, does himself assign a very distinct reason for his proceeding.

7. "*And he took a yoke of oxen, and hewed them in pieces*."—This is analogous to the incident recorded in Judges xix where the Levite sends about the remains of his dismembered concubine for the same purpose. He needed no other sacrifice, she having herself been the victim to the sin of the "sons of Belial" in Gibeah, the very place from whence Saul sends his present message. The principle of the custom is not difficult to understand. It was a conventional summons to war, to which usage had attached such peculiar solemnity as would alone perhaps have sufficed to give it effect even without the denunciation of vengeance against those who failed to obey the call. Nevertheless, "So shall it be done to his cattle" must have been felt as a peculiarly awful threat, to a people who were almost entirely devoted to agricultural and pastoral pursuits. The analogy enables us to perceive that the Levite's transmission of his concubine's remains, amounted to the denunciation, "So let it be done to his wife and daughters who fail to become an avenger. Probably the Levite's conduct was a new, but striking, application of the recognised principle: here we have, apparently, the more regular practice.

We think we can discover a trace of the same class of ideas in a passage of the Iliad. The contending powers agree by solemn oaths, confirmed by sacrifices, to abide the result of a combat between Menelaus and Paris. After the gods had been solemnly invoked by Agamemnon, the victims were slain, and as they bled, wine was poured out upon the ground with the prayer:—

"All glorious Jove, and ye the powers of Heav'n,
Whoso shall violate this contract first,
So be their blood, their children's and their own,
Poured out, as this libation on the ground."

We are then told that Priam put the victims into his chariot and took them with him to Troy. The reason for doing this is thus stated in the scholium (by Villoison), quoted in a note to Cowper's translation:—"Priam carries home the lambs, that he may send them round the city for the information of those not present at the ceremony; it was customary for the natives of a place to make that use of victims sworn in confirmation of a sworn treaty." This is, the lambs were sent round to make those to whom they were exhibited parties in the covenant, and to involve them in the denunciation—that their blood should be likewise poured out if they did not observe its conditions.

A still more striking illustration may be derived from a passage in the third canto of Sir Walter Scott's '*Lady of the Lake*,' and the note thereon. In the latter he says, that "When a (Highland) chieftain designed to summon his clan, upon any sudden or important emergency, he slew a goat, and making a cross of any light wood, seared its extremities in the fire, and extinguished them in the blood of the animal. This was called the *Fiery Cross*, also *Cross Terrib*, or the Cross of Shame, because disobedience to what the symbol implied, inferred infamy. It was delivered to a swift and trusty messenger, who ran full speed with it to the next hamlet, where he presented it to the principal persons, with a single word, implying the place of rendezvous. He who received the symbol was bound to send it forward, with equal dispatch, to the next village; and thus it passed with incredible celerity through all the district which owed allegiance to the chief, and also among the allies and neighbours, if the danger was common to them. At sight of the Fiery Cross, every man, from sixteen years old to sixty, capable of bearing arms, was obliged instantly to repair to the place of rendezvous. He who failed to appear suffered the extremities of fire and sword, which were emblematically denounced to the disobedient by the bloody and burnt marks upon this warlike signal." Sir Walter further states that the Fiery Cross was exhibited with effect so late as the civil war of 1745-6; and then quotes a passage from Olaus Magnus, showing that a practice almost precisely analogous existed among the ancient Scandinavians. The command and denunciation with the latter were to the effect that, on an appointed day, a certain number of men, or else every man from fifteen years old and upward, should come with his arms, and expenses for ten or twenty days, under pain that his or their houses should be burnt, as intimated by the burnt symbol.

The effect of the message was no doubt much the same in Palestine as in Scandinavia or in the Highlands, and is thus stated by Sir Walter in the poem itself:—

"Fast as the fated symbol flies,
In arms the huts and hamlets rise;
From winding glen, from upland brown,
They pour'd each hardy tenant down.
Nor slack'd the messenger his pace;
He show'd the sign, he named the place.
And pressing forward, like the wind,
Left clamour and surprise behind.
The fisherman forsook the strand,

The swarthy smith took dirk and brand;
With changed cheer, the mower blithe
Left in the half-cut swath the scythe;
The herds without a keeper stray'd,
The plough was in mid-furrow stay'd,
The falc'ner toss'd his hawk away,
The hunter left the stag at bay;
Prompt at the signal of alarms,
Each son of Alpine rush'd to arms."

8. "*Bezek*."—Jerome says that there were two villages near each other, seven miles from Neapolis (Shechem) on the road to Scythopolis (Bethshan). This doubtless answers to the site of the present transaction, being in the great master-field and battle-field of Kedraelon, and nearly opposite to Jabesh-Gilead on the other side of the river. A place called Bezek is noted in Judges i. for the defeat, by the tribes of Judah and Simeon, of the powerful king whose capital it was, and who took his name (Adoni-Bezek, or Lord of Bezek) from it. Whether this was the same as the present Bezek, it is not easy to say. The tribes asked of the Lord (at Shiloh doubtless) who should go up against the Canaanites. The answer was "Judah." Accordingly, Judah, calling for the aid of Simeon, went and defeated the king of Bezek. As all the tribes were ready for this service, and Judah was merely honoured with the preference, and as the answer was given at Shiloh, it is not improbable that the Bezek of that narrative is the same as this, and it seems by no means necessary that, as some think, it should be in the tribe of Judah. Sandys, however, mentions a Bezek in that tribe. "We departed (from Bethlehem), bending our course to the mountains of Judea, lying west from Bethlehem: neere to which, on the side of the opposite hill, we pass'd by a little village, called (as I take it) Bezek; inhabited only by Christians, mortall (as they say) to the Mohametans that attempted to dwell therein." If the first chapter of Judges requires a Bezek in Judah, this might well be taken for its position; but as no one mentions it but Sandys, and he speaks so doubtfully, we fear there is no sufficient authority for giving it in the map the place which he indicates.

CHAPTER XII.

1 Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harvest time. 20 He comforteth them in God's mercy.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

3 Behold, 'here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded?

whom have I oppressed? or of whose hand have I received *any* 'bribe 'to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

6 ¶ And Samuel said unto the people, *It is the LORD that* 'advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the LORD of all the 'righteous acts of the LORD, which he did 'to you and to your fathers.

¹ Eccles. 46. 12.

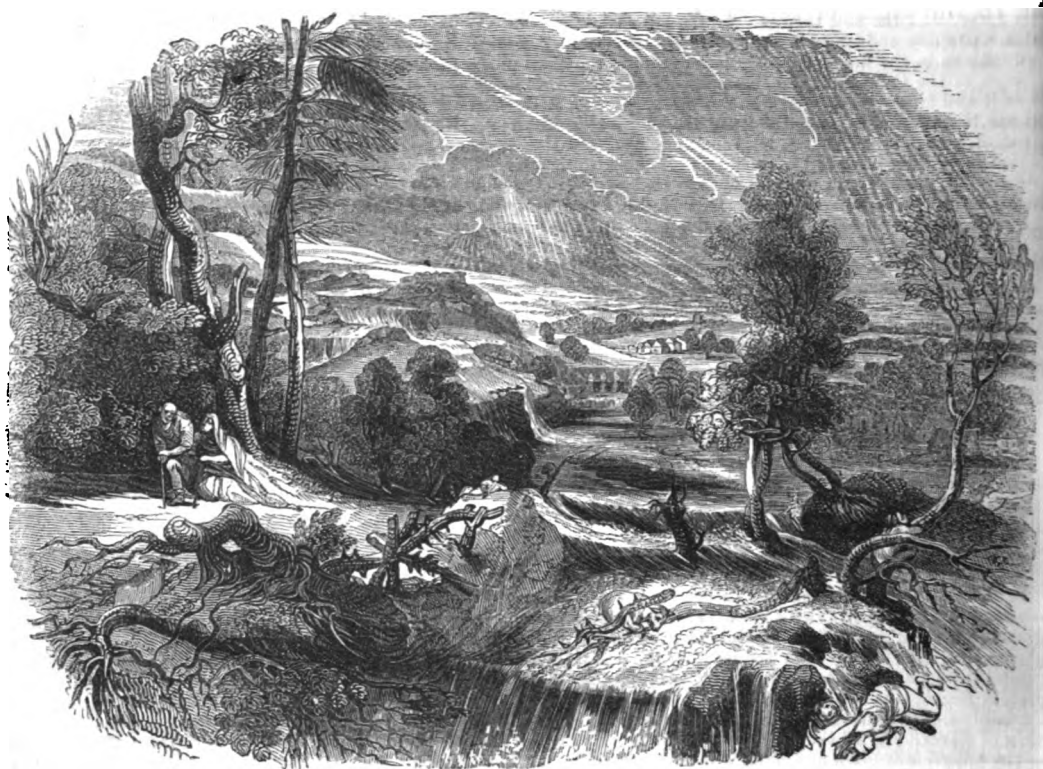
² Heb. *remem.*

³ Or, *that I should hide mine eyes at him.*

⁴ Or, *made.*

⁵ Heb. *righteousnesses, or benefits.*

Heb. *with.*



PLAGUE OF THUNDER AND RAIN.—RUBENS.

8 'When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD 'sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the LORD their God, 'he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan, and 'Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall

reign over us: when the LORD your God *was* your king.

13 Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the "commandment of the LORD, then shall both ye and also the king that reigneth over you "continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.

16 ¶ Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have

7 Gen. 46. 5, 6.

8 Exod. 4. 16.

9 Judges 4. 2.

10 Judges 11. 1.

11 Heb. mouth.

12 Heb. be after.

lone in the sight of the LORD, in asking
you a king.

18 So Samuel called unto the LORD; and
the LORD sent thunder and rain that day:
and all the people greatly feared the LORD
and Samuel.

19 And all the people said unto Samuel,
Pray for thy servants unto the LORD thy
God, that we die not: for we have added
unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people,
Fear not: ye have done all this wickedness:
yet turn not aside from following the LORD,
but serve the LORD with all your heart;

21 And turn ye not aside: for *then should*

*ye go after vain things, which cannot profit
nor deliver; for they are vain.*

22 For the LORD will not forsake his
people for his great name's sake: because
it hath pleased the LORD to make you his
people.

23 Moreover as for me, God forbid that I
should sin against the LORD ¹²in ceasing to
pray for you: but I will teach you the good
and the right way:

24 Only fear the LORD, and serve him in
truth with all your heart: for consider ¹⁴how
great *things* he hath done for you.

25 But if ye shall still do wickedly, ye
shall be consumed, both ye and your king.

¹² Heb. from ceasing.

¹⁴ Or, what a great thing, &c.

Verse 11. "*Jerubbaal, and Bedan, and Jephthah, and Samuel.*"—No judge named Bedan occurs in the history. There are various explanations; of which that perhaps is the best which follows the Septuagint, Syriac and Arabic versions in reading "Barak" instead of "Bedan." The Syriac and Arabic also have "Samson" instead of "Samuel;" and it indeed seems as unlikely that the prophet should omit Samson, as that he should place his own name in a list of military deliverers. These alterations, sanctioned by the best ancient versions, are in accordance with the list given by the Apostle in Heb. xi. 32.

17. "*He shall send thunder and rain.*"—It is evident that rain and thunder must have been of extraordinary occurrence at this season, or else its exhibition might not have been so distinctly recognised as the Lord's answer to the call of Samuel. The wheat harvest is usually over towards the end of May or early in June, and its commencement depends upon the cessation of the latter rains, after which the corn soon arrives at maturity. Consequently, that it was the time of wheat harvest, is, in itself, an evidence that the season for rain had passed. Rain sometimes falls so late as the early part of May; but in the remainder of that month, and throughout the months of June, July, and the early part of August, rain scarcely ever falls, and continues to be rare even till the middle or end of September, when the rainy season commences.

CHAPTER XIII.

¹ *Saul's selected band.* 3 *He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten.* 5 *The Philistines' great host.* 6 *The distress of the Israelites.* 8 *Saul, weary of staying for Samuel, sacrificeth.* 11 *Samuel reprooveth him.* 17 *The three spoiling bands of the Philistines.* 19 *The policy of the Philistines, to suffer no smith in Israel.*

SAUL reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand men of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote the garrison of the Philistines that *was* in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also ¹was had in abomination

with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

8 ¶ And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

¹ Heb. the son of one year in his reigning.

² Or, the hill.

³ Heb. did stink.

⁴ Heb. trembled after him.

⁵ Chap. 10. 8.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might 'salute him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not 'made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were *present with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people that were present with them abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies one company turned unto the way that leadeth to Ophrah, unto the land of Shual:

18 And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share and his coulter, and his ax, and his mattock.

21 Yet they had a file for the mattock and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

22 So it came to pass in the day of battle that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the garrison of the Philistines went out to the passage of Michmash.

* Heb. bless him. 7 Heb. intreated the face. 8 Heb. found. 9 Heb. a file with mouths. 10 Heb. to set. 11 Or, standing camp.

Verse 1. "*Saul reigned one year; and when he had reigned two years.*"—There is nothing about "reigning" in the full clause of the original. It is, literally, "Saul was the son of a year," which being the Hebrew idiom for expressing the age of a person, it seems that the first clause expressed his age, and the second states how long he had reigned; but that the word expressing the number of years he had lived, has in some way or other been lost. Origen, in his *Hexapla* inserts "thirty," and is followed by Houbigant and Boothroyd. Vignoles, however, in his '*Chronology*,' thinks that Saul was forty years of age at the time of his election; and Dr. Hales observes, that he could not well have been much younger, since, in the second year of his reign, his eldest son, Jonathan, held a separate military command, and smote the Philistine garrison in Geba, as recorded in this chapter.

3. "*Geba.*"—This is thought to be the same as the "hill of God" (Geba, Gibeah, Gibeon, &c. all mean a *hill*), where the Philistines are described as having a garrison in chap. x. 5, which is also here said of Geba. The passage in Isaiah referred to in the note below, on verse 5, renders it clear that Geba and Michmash were at the opposite ends or sides of the defile of Michmash. The possession of these strong posts appears to have given the command of this important defile; which supplies the reason why they were now garrisoned by the Philistines, and why, at a long subsequent period, Sennacherib was careful to take possession of them on his approach to Jerusalem. Some think that Geba was the same as Gibeah. They were doubtless in the same neighbourhood; and the name of Geba (גִּבְעָה) is the same form and meaning as that of Gibeah, wanting the unessential termination *n* or *n*. There is also an interest in supposing that the first exploit against the Philistines was the expulsion of their garrison from Saul's native town; and still, Geba and Gibeah seem rather to be mentioned as distinct places, both in this chapter and in Josh. xviii. 24—26.

5. "*Thirty thousand chariots.*"—If we allow two horses and two men to each chariot, there must have been six thousand of each, for the chariots alone. The horsemen also are only six thousand, whereas, usually, the proportion of cavalry in the ancient armies was far greater than the chariots. Such a number of chariots, or any thing approaching to such a number, never appear even in those vast armies which ancient history describes as having been occasionally raised by the great monarchs of the East. The proportion of chariots in an army was in fact exceedingly small. Pharaoh pursued the Israelites to the Red Sea with only six hundred chariots. Jabin, the powerful king of Canaan, possessed nine hundred (Judges iv. 3). David took one thousand from Hadadzer (2 Sam. viii. 3). Zerah the Ethiopian, had but three hundred in his army of a million of men (2 Chron. xiv. 9); there does not appear to have been more than two hundred in the immense army which Darius raised for the contest with Alexander (Q. Curt. iv. 8); Antiochus Epiphanes had but three hundred in his large army (2 Mac. xiii. 2); and the great army which Mithridates brought against the Romans contained but one hundred. It may therefore be safely doubted whether the Philistines, with all the assistance which their neighbours might afford, could bring into the field a number of chariots such as perhaps all Asia could not supply. That the text conveys an erroneous impression is generally admitted; and there are different opinions as to the correct understanding. Some think, with Bishop Patrick, that the number is right, but that it does not refer exclusively to war-chariots, but includes carriages of all kinds, for conveying the baggage of the infantry, for taking back the plunder from the Israelites, and other uses. Others apprehend that "thi

"thousand" means not so many chariots, but men fighting in them, in which sense the word "chariots" is sometimes used. (2 Sam. x. 18; 1 Kings xx. 21; 1 Chron. xix. 18.) Some, however, prefer to take the reading as "three thousand," as we find it in the Syriac and Arabic versions, concluding that some transcriber made the alteration by writing שלושה , thirty, for שלוש , three; and, after this correction, some commentators, thinking three thousand still too large a proportion, incorporate the previous conclusions, and suppose that the number either included baggage chariots, or that we are to understand three thousand *men* fighting in a much smaller number of chariots. Whatever explanation we take, it seems impossible to understand that thirty thousand war-chariots are intended.

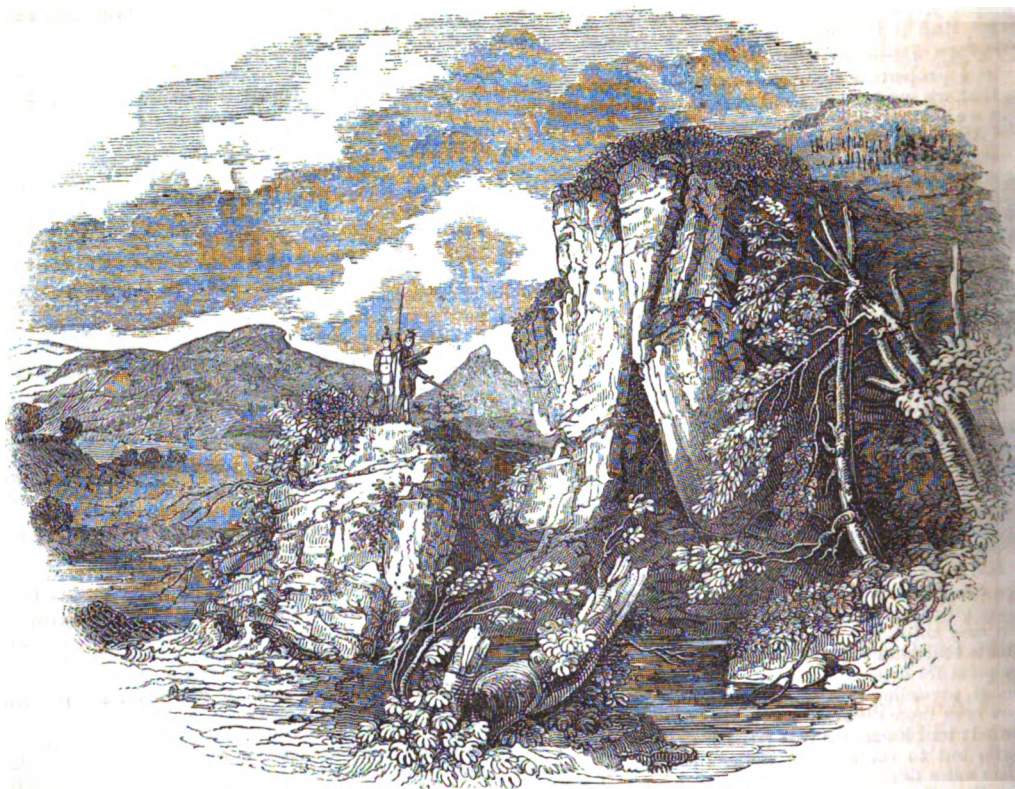
"*Michmash, eastward from Beth-aven.*"—It is of some importance, but rather difficult, to assign the position of this place. Instead of Beth-aven, the Syriac and Arabic read "Bethel," and the Septuagint "Bethoron;" and as Bethoron was on the west of Bethel, the latter necessarily also renders the Hebrew word which we have for "eastward" as "before" or "over against." But as Beth-aven was a little eastward of Bethel, the readings "Beth-aven" and "Bethel" concur in fact; and we therefore think the concurrent testimony of the present text with the Syriac and Arabic, of more weight than that of the Septuagint, which alone reads "Bethoron." Jerome says that, in his time, Michmash was a large village, about nine miles from Jerusalem, near Rama; and he adds, that Bethel was over against Michmash. Now Bethel, according to him, was twelve miles to the north of Jerusalem, and Rama seven miles, and the difficulty is to know how a place nine miles from Jerusalem could, at the same time, be near Rama, and yet to the east of Bethel or Beth-aven? This was a perplexity to Wells; which the maps since his time variously determine. We think that the following considerations may obviate this difficulty. In the first place, we consider that מִצְמַשׁ , when used topographically, always does mean "eastward," as in our version, even if we choose to render it "before" or "over against;" because, as the Hebrews stated directions with their face to the east, even "before," or "over against," must mean eastward. But as the Hebrews, and even Jerome, only state the cardinal points of the compass, we may *understand*, as the context or the analogy of different passages may require, that the direction indicated is not necessarily *due east*, for instance, but in any of the directions approximating to east—as north-east, south-east, &c.—which our more minute divisions of the horizon more precisely denote. Furthermore, we are persuaded that, in this and other instances, both in the Bible and in Jerome, a principal town is taken as a point from which, for the convenience of stating directions, in the want of a minute subdivision of the horizon, a line is drawn north and south—a line of longitude we might call it—and that the directions of smaller towns and villages in the neighbourhood are stated as east or west of that line, which receives its denomination from the city,—not necessarily as east or west from the city itself. Under this explanation, we should have no difficulty in understanding how a village, nine miles from Jerusalem, may be east (from the longitude) of a city twelve miles to the north, and yet more near to a village only seven miles to the north. We could adduce many other instances in which the process we have indicated is clearly the true one, and which admit of no other than this easy solution. One will suffice:—Jerome describes Gibeon as being four miles to the east of Bethel, near Rama. This is still harder than the case of Michmash; but here again we find the longitudinal parallel of Bethel is taken as the point for determining the direction east or west of towns in that vicinity. For as Rama was five miles south of Bethel, according to Jerome himself, if Gibeon were four miles *due east* of Bethel it could not be near Rama, but must have been more distant from thence than was even Bethel itself. It was therefore east of the longitudinal parallel of Bethel; and Rama, the next place of any consequence to the south, is named, to show that the latitude was not to the north, but to the south of Bethel; so that, to say "four miles east of Bethel, near Rama," is equivalent to saying "four miles to the south-east, or south-south-east, from Bethel," and this does, in fact, bring it nearer to Rama than to any other place of note. Imperfect as is this process, which seems to be followed by both the Hebrew text and by Jerome, we feel assured that, were it distinctly understood, it would materially assist in obviating many apparent anomalies which have perplexed those who attend to the topography of the Bible; and that a proper attention to it would have obtained for us maps of Palestine more accurate in the determination of non-existent sites than any we now possess.

Michmash is celebrated in the 'Mishnah' for the best wheat being brought from it and its neighbourhood. It appears from verse 23, from the narrative in the ensuing chapter, and from Isaiah x. 28, 29, that near Michmash, and separating it from Geba, was a remarkable defile, called "the passage of Michmash," which formed a kind of key to the neighbourhood of Jerusalem. We obtain some clear ideas on this subject by observing the description which Isaiah gives of the march of the Assyrian army upon Jerusalem. The king arrives at Michmash, where he "laid up his carriages," that is, made it the depot for his military stores, and then went "over the passage," and took up "their lodging at Geba," which brought them into such proximity to Rama and Gibeah that—"Rama is afraid; Gibeah of Saul is fled." This, by the bye, confirms our general conclusions, and our particular one as to Michmash; for Bethel is not at all named, as it certainly must have been, had Michmash been on its east, and the passage of the defile brought the Assyrians near Rama, a place five or six miles to the south of Bethel, and near which it is placed by Jerome.

9. "He offered the burnt offering."—We are not to suppose that he did this himself, but that he told the priests to offer the sacrifice. Thus also we are to understand the similar proceeding of David (2 Sam. vi. 13), and Solomon (1 Kings iii. 2-4).

15. "Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin."—The Septuagint, supported by the Vulgate, preserves a clause which has here dropped from the Hebrew text, but which the context indispensably requires. "And Samuel arose and departed from Gilgal. And the remnant of the people went up after Saul to meet the enemy, going from Gilgal to Gibeah of Benjamin." Samuel went away, probably home to Rama, and Saul also went home to defend his native town, the Philistines being in strong force in that neighbourhood. Every copyist knows how easy it is to drop a clause, when that which precedes or follows ends in the same form of words, as in the present instance; and this has been the occasion of several omissions in the Hebrew text; but the lost clause is usually found in some of the ancient versions.

19. "There was no smith found throughout all the land of Israel."—This sort of policy was followed long after by the Chaldeans, who, when they carried the flower of the nation into captivity, were careful to leave no smiths behind who might forge arms for the "lowest of the people," who were suffered to remain in the land (2 Kings xxiv. 14; Jer. xxiv. 1). In like manner, we read (Pliny, l. xxxi. c. xiv.) that in the league which Porcenna made with the Romans after the expulsion of their kings, he expressly stipulated that they should make no use of iron except in the culture of their fields. In the present instance, the effect of this procedure was, as we see, to deprive the Israelites of the most important ancient weapons, swords and spears, so that probably their only arms were bows and arrows, slings, clubs, or gads, &c. By their going to the Philistines to have their agricultural implements sharpened (verse 20), we are, of course, not to understand that they went all the way to the proper country of the Philistines, but that they repaired to the military stations which that people had established among them, and where, perhaps, the Hebrew smiths who had been taken away laboured under the eyes of their oppressors.



JONATHAN AND HIS ARMOURBEARER.—SALVATOR ROSA.

CHAPTER XIV.

1 Jonathan, unwitting to his father, the priest, or the people, goeth and miraculously smiteth the Philistines' garrison. 15 A divine terror maketh them beat themselves. 17 Saul, not staying the priest's answer, setteth on them. 21 The captivated Hebrews, and the hidden Israelites, join against them. 24 Saul's unadvised adjuration hindereth the victory. 32 He restraineth the people from eating blood. 35 He buildeth an altar. 36 Jonathan, taken by lot, is saved by the people. 47 Saul's strength and family.

Now 'it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men;

3 And Ahiah, the son of Ahitub, 'I-cha-

bod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5 The forefront of the one was situated northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.

7 And his armourbearer said unto him, Do all that is in thine heart: turn thee behind, I am with thee according to thine heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, *Tarry* until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for *the LORD* hath delivered them into our hand: and this *shall* be a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the *LORD* hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were *'an half acre of land, which a yoke of oxen might plow.*

15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was *'a very great trembling.*

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another.*

17 Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer were not *there.*

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 ¶ And it came to pass, while Saul talked unto the priest, that the *'noise* that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that were with him *'assembled* themselves, and they came to the battle: and, behold, *'every*

man's sword was against his fellow, *and there was a very great discomfiture.*

21 Moreover the Hebrews *that were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that were with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the *LORD* saved Israel that day: and the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And all *they of* the land came to a wood; and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth *any* food this day. And the people were *'faint.*

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Ajalon: and the people were faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* *'with* the blood.

33 ¶ Then they told Saul, saying, Be-

¹ Heb. *be still.*

² 1 Mac. 4. 30.

³ Or, *half a furrow of an acre of land.*

⁴ Heb. *a trembling of God.*

⁵ Or, *tumult.*

⁶ Heb. *were cried together.*

⁷ Judges 7. 22.

⁸ 2 Chron. 20. 25.

⁹ Or, *weary.*

¹⁰ Levit. 7. 26, and 19. 26.

¹¹ Deut. 12. 16.

hold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have "transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox "with him that night, and slew *them* there.

35 And Saul built an altar unto the LORD: "the same was the first altar that he built unto the LORD.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 And Saul said, Draw ye near hither, all the "chief of the people: and know and see wherein this sin hath been this day.

39 For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, "Give a perfect *lot*. And Saul and Jonathan were taken: but the people "escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he "gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these*; the name of the firstborn Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

¹⁴ Or, dealt treacherously.

¹⁵ Heb. in his hand.

¹⁶ Heb. that altar he began to build unto the LORD.

¹⁷ Heb. corners. Judges 20. 2.

¹⁸ Or, Shew the innocent.

¹⁹ Heb. went forth.

²⁰ Or, wrought mightily.

Verse 2. "*Migron*."—This, from the context, was obviously the name of some marked local site in the land around Gibeah.

4. "*Bozez . . . Seneh*."—Names, as the context expresses, of two rocks near Gibeah. Every object in the least degree marked, seems to have had its distinctive name among the Hebrews. So it is now with the Arabs. Every marked hollow or projection (other than of sand) upon the plain, every well, every clump of trees, has its proper name. So has every defile, recess, promontory, or peak of the mountains, however inconsiderable: and on a river, such as the Tigris or Euphrates, there is not a single bend, angle, projection, creek, cliff, rock, mound, or group of trees to which a proper name is not assigned. Thus a map of a country, over which one may travel for a hundred miles without finding a single town, might, nevertheless, be crowded with hundreds of names of this description.

14. "*Half acre of land, which a yoke of oxen might plow*."—The Hebrew is, literally, "As in the half of a furrow or a yoke of a field," which Dr. Boothroyd says is unintelligible, and he therefore prefers the Septuagint version, which has nothing about the space, but instead, says that Jonathan and his armourbearer effected the slaughter "with spears, pebbles, and flints of the field." We are willing to adhere to the Hebrew text. It is certainly obscure; but, as renders

in our version, or even as read literally, refers to a mode of measurement which was very ancient and which still subsists in the East. Some think that a single furrow is intended, that is, half the space comprehended in the single furrow (drawn circularly, of course) which a yoke of oxen might trace in one day; but others suppose it to mean half the space which a yoke of oxen might plough in one day. Both alternatives are compatible with ancient usage; the former may be illustrated by the historical circumstance, that so much land as could be ploughed around in one day, was granted by the Romans to Horatius Cocles in recompense of his valorous stand, on the Sublician bridge, against the arms of Porsenna. Intimations are frequent in ancient writings, of the prevalence of the custom of estimating the extent of ground according to what might be ploughed in a day; and then it was usual to add, by what kind of animals the plough was drawn, to render the estimate more exact. In this manner Homer measures the degree of proximity to which Diomedes and Ulysses allowed the Trojan spy to approach, before they rushed upon him from their concealment. He says they were as distant from each other as the furrows of two teams of mules. This is about as obscure, as the Hebrew text of the passage before us, and is open to the same interpretations, the expression being very similar. That it was the space which two teams of mules could plough in a day is the common explanation, which is thus given in Leric's note:—"The Grecians did not plough in the manner now in use. They first broke up the ground with oxen, and then ploughed it more lightly with mules. When they employed two ploughs in a field, they measured the space they could plough in a day, and set their ploughs at the two ends of this space, and those ploughs proceeded towards each other. This intermediate space was constantly fixed, but less in proportion for two of oxen than for two of mules, because oxen are slower and toil more in a field that has not yet been turned up, whereas mules are naturally swifter, and make greater speed in a ground that has already had the first ploughing."

The idea kept in view by our translators, in rendering "half a furrow" by "half an acre," is that it applied to half the space of ground which a yoke of oxen might plough in a day; and is derived from one of the Roman land measures. This measure was called *actus*, of which there were three sorts: the first was a piece of ground 120 feet long by only four broad; the second (*actus quadratus*) was a square of 120 feet; and the third was a double square, being 240 feet long by 120 feet broad, which made an acre of ground, or as much, according to Pliny, as a yoke of oxen might plough in a day. Something of the same idea and standard of measure is exhibited in Domesday-Book, which shows the results of a survey made by order of William the Conqueror, and in which the domains are estimated by the *carucate* (from *caruca*, in French *charrue*, a plough), or plough land; that is, so much land as would support a plough, or that one plough would work. At this day, in the East, an idea is popularly intimated of the extent of a man's possessions by stating the number of yoke of oxen which would be required to keep his grounds in order.

25. "The honey dropped."—First we are told that the honey was on the ground, then that the honey dropped, and lastly that Jonathan put his rod into the honeycomb. From all this it is clear that the honey was bee-honey, and that honeycombs were above in the trees, from which honey dropped upon the ground; but it is not clear whether Jonathan put his rod into a honeycomb that was in the trees or shrubs, or into one that had fallen to the ground, or that had been formed there.

Where wild bees are abundant, they form their combs in any convenient place that offers, particularly in the cavities, or even on the branches, of trees; nor are they so nice, as is commonly supposed, in the choice of situations. In India, particularly, and in the Indian islands, the forests often swarm with bees. "The forests," says Mr. Roberts, "literally flow with honey; large combs may be seen hanging on the trees, as you pass along, full of honey."—('Oriental Illustrations.') We have good reason to conclude, from many allusions in Scripture, that this was also, to a considerable extent, the case formerly in Palestine. Rabbi Ben Gershom and others indeed fancy that there were bee-hives placed "all of a row" by the way-side. If we must needs have bee-hives, why not suppose they were placed in the trees, or suspended from the boughs? This is a practice in different parts where bees abound, and the people pay much attention to realise the advantages which their wax and honey offer. The woods on the western coast of Africa, between Cape Blasco and Sierra Leone, and particularly near the Gambia, are full of bees; to which the negroes formerly, if they do not now, paid considerable attention, for the sake of the wax. They had bee-hives, made like baskets, of reeds and sedge, and hung on the out-boughs of the trees, which the bees eagerly appropriated for the purpose of forming their combs in them. In some parts these hives were so thickly placed that at a distance they looked like fruit. There was also much wild honey in the cavities of the trees. (Jobson's 'Golden Trade,' p. 30; in Astley's Collection.) Moore confirms this account; and adds, that when he was there the Mandingos suspended, in this way, straw bee-hives not unlike our own, and boarded at the bottom, with a hole for the bees to go in and out. ('Travels into the Inland Parts of Africa,' in Drake's Collection.)

As to the other supposition, that the honeycomb had been formed on the ground, we think the context rather bears against it; but the circumstance is not in itself unlikely, or incompatible with the habits of wild bees. For want of a better resource, they sometimes form their combs and deposit their honey in any tolerably convenient spot they can find in the ground, such as small hollows, or even holes formed by animals. Mr. Burchell, in his 'Travels in South Africa,' mentions an instance in which his party (Hottentots) obtained about three pounds of good honey from a hole which had formerly belonged to some animal of the weasel kind. The natives treated this as a usual circumstance, and indeed their experience in such affairs was demonstrated, by the facility with which they managed to obtain the honey, without being injured by the bees.

CHAPTER XV.

1 Samuel sendeth Saul to destroy Amalek. 6 Saul loveth the Kenites. 8 He spareth Agag and the best of the spoil. 10 Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience. 24 Saul's humiliation. 32 Samuel killeth Agag. 34 Samuel and Saul part.

SAMUEL also said unto Saul, 'The LORD sent me to anoint thee to be king over his

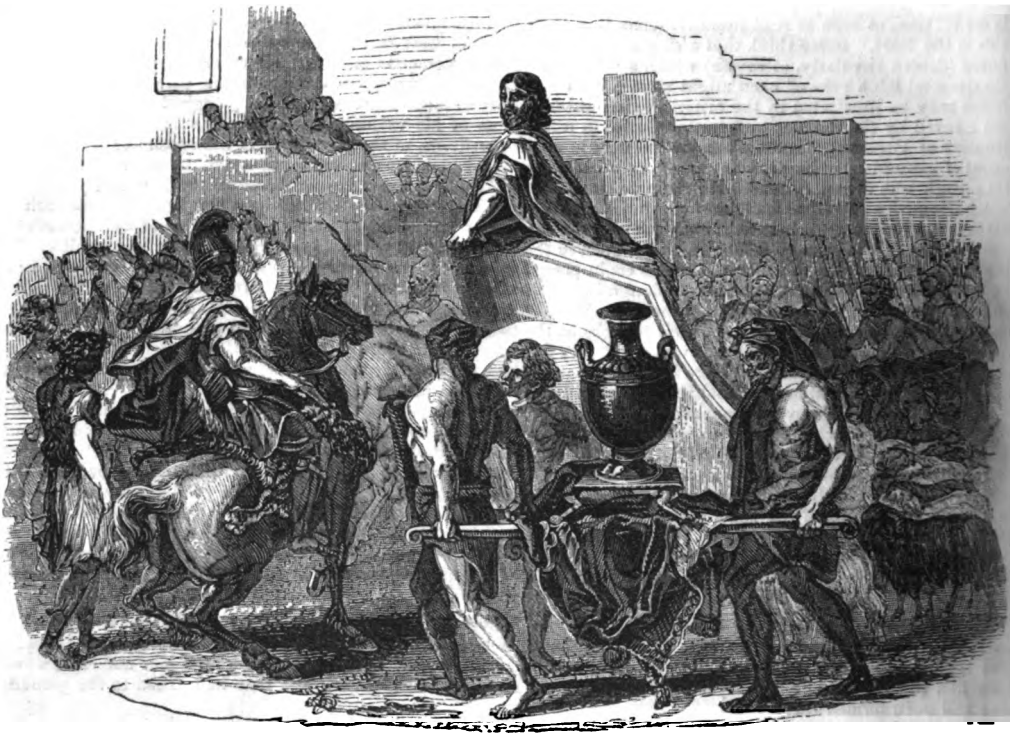
people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.'

2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant

¹ Chap. 9. 16.

² Exod. 17. 8. Num. 24. 20.



SAUL RETURNING FROM BATTLE WITH THE SPOIL OF THE AMALEKITES.—ADAPTED FROM LE BRUN.

and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and 'laid wait in the valley.

6 ¶ And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that is over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and 'of the fatlings, and the lambs, and all *that was* good, and would

not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel, and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the

Or, *fugit*.

Or, *of the second sort*.



S. MUEL AND AGAG.—ANT. COYPEL.

oxen, to sacrifice unto the LORD thy God: and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me,

and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, *to obey is better than sacrifice, and to hearken than the fat of rams.*

23 For rebellion *is as* the sin of 'witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

* Heb. they consume them.

* Eccles. 8. 1. Hos. 6. 6. Matth. 9. 13, and 12. 7.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is better than thou.*

29 And also the 'Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn

again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, 'As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeath Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

* Or, *eternity, or, victory.*

* Exod. 17. 11. Num. 14. 45.

Verse 2. "*Amalek.*"—This is the name of a grandson of Esau, from whom the Amalekites are supposed to have descended. This supposition is entirely founded on the fact that Esau's grandson was so named; for there is nothing in Scripture which points to, or even hints at, this commonly assigned origin of these bitter enemies of the Hebrew nation. Indeed, there are some rather strong considerations which seem to bear against it. These are: that Moses in Gen. xiv. relates that in the time of Abraham, long before Amalek was born, Chedorlaomer and his confederates "smote all the country of the Amalekites," about Kadesh: and that Balaam calls Amalek "the first of the nations," which, if understood of priority, could be by no means correct of a nation descended from the grandson of Esau. These considerations, however, it may be answered, that Moses speaks, in the first instance, proleptically, of the country which the Amalekites afterwards occupied; and that, in the other, "first" does not refer to priority of time, but to rank. But besides this, it is to be observed, that Moses never reproaches the Amalekites with attacking the Israelites, *the brethren*; though it is not likely that he would have omitted to notice this aggravation of their offence, if it had existed. In the Pentateuch there is continual reference to the fraternal relation of the Hebrews and Edomites. But no term implying consanguinity is ever applied to the Amalekites; and instead of their name being connected with that of the Edomites, they seem always associated in name and action with the Canaanites and Philistines. It is also difficult to understand how the Amalekites could become so powerful a people as they were when the Israelites left Egypt, their origin ascending no higher than the grandson of Esau. On these grounds Calmet concludes that they were descended from Canaan, and were, in fact, among the devoted nations—that devotion being the more strongly marked in their instance, on account of their early and persevering enmity to the Hebrews. This view does not materially differ from that of the Arabians, who make Amalek to be a son or descendant of Ham, and became the founder of one of the original pure Arabian tribes, but which afterwards became mixed, by blending with the posterity of Joktan or Adnan. This Amalek had a famous son called Ad, who reigned in the south-east of Arabia (Hadrarnaut) in the time of Heber, the ancestor of Abraham, and whose age is the remote point of Arabian chronology and fable, so that "as old as king Ad," is a proverbial expression of extreme and obscure antiquity. This Adite branch of Amalekites, after having sustained a fearful destruction from the anger of Heaven at its impiety, was so weakened, that the kings of Yemen were able to prevail over it, and, after great losses, obliged it to withdraw and disperse. These, and other Amalekite families then spread in Arabia Petraea, in the peninsula of Sinai, and in the southern parts of Palestine. The Arabs believe these to have been the enemies of the Israelites, and entertain an opinion that some of them, being defeated by Joshua, went into Northern Africa and settled there. The tribes of Amalek and Ad they number with those that have from very remote ages, been completely lost, unless so far as they may have been incorporated with other tribes. There is nothing in this account adverse to the Scriptural intimations. Indeed, it would be easy to show that the Amalekites, whether accounted as Arabians or not, were a people who, although they had some towns and hamlets, were essentially Bedouin habits. In fact, we may perhaps best estimate the position they bore with respect to the Israelites by regarding them as an unsettled, predatory people, who, from their situation on the immediate borders of the Hebrews, exhibited and experienced the full effect of that opposition of social principle which never fails to operate in similar circumstances. In the same countries, at this day, a settled or settling people, on the one hand, and the wild, aggressive, plundering Bedouins, on the other, exhibit the same feelings towards each other which the Hebrews and Amalekites respectively entertained. Independently of the first deep cause of offence, and the high command and which the Hebrews acted, there was an obvious social necessity that such dangerous neighbours as the Amalekites should be extirpated or driven from the frontiers. The transaction of this chapter was a fatal blow to the Amalekites. We indeed find that they still subsisted as a people, for David undertook an expedition against them while he was living in the country of the Philistines (chap. xxvii. 8; 2 Sam. i. 1). After that they cease to be historically noticed but in the book of Esther we find Haman, an individual of that nation, high in the favour of the Persian king. (See further on this subject in Calmet, art. *Amalek*; D'Herbelot, 'Bibliothèque Orientale,' arts. *Ad*, *Amalek*; and Michaelis 'Commentaries,' art. xxii.)

4. "*Telem.*"—This is supposed to be the same as Telem, mentioned in Josh. xv. 24, among the "utmost cities of the tribe of the children of Judah towards the coast of Edom southward."

7. "*Havilah*."—This certainly was not the district mentioned in the description of the garden of Eden as "the land of Havilah." Some indeed suppose so: and believing, with us, that the Havilah near Eden was near the head of the Persian Gulf, think that Saul traversed all the wide distance between, in pursuit of the Amalekites. This is absolutely incredible, and is contrary to the text, which makes the pursuit be towards Egypt, whereas this would be exactly from Egypt. The text evidently places this Havilah near the south of Judah. There are two explanations: one is, that the whole breadth of country forming the north of Arabia, from the Persian Gulf to the south frontiers of Palestine, was called Havilah, and that the statement in Gen. ii. refers to the eastern part of this land, and the present account to the western: or else, that there was more than one Havilah,—and this is exceedingly probable, when we recollect that the name is taken from Havilah the son of Cush, and who may, like his father, have given name to different regions in which his descendants successively settled. Josephus very properly describes the Amalekites of this history, as occupying the country between Pelusium in Egypt and the Red Sea.

9. "*Saul and the people spared Agag*."—Josephus says that they were won upon to spare him by the beauty and tallness of his person. It is remarkable, by the by, that the Arabians make the Amalekites to have been giants; and they believe that Goliath himself was an Amalekite.

12. "*Carmel*."—This must not be confounded with Mount Carmel. It is mentioned in Josh. xv. 55, among the southern cities of Judah, and its name occurs between those of Maon and Ziph. Nabal, who resided at Maon, had his possessions in Carmel (1 Sam. xxv. 2). The place is probably the same as the "Carmelia," which Jerome describes as being in his time a village, ten miles east of Hebron, where there was then a Roman garrison.

"*He set him up a place*."—This undoubtedly means that he set up a trophy or monument of his victory over the Amalekites. This we learn from 2 Sam. xviii. 18, where we read that Absalom set up a *pillar* and called it the monument (*ῥῆμα*), the same word here rendered "place" of Absalom. It was usual in ancient times to erect some monument or other, in commemoration of a victory, generally on the spot where it had been obtained. This was probably the design of Saul's monument. It is difficult to say what it was. Perhaps it was a pillar or obelisk: Jerome makes it a triumphal arch; and he says it was usual to make an arch of myrtle, palm, and olive branches on such occasions. The trophies, however, with which ancient authors make us best acquainted, were originally a heap of the arms and spoils taken from the enemy. Such spoils were in later times hung in an orderly manner upon a column or decayed tree; and in the end representations of such trophies, in brass or marble, were substituted. They were consecrated to some deity, with a suitable inscription; and the sanctity with which they were invested, prevented people from disturbing or throwing them down; but when they fell, or were destroyed by accident or time, they were never restored, under the impression that ancient enmities ought not to be perpetuated. Virgil has fully described the process of forming the most usual trophy—that of arms fixed on a denuded or decayed tree.

"The pious chief, whom double cares attend
For his unbury'd soldiers, and his friend,
Yet first to Heav'n perform'd a victor's vows:
He bar'd an ancient oak of all her boughs;
Then on a rising ground the trunk he plac'd,
Which with the spoils of his dead foe he grac'd.
The coat of arms by proud Mesentius worn,
Now on a naked snag in triumph borne,

Was hung on high, and glitter'd from afar,
A trophy sacred to the god of war.
Above his arms, fix'd on the leafless wood,
Appear'd his plumed crest, besmeared with blood.
His brazen buckler on the left was seen:
Truncheons of shiver'd lances hung between;
And on the right was placed his cors'let bor'd;
And to the neck was tied his unavailing sword."

Æneis, B. xi. DRYDEN.

The word *ῥῆμα*, *god*, applied to this monument and to Absalom's pillar, literally means "a hand;" and is so translated in the Septuagint; whence it has been supposed, by some, that the trophy in question was surmounted by the figure of a hand, which is, in Scripture, the general emblem of strength and power. In the note to Num. ii. 2, we have mentioned instances of standards surmounted by the figure of a hand; and the cut of Roman standards exhibits two of this description. To which we may add, that in the mosques of Persia, generally, the domes (for they have seldom minarets like the Turks) are surmounted by the figure of an outspread hand, in the place where the Turks would put a crescent, and we a cross or a vane.

32. "*Agag came unto him delicately*."—"Cheerfully" would be a more intelligible rendering of the original (מַעֲדָתָא) than "delicately." It seems that Agag thought he had nothing further to apprehend, now that he had obtained the protection of the king.

33. "*Samuel hewed Agag in pieces*."—It is not clear whether he did it himself or commanded others to do it. The latter is certainly rendered possible by the frequent practice of describing a great personage as doing that which he commanded to be done. But, on the other hand, there is nothing in the act incompatible with Oriental usage, or with the position which Samuel occupied. Samuel was not a priest, but only a Levite; and the Levites seem to have held themselves bound to act for the Lord with their swords when required, as in the instance of the slaughter with which they punished their brethren for their sin in worshipping the golden calf; and, on a later occasion, even a priest—Phineas, afterwards high-priest,—in the fervour of his zeal, took a javelin and slew therewith Zimri and Cosbi, as recorded in Num. xxv. It is not, and never was in the East, unusual for persons in power to slay offenders with their own hands. In the preceding book, we have seen Gideon himself destroying the two captive kings of Midian; and in illustration of more modern usage there is an anecdote in Chardin, which illustrates not only this point, but the hewing in pieces, and also the idea concerning the connecting bond formed by the eating of another's salt, to which we have had previous occasions to refer. The circumstance occurred in Persia when Chardin was there. The king, "rising in wrath against an officer who had attempted to deceive him, drew his sabre, fell upon him, and hewed him to pieces, at the feet of the grand vizier, who was standing (and whose favour the poor wretch courted by this deception), and looking fixedly upon him, and the other great lords who stood on each side of him, he said with a tone of indignation, 'I have then such ungrateful servants and traitors as these to eat my salt. Look on this sword, it shall cut off all these perfidious heads.'" Hewing in pieces is still sometimes resorted to as an arbitrary punishment in different eastern countries: but we believe it is no where sanctioned by law, which indeed seldom directs the mode by which death shall be inflicted. Bruce notices instances of this form of death in Abyssinia; and it is mentioned among the atrocities of Djessar, the notorious pasha of Acre, that he caused fifty or sixty officers of his seraglio, whom he suspected of fraud, to be hewed in pieces, each by the sword of two janissaries. It was not a Hebrew form of punishment, but appears to have been resorted to in the present instance in order to inflict on Agag the same kind of death which he had been accustomed to inflict on others: for the "as," with which Samuel's answer commences, implies analogy of action—that is, that his (Agag's) mother should be made childless, in the same manner as he had made women childless.



SAMUEL ANOINTING DAVID.—RAFFAELLE.

CHAPTER XVI.

1 Samuel sent by God, under pretence of a sacrifice, cometh to Beth-lehem. 6 His human judgment is reprov'd. 11 He anointeth David. 15 Saul sendeth for David to quiet his evil spirit.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer *'with thee*, and say, I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his *'coming*, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves,

and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said Surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him for *the LORD seeth* not as man seeth; for man looketh on the *'outward appearance* but the LORD looketh on the *'heart*.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by And he said, Neither hath the LORD chose this.

10 Again, Jesse made seven of his son to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chose these.

11 And Samuel said unto Jesse, Are here *all thy* children? And he said, There remaineth yet the youngest, and, behold, I

¹ Heb. in *thine* land.

² Heb. *meeting*.

³ Heb. *eyes*.

⁴ 1 Chron. 28. 9. Psal. 7. 9. Jer. 11. 30, and 17. 10, and 30. 12.

keepeth the sheep. And Samuel said unto Jesse, 'Send and fetch him: for we will not sit 'down till he come hither.

12 And he sent, and brought him in. Now he *was* ruddy, and withal¹ of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

¹ 2 Sam. 7. 8. Psal. 78. 70. ² Heb. round. ³ Heb. fair of eyes. ⁴ Or, terrified. ⁵ Or, speech.

Vers 12. "*He was ruddy, and withal of a beautiful countenance, and goodly to look to.*"—Dr. Boothroyd's version is undoubtedly more accurate here: "He was ruddy, with beautiful eyes, and a goodly appearance." Calmet, with whom Dr. Hales concurs, makes David to have been fifteen years of age at this time. Josephus, indeed, says that he was but ten; but this is perhaps too young for him to have charge of the sheep; and twenty-five, the age given by Lightfoot, is too old for the context.

15. "*And Saul's servants said unto him,*" &c.—The remainder of this chapter is thought to be an anticipation of the chronological order of the history. The reader is certainly much perplexed to make out the real order of the transactions here recorded; and the difficulties would in a great degree be obviated by fixing the chronological place of this passage between verses 9 and 10 of chap. xviii. The order of the history would then, as settled by Bishop Warburton, and followed by Hales, stand thus:—David is anointed by Samuel; he carries provisions to his brethren; he fights and overcomes Goliath; is received in the king's court; contracts a friendship with Jonathan; incurs Saul's jealousy; returns home to his father; is, after some time, sent for to soothe Saul's melancholy with his harp; proves successful, and is made his armourbearer, and again excites the jealousy of Saul, who endeavours to smite him with his javelin.

"*An evil spirit from God troubleth thee.*"—There are different opinions as to this disease of Saul. Some interpreters conclude that his case was one of real possession by an evil spirit, and was, in kind, analogous to that of the demons so often mentioned in the New Testament. But the large majority of modern interpreters think, that the king's complaint was a real madness, of the atrabilious or melancholy kind, exhibited in fits, recurring at uncertain intervals, and which the soothing strains of music were well calculated to allay, but could have been of no avail had the disease been other than natural. Under this view, of course, the evil spirit is construed to mean a malign or diseased tone of mind, said to be "from the Lord," inasmuch as it was made instrumental in effecting the purposes of the Divine Providence. A similar use of the expression to that which this construction infers is found in the history of Gideon's guilty son, where it is said that "the Lord sent an evil spirit between Abimelech and the men of Shechem" (Judges ix. 23), which evil spirit is agreed to have been a spirit of dissension and strife, which was made instrumental in accomplishing the righteous judgment of God, on those whose deep crimes had provoked his indignation.

CHAPTER XVII.

¹ The armies of the Israelites and Philistines being ready to battle, 4 Goliath cometh proudly forth to challenge a combat. 12 David, sent by his father to visit his brethren, taketh the challenge. 28 Eliab chideth him. 30 He is brought to Saul. 32 He sheweth the reason of his confidence. 38 Without armour, armed by faith, he slayeth the giant. 55 Saul taketh notice of David.

Now the Philistines gathered together their

armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a moun-

¹ Or, the coast of Dammim.

² Heb. ranged the battle.

tain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head, and he *was* ^aarmed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a ^btarget of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* ^cthe son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Sham-mah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this

parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten ^dcheeses unto the ^ecaptain of *their* thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the ^ftrench, as the host was going forth to the ^gfight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left ^hhis carriage in the hand of the keeper of the carriage, and ran into the army, and came and ⁱsaluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled ^jfrom him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and ^kwill give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?

^a Heb. clothed.

^b Or, gorget.

^c Chap. 16. 1.

^d Heb. cheeses of milk.

^e Heb. captain of a thousand.

^f Or, place of the carriage.

^g Or, battle-array, or place of fight.

^h Heb. the assels from upon him.

ⁱ Heb. asked his brethren of peace.

^j Heb. from his face.

^k Josh. 15. 16.

30 ¶ And he turned from him toward another, and spake after the same ¹⁴manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he ¹⁵sent for him.

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a ¹⁶lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 ¶ And Saul ¹⁷armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the ¹⁸brook, and put them in a shepherd's ¹⁹bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David,

Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD ²⁰deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So ²¹David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

¹⁴ Heb. word.¹⁵ Heb. took him.¹⁶ Or, kid.¹⁷ Heb. clothed David with his clothes.¹⁸ Heb. vessel.¹⁹ Heb. shut thee up.²⁰ Ecclus. 47. 4. 1 Mac. 4. 30.²¹ Or, valley.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling is.

57 And as David returned from the slaugh-

ter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse of Beth-lehemite.



DAVID SLAYING GOLIATH.—M. ANGULO.

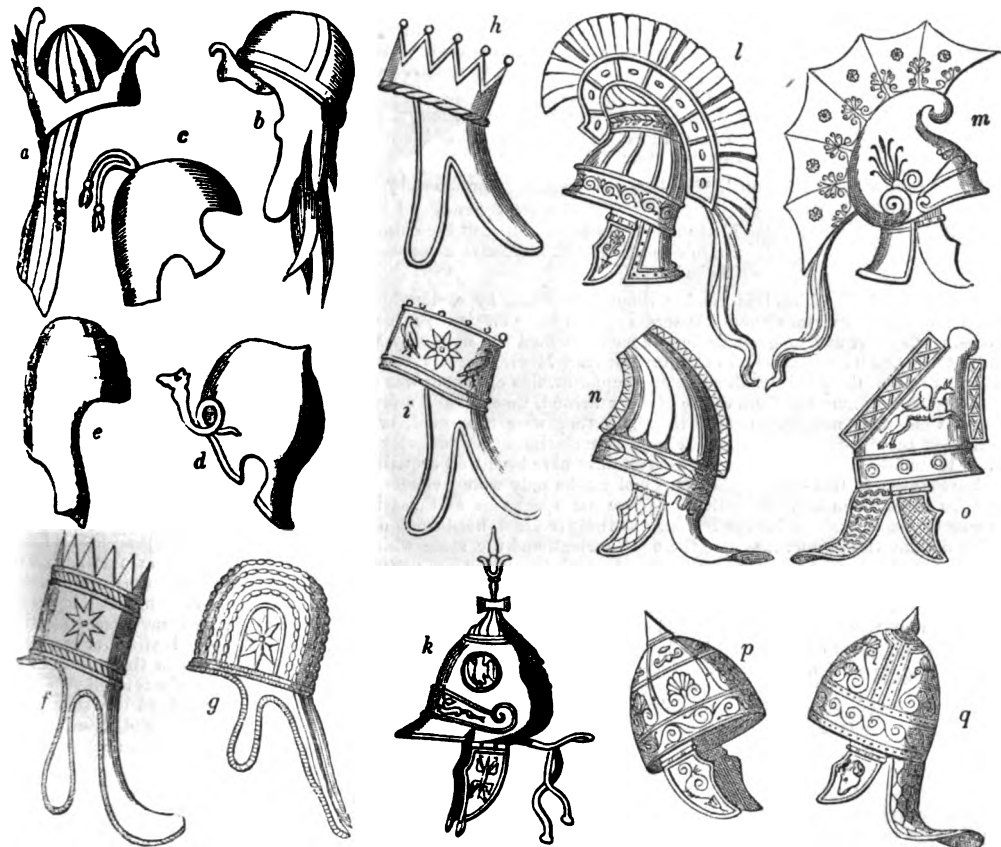
Verse 1. "*Shochoh...Azekah...Ephes-dammim.*"—These three places were evidently at no great distance from each other, the Philistines being encamped at the last of these places and between the two former. Shochoh is mentioned in Josh. xv. 35, among the towns of the tribe of Judah "in the valley;" that is, in the western plains of that tribe. Jerome says, that in his time there were two small villages of this name, one on a mountain and the other on the plain, nine miles from Jerusalem, on the road to Eleutheropolis. Azekah, in his days, was also a village on the same road. Ephes-dammim is evidently between these two. In 1 Chron. xi. 13, it is mentioned under the name of Pas-dammim.

2. "*Valley of Elah.*"—*Elah* means an oak or terebinth-tree: wherefore Jerome renders it "the valley of the oak;" and the Vulgate, "the valley of the terebinth," and turpentine-tree. In the Targum, the valley is called Butma, which the Arabic signifies a terebinth; and, according to Egmont and Heyman, it continued to bear a similar name, for they say that it is called "the vale of Bitumen, very famous over all these parts for David's victory over Goliath." Sandy says he passed through it at four miles from Ramah, on the road from Jerusalem to Joppa, and therefore north-west from Jerusalem. He says, "After four miles riding (from Ramah) we descended into the valley of Terebinth, famous though little, for the slaughter of Goliath. A bridge here crossed the torrent, neere which the ruins of an ancient manastrie, more worthie the observing for the greatness of the stones than fineness of the workmanship."

4. "*Whose height was six cubits and a span.*"—See the note on Deut. iii. 11.

5. "*He had an helmet of brass upon his head,*" &c.—Here we have the first account of what we may call a complete suit of defensive armour; which naturally gives occasion to some remarks on the subject generally, and on the several parts of armour which we find here specified. Sir Samuel Meyrick says, that body armour had its origin in Asia. The warlike tribes of Europe at first contemned all protection but their innate courage, and considered any other

defence but the shield as a mark of effeminacy. He adds, that all the European armour, except the *plate*, which was not introduced till the fourteenth century, was borrowed from the Asiatics. This is of importance, because it enlarges our range of illustration; since the ancient armour being borrowed from the East, its condition there is more distinctly illustrated by the information we possess concerning the derived armour of the ancient European nations. The present notice of a suit of armour is the earliest on record, and, to those who feel interest in the matter, is an important indication of the period when armour had arrived at a state of some completeness, though it does not enable us to ascertain the period when its several parts were invented. It is evident that armour had at this time become not uncommon. Saul himself had armour composed of nearly the same articles as that of Goliath, the use of which he offered to David, who being, from his youth and manner of life, unaccustomed to such warlike harness, preferred to act without such defence. This fact helps us to the conclusion, that, as Saul was himself a giant, taller by the head and shoulders than any other Israelite, while David was but a stripling, his intention to make David wear his armour, proves that the armour then in use was not so nicely adapted to the size or form of the person destined to wear it, as we find it to have been in later times.



a, b, Egyptian Helmets worn by Warriors; c, d, Caps of Egyptian Soldiers; e, f, Persian Helmets; g, h, Syrian; i, l, m, n, o, Phrygian; p, q, Dacian.

HELMETS.—Of all kinds of armour, a strong defence for the head was unquestionably the most common, and perhaps the most early. The shield and helmet have indeed formed the only defensive armour of some nations. When men began to feel the need of a defence for the head in war, they seemed in the first instance merely to have given a stronger make to the caps which they usually wore. Such caps were at first quilted or padded with wool; then they were formed of hard leather; and ultimately of metal; in which state they gradually acquired various additions and ornaments, such as embossed figures, ridges, crests of animal figures, horsehair, feathers, &c.; and also flaps to protect the neck and cheeks, and even visors to guard the face. Visors do not, however, appear to have been used by the ancient Orientals; nor do we know any helmet but that of the Phrygians with a ridge or crest. When the dress, or at least the war-dress, of ancient people consisted of skins, it was frequently the custom for the wearer to cover his head with the head-skin of the animal; and long after other dress was adopted for the body, it remained the custom among several nations to wear, as a war-cap or helmet, the skin of an animal's head, with the hair on, and in every other respect as like life as possible. The head-skins of lions, wolves, horses, and other animals, sufficiently grim in their appearance, and with hides of suitable strength, were preferred for this purpose; and the terrible effect of this defensive head-dress was increased by the teeth being exposed, so as to appear grinning savagely at the enemy. Now when such people began to find that more convenient war-caps might be invented, they were unwilling to forego the effect which their savage helmets produced, and therefore affixed the animal's head, and ultimately a representation of it, as conveniently as they could, to the top of their new war-cap. Count Caylus and Sir Samuel Meyrick concur in

the opinion that this was the origin of crests and other annexations of helmets. Even the skins of large birds and fishes were employed in the same manner; and we have thus an easy explanation not only of the crest, but of the erect ears, horns, wings, &c., which we see in ancient helmets. The horsehair, which was anciently and is still displayed on helmets, admits of the same explanation. It arose from the custom of wearing the head of a horse with the mane remaining, either *proper*, or cut short so as to stand erect like a hog's bristles; the tail also being annexed. The Ethiopians and Libyans had horse-head helmets: their Egyptian neighbours gave up animal heads for helmets, but continued them as crests; the crest of the royal helmet among that people being, according to Diodorus, the heads of the horse, lion, or dragon. Now Herodotus says, that the Greeks borrowed their helmets, as well as their shields, from the Egyptians. But those we have mentioned were far from being the only people who had animal-head helmets.

Of the Hebrew helmets (called כִּבְיָה, *coba*; or קִבְיָה, *koba*) we only know that they were generally of brass; and that the helmet of the king was distinguished by its crown. It is, however, interesting to learn that metallic helmets were, so far as appears, exclusively in use among them. Homer's heroes have also, generally, helmets of brass. Whether the Hebrews had crests to their helmets or not, it is impossible to say distinctly. We do not think that the crest was a characteristic of Oriental helmets; but as the royal helmet in Egypt had a crest—as the helmets of As Minor were sometimes crested—and as in the Trojan war a crested helmet was worn by the Trojans, and also, it would seem, by the Greeks—it is not unlikely that the crest was known to the Jews. Plumes we are not to expect; they were not used in the most ancient periods, and but sparingly in later antiquity. Homer never mentions plumes; but often horsehair. So of Paris it is said:—

“He set his helmet on his graceful brows,
Whose crest of horsehair nodded to his step
In awful state.”

In the combat which followed, Menelaus was dragging him along by this horsehair crest, when:—

“The broider'd band,
That under braced his helmet at the chin,
Strain'd to his smooth neck with a ceaseless force
Choked him.”

But, fortunately for him, this band, “though stubborn, by a slaughtered ox supplied,” snapped, leaving the helmet only in the victor's hand. It seems that in these crests the ridge was covered with hair from the mane of the horse, while other and longer hair hung dependent from the extremity behind; but the ridge often terminated in horse-tail when its surface had other ornaments. Meyrick seems to think that the horsehair was sometimes gilt which is less unlikely than that, as he also supposes, this ornament was sometimes composed of wires of gold.

As we do not know the form of the Hebrew helmet, we shall add a few remarks concerning those of the nations with which they were connected, or to whom they were subject at the different periods of their history; and whose helmets at such times they probably wore, or at least allowed the forms they exhibited to modify their own. They must certainly have been well acquainted with them.

EGYPTIANS. In this country the kings and nobles only wore helmets of metal; the common soldiers wore caps of woollen or of linen strongly quilted. There are specimens of these in our wood-cut.—**PHRYGIANS.** The Phrygia bonnet in peace, and the helmet in war, was the prevalent head-dress of the inhabitants of Asia Minor, and in Meyrick's opinion the helmet is one of the most ancient, and the same which was worn by the Trojan heroes in Homer. Its general form will be seen in our wood-cut; and the following particulars deserve attention, as they illustrate our preceding observations concerning the transmutation of a cap into a helmet. Its principal characteristics were those of a cap with the point bent forward, and with long flaps descending to the shoulders. It sometimes appears as mere cap of the most soft and pliable stuff, unable to support itself, and hanging down in large wrinkles; at others it appears to have formed a helmet of the most hard and inflexible substance—of leather, or even metal standing quite stiff and smooth, and enriched with embossed ornaments. To many of these there are four flaps which would appear to have been made from the leg skins of the animals of whose skin the cap was originally formed but in the lighter caps there are only a single pair of flaps, which are often tucked up and confined by a string around the crown. A flap of mail frequently descended from under the helmet to protect the neck and shoulders.—**THE SYRIANS** seem to have adopted, with some modification, the cylindrical helmet or cap of the Persians; but there is no representation in our wood-cut, which is considered more peculiarly Syrian, and the resemblance of which, as Sir S. Meyrick remarks, to that of the modern Chinese is very great. They have alike a high ornamental spike at the top: the which terminates the Syrian one is a lily, which, according to Herodotus, was the ornament which the Assyrians bore on the tops of their walking-sticks.—**THE ASSYRIANS** had helmets of brass.—**THE MEDES AND PERSIANS.** As we are not stating minute distinctions, we may mention generally that the helmets or “impenetrable caps,” as Xenophon rather calls them, of the Medes and Persians, exhibit four principal forms in the accounts of ancient writers and in the sculptures of Persepolis: these are cylindrical, hemispherical, semi-oval, conical. To these also applies the remark concerning the origin of the form of the national helmet in that of the national cap. The cylindrical cap and helmet must, however, be particularly regarded as a national characteristic of the ancient Persians, the other forms being too general to be assigned as a national distinction. It is exhibited in the form of a cylinder of various height, with a somewhat wider diameter at top than at bottom, and resembling a hat without a brim—particularly such hats with broad crowns as were in use a few years since. It is either plain, or fluted, or otherwise ornamented; and we see it exhibit either simply, or in various combinations—sometimes as a diadem, often radiated at top, and variously embossed and ornamented, and encircling one of the round, semi-oval, or conical caps. This cylindrical cap or helmet became greatly diffused by the conquests of the Persians, and must have been well known to the Jews during the captivity, and when Palestine was a Persian province. Xenophon speaks of brazen helmets with white crests; but no crests appear in the sculptures of the country.—We need not particularly dwell on the helmets of the Greeks and Romans. These were indeed, well known to the Jews in the later period of their history; but much that might be said concerning them has been anticipated in our first observations. The Roman helmet was borrowed from the Greeks with slight modifications. Of the more elaborate Greek helmet our cut of a Greek warrior furnishes a very fine specimen, which will better understood by the eye than by technical description. It has three crests of horsehair from the mane, cut short and square, with a dependent tail. Some helmets had as many as five crests of this sort. The more common helmets of both the Greeks and Romans, is fairly represented by that which appears on the heads of the Roman soldiers in the cut, p. 612. vol. i., being merely a scull-cap without ridge or crest, but having at top a knob or button, and differing no material respect from that of the mounted Dacian below, except that the latter has a spike instead of a knob. The helmets and caps of the figures in the cuts to Judges v. will very materially assist in the illustration of the present no



CUIRRASSES.

a, Egyptian; b, Phrygian; c, Dacian; d, Roman, Common Soldier; e, Do. Officer; f, Do. Imperial.

"*Cost of mail.*"—When men had realized a means of protecting their heads by strong caps and helmets, they naturally began soon to think of extending the same protection to other parts of the body. It would be absurd to suppose that every nation adhered to the same rule of progression; but it may perhaps be stated as a general rule, with large exceptions, that the progressive kinds of armour were—1. The skins of various animals, and even, in some countries, of birds and fishes. 2. Hides, mats, wood; linen or woollen padded or folded; strong twisted linen. 3. Leather bordered with metal. 4. Entire plates of metal; but as these were heavy and inflexible, various contrivances were resorted to in order to obtain the security which metal gives, without its rigidity, and without all its weight. For this purpose, the leather was covered with square pieces of metal, riveted on; or else, embossed pieces of metal were fastened on so as to protect the more important parts of the person, and to serve at once for ornament and use. Sometimes also, the defence was formed of bands or hoops of metal, sliding over each other, and therefore yielding to the motions of the body. 5. We then come to what is properly mailed armour, by which a higher degree of flexibility was obtained than a metallic covering might be supposed capable of affording. This armour was of several kinds. Leather, linen, or woollen, was covered with rings or with scales. The rings were of various kinds and sizes, and variously disposed. Sometimes they were fixed independently of each other, as in the very fine specimen of Phrygian mail which our woodcut exhibits: in other instances, the rings were twisted into each other, like the links of a chain; and, in some cases, the rings were set edgewise, as shown in the Egyptian hauberts (fig. a of the above cut), which Denon copied from the walls of Carnac, and which, in Sir S. Meyrick's opinion, affords the earliest known specimen of this kind of armour. Scale armour was that which obtained the same effect by arranging small pieces of metal, cut into the shape of leaves, scales, &c., in such a manner that they fell over each other like the feathers of a bird, or the scales of a fish. This kind of armour had grown into extensive use long before it was adopted by the Romans, who regarded it as a characteristic of barbarians—that is, of any nations except themselves and the Greeks. In the time of the emperors, they were, however, led to adopt it from the Dacians and Sarmatians. This scaled armour was not, however, always of metal; for the last-named people had none such. They were without proper metals, and therefore they collected the hoofs of horses, and after purifying, cut them into slices, and polished the pieces so as to resemble the scales of a dragon, or a pine-cone when green. These scales they sewed together with the sinews of horses and oxen; and the body armour thus manufactured was, according to Pausanias, not inferior to that of the Greeks either in elegance or strength. The Emperor Domitian had, after this model, a cuirass of boars' hoofs stitched together; and this, indeed, would seem better adapted to such armour than the hoofs of horses. With such armour as this of scales, or indeed that of rings, any part of the body might be covered; and, accordingly, we see figures covered with a dress of scale, ring, or chain armour, from head to foot, and even mounted on horses which have the whole body, to the very hoofs,



PHRYGIAN, WITH COAT OF RINGED MAIL.



SCALE-ARMOUR: MOUNTED DACIAN.

clad in the same manner. Of this, our cut of a Dacian warrior on horseback is a curious specimen; and in the cut used in vol. i. p. 614, to illustrate the note on spears and shields, there is represented a Persian warrior, having his body, and even his face, covered with an exquisitely mailed tunic, the fore part of his horse also being clad in complete mail. The construction of such mailed armour had been brought to a state of astonishing perfection. In some instances, particularly in scale-armour, we see figures covered completely in suits fitted to the body with consummate accuracy, and displaying not only the shape of the wearer but even the muscular parts of the person; that is to say, the armour was so flexible that it yielded readily to the pressure of the muscles and to the various motions of the body. Now, Goliath's "coat of mail" was of scales; and affords the most ancient specimen of scaled armour on record. That it was such, does not appear in our translation, which omits the descriptive epithet שָׁשְׂמַיִם, which is found in the text, and which is the same that, in the feminine plural, is employed in Lev. xi. 9, and Ezek. xxix. 4, to express the scales of a fish. Whether this kind of scaled armour was adopted by the Jews does not appear. We should think it very probable; though it is certainly true that this is the only instance in which the word שָׁשְׂמַיִם is used in application to armour.

Having thus noticed the various methods in which ancient armour was made, it is desirable to notice the parts of which it consisted.

The thorax or breastplate.—There is no question that this, as Sir S. Meyrick suggests, was the most ancient piece of armour for the protection of the upper portion of the body. When men began to extend to that the protection which the helmet had given to the head, a defence for the breast was naturally the first desired and attempted. This was the principal use of the *thorax*, which for a long time continued to be, under various modifications of form, the sole body-armour of ancient nations; and which, under further modifications, was used in addition to other pieces of armour, subsequently introduced. It probably originated with the Egyptians, among whom, according to Meyrick, it was the only body-armour; a position to which we apprehend that some exceptions must be allowed. It hung over the breast and shoulders, in the manner of a tippet; and was made of linen, several times folded and quilted in such a manner as to resist the point of a weapon. These linen pectorals came into extensive use among the neighbouring nations; and those of Egyptian manufacture were particularly valued. A linen thorax of this kind seems to have been worn in the Trojan war by the Lesser Ajax, who—

"With a guard
Of linen texture light his breast secured."

Sir S. Meyrick thinks that the Persians were the first who gave a metallic character to the thorax; and it is also his opinion that it was the principal piece of body-armour among the Hebrews.

The Corselet, called by the Greeks *mithrae*, was of various forms; and composed, progressively, of the sundry materials we have described. It was a sort of waistcoat, sometimes consisting of two compact pieces, one covering the front and the other the back, and commonly fastened to each other at the sides. At first these cuirasses, whether compact or mailed, were cut short round at the loins; as in the cut of the Greek warrior, which illustrates many of the details we are now giving. This is also seen in the figure of the outermost Roman soldier in the cut to vol. i. p. 612; for these short corselets continued to be worn by certain descriptions of warriors long after that more complete cuirass had been introduced, which followed the line of the abdomen; and which, whether of leather or metal, was, as we see in the Roman cuirasses, hammered so as to fit exactly to the natural convexities and concavities of the body; with the natural marks of which, as of the navel, &c., it was often impressed. These cuirasses were sometimes plain, but were often highly enriched with embossed figures, of common or precious metals, in wreathings, borders, animal heads, and other figures. The Romans, in particular, affected the Gorgon's head on the breast, as an amulet.

The girdle.—This was of more importance with the thorax only, or with the short corselet, than with the cuirass which covered the abdomen. Its use is seen in the cut of the Greek warrior; but it was often broader than it there appears. It was a part of their armour on which the ancient warriors set high value. It was often richly ornamented; and the gift of a warrior's girdle to another was a testimony of the highest consideration. Thus it is not forgotten to state that Jonathan gave his girdle to David; and we read in the *Iliad* (vii. 305), that when Hector and Ajax exchanged gifts, in testimony of friendship, after a hard combat together, the latter presented the former with his girdle. It is often mentioned in Scripture; and from its use in keeping the armour and clothes together, and in bearing the sword, as well as from its own defensive character, "to gird" and "to arm" are employed as synonymous terms.

The skirt or petticoat fell below the girdle, and with the short cuirass covered only the hips and top of the thighs, but with the long cuirass covered great part of the thighs. It was sometimes a simple skirt, but often formed a piece of armour, and frequently consisted of one or more rows of leathern straps, sometimes plated with metal and richly bordered or fringed. In many of the Roman cuirasses, particularly those of superior officers, the shoulders were protected in a similar manner.

The long corselet which covered the person from the throat to the abdomen, and, by means of the skirt, to the thighs, may be said to combine the several parts we have described, except the girdle, as may be seen particularly in fig. 7 of the miscellaneous cut. They were in fact defensive tunics; and having mentioned them above, we have only to repeat that they were, in different times and countries, composed of all the materials we have specified at the outset. These several parts of armour when put on separately, or when united in such long cuirasses as this, together with helmet and greaves, left only the arms, the lower part of the thighs, and the face, unprotected—and not always the face, as some of the ancient helmets had visors. But some parts being exposed, a step further was made by investing the body from throat to heel in a complete dress of mail: this step, however, was never taken by the classical nations of antiquity, it being in their view the attribute of such "barbarians" as the Sarmatians, Dacians, and Parthians.

We trust that this cursory statement will assist the general ideas of the reader when armour is spoken of in Scripture; which is the more necessary, as, in the absence of any distinct intimations concerning the Hebrew armour, we can only form our notions on the subject by considering the kinds of armour which were generally worn by ancient nations. It will be observed that the various words which occur in our version, as "coat of mail, brigandine, habergeon, harness, breastplate" (except that of the high-priest, which has a different word) are expressed by what is essentially the same word, in Hebrew, with such variations of orthography as occur in other instances. The most usual form of this word is שָׁרָיִן, *sharion*. Sir S. Meyrick is of opinion that this always or generally means the *thorax* of which we have spoken, and which the Hebrews probably derived from Egypt. He thinks that, in remote times, it was attached to a short tunic, in the same way that the sacred breastplate was fastened upon the ephod. "Beneath the pectoral were belts plated with brass or other metal, and the uppermost of them was bound upon the bottom of the tunic which connected the pectoral with the belts, and all of them together formed a tolerably perfect armour for the front of the whole body. These belts," called in Hebrew חָגוֹר, *chagor*, "were generally two, one above the other, and

appear similar to those that are represented in ancient Greek sculpture, though in some degree higher up. This mode of arming perfectly explains the passage in Scripture where Ahab is said to have been smitten with an arrow וּבֵין הַחֲסִים between the openings or joints, that is, of the belts, וּבֵין הַחֲסִים and between the thorax or pectoral. The pectorals of the Egyptians were made of linen; and perhaps anciently those of the Jews were the same. In after times they seem to have been covered with plates of metal, and in the New Testament we meet with the words *Σκουλαρίον*, pectorals of iron (Rev. ix. 9). The military *sagum* or cloak is called in our translation a habergeon, but the origin (תַּחֲרֵם) is of doubtful signification, and occurs only twice (Exod. xxxviii. 32; xxxix. 23). But of whatever kind the garment may have been, it had an aperture at the upper part through which the head was passed when it was put on the body. Strutt conjectures that it was the tunic upon which the thorax was put, and bore the same relation to the thorax that the ephod did to the sacred pectoral." Sir S. Meyrick is so great an authority on these subjects, that it is difficult to dissent from him; but we think his statement too restrictive. So far from supposing that the Hebrew *sirion* means only the thorax, we are convinced that it has a more extended signification, and implies perhaps, as understood by our translators, almost any kind of body armour, being rather a general than a specific term. Indeed, as himself states, incidentally, that the same word means a *cuirass* in the description of Goliath's armour. Doubtless the Hebrews did wear such armour as he describes; but surely not such exclusively. We rather imagine that they were at different periods acquainted with most of the forms of defensive armour which we have noticed.



GREEK WARRIOR IN ARMOUR.

6. "*Greaves of brass upon his legs.*"—These were a kind of boots, without feet, for the defence of the legs, made either of bull's hide or of metal, generally brass or copper. The ancient greave usually terminated at the ankle, and rose from nearly to the top of the knee. It was open behind, but the opposite edges at the open part, nearly met when the greave was buckled, buttoned, or tied to the leg. There were some kinds that did not reach so high as the knee. This piece of armour was useful not only in combat, but for the purpose of guarding the leg against the impediments, such as iron spikes, &c., which the enemy strewed in the way, as well as to enable the warrior to make his way more easily among thorns and briers. It appears from ancient sculptures that greaves with the open part in front, and defended the calf rather than the shin, were sometimes in use. Sometimes a greave was worn on one leg only, and that was the left; that leg, and indeed the left side generally, being advanced in action on account of the buckler, which was borne on the left arm. Homer's heroes usually wore brass greaves; indeed the Greeks are continually called "brazen-greaved Achæans;" whence some suppose that this defence was first, and for a time exclusively, used by that people.

instance before us shows the contrary; and besides, greaves were worn by the Trojans as well as the Greeks. Thus when Paris was arming for the combat with Menelaus,—

"His legs he first in polish'd greaves enclosed,
With silver studs secured."

We learn from this, that in arming, the greaves were first put on. The use of greaves was not confined to warriors but they were worn by others whose occupations required a defence against thorns. Thus, when Laertes is described as collecting thorns for a fence, it is said,—

"Leathern were his greaves,
Thong-tied, and also patch'd—a frail defence
Against sharp thorns."

10. "Give me a man, that we may fight together."—Single combats at the head of armies are of continual recurrence in the history and poems of ancient times; and in many of these instances it was a condition, as in the one before us, that the result of such combat should determine the national quarrel. A remarkable example of this is the combat between Paris and Menelaus, as described by Homer; to which, and other similar instances, we refrain from particularly adverting, in order to make room for the following striking illustration, drawn from the existing practices of the Bedouin Arabs, as described by Burckhardt ('Notes on the Bedouins,' p. 174):—"When two hostile parties of Bedouin cavalry meet, and perceive from afar that they are equal in point of numbers, they halt opposite to each other, out of the reach of musket-shot; and the battle begins by skirmishes between two men. A horseman leaves his party, and gallops off towards the enemy, exclaiming, 'O horsemen, O horsemen, let such a one meet me!' If the adversary for whom he calls be present, and not afraid to meet him in combat, he gallops forwards; if absent, his friends reply that he is not amongst them. The challenged horseman, in his turn, exclaims, 'And you, upon the gray mare, who are you?' The other answers, 'I am *** the son of ***.' Having thus become acquainted with each other, they begin to fight; none of the bystanders join in the combat, to do so would be reckoned a treacherous action; but if one of the combatants should turn back and fly towards his friends, the latter hasten to his assistance and drive back the pursuer, who is in turn protected by his friends. After several of these partial combats between the best men of both parties, the whole corps join in promiscuous combat. . . . Should a horseman not be inclined to accept the challenge of an adversary, but choose to remain among the ranks of his friends, the challenger laughs at him with taunts and reproaches, and makes it known as a boast during the rest of his life, that such a one *** would not venture to meet such a one *** in battle."

This process is precisely the same as prevailed in the ancient times of Arabia, and which is continually exhibited in the old heroic story of Antar. From thence it seems, however, that the challenger did not always call out the particular person whom he wished to combat; but, like the Philistine, defied any that would come against him. If the champion's reputation or appearance made any warrior unwilling to come forward from the adverse party, he paraded before them, boasting in a loud voice of his own exploits, recapitulating the wrongs they had committed, heaping insults and abuse upon them, and perhaps declaring that he was the author of some particular act of revenge or cruelty, against their tribe or some of its most esteemed members. In the accounts of the numberless combats in which Antar and others were engaged, we generally find this last declaration the most effective in calling forth an adversary. When they stand before each other, they generally each make a speech, or rather recite extemporary verses, before they begin, full of vauntings, threatenings and abusiveness, as before. A few short extracts from these speeches will show the analogy between them and those of Goliath. Thus, in one of Antar's battles with the tribe of Fazarah, Hasein comes forward, and in his challenge of Antar says,—“O my mother, sleep and be satisfied, and rejoice; this day will I relieve my thirst with Antar. When thou seest the birds mangle his carcase under the dust, then extol and thank me. The slave! This day I will leave him on the face of the earth, where he shall lie dead on the barren waste. I will make him taste thrusts from my spear-head, and I will smite him with my bright and unfailing scimitar. I will leave the beasts to run at him, and prowl around him on the wings of the turbid night. I will wipe out my shame with the sword and spear; and I will wreak my vengeance on the swarthy slave.” On a subsequent day of the same engagement, Antar himself, in responding to the challenge of Mocri-ul-wahsh, says, among other things, “Hey! O Mocri-ul-wahsh, return thee home before thou remainest embowelled: I will soon relieve the Arabs from thee; and truly Maseeka (the beloved of the other) shall be my wife. I will plunder her property, and slay her father, and I will leave her abode a desert with my sword.” The other retorts with interest: “Soon will I slay Antar with the sword of conquest, and I will leave him dead on the sand. I will seize Ibla (Antar's beloved), and return home, and she shall serve my wife as her mistress. I will take numerous camels, and will, in happy mood, return towards Maseeka. I am ever the warrior of warriors, and this day will I consummate my glory.” The terms of abuse and insult in these passages are quite gentle compared with others that might be cited.

15. "David went and returned from Saul."—It will be seen that this corroborates the view stated under ch. xvi. 15; as does indeed the whole tone of the history here given. A considerable number of modern Biblical critics, such as Keenicot, Michaelis, Dathe, Houbigant, Boothroyd, &c., consider that the order of the history is rightly given; but that the whole passage, from verse 12 to 31 inclusive, is an interpolation, by which the coherency of the narrative is disturbed. The passage is not in the Vatican copy of the Septuagint; nor was it in the Alexandrian copy, till inserted by Origen. (See Boothroyd's note in this place.)

25. "Make his father's house free in Israel."—This is understood to mean that the family should be exempted from all the taxes, impositions, and services which were incumbent on the great body of the Israelites.

34. "A lion and a bear came."—Not both at once, but at different times. The context shows this; and besides, the lion and the bear never seek prey together. Concerning lions, and the character of such an exploit as that of destroying one, see the notes on Judges xiv. David applies the same narrative to each respectively. When he speaks of being by the beard, the expression can only apply to the lion, not to the bear; the word however rendered "beard" sometimes denotes the chin, that is, the part on which the beard grows; so that the meaning is that David seized the lion by the beard, and the bear by the chin or lower jaw. There are several references to the bear in the Scriptures, which show that it was rather common and dangerous in that country, and was particularly injurious to the flocks. The bear thus mentioned must always be understood as the brown bear, to which almost every climate is congenial. From the shores of the Frozen Ocean to the burning wastes of Libya and Numidia; whilst the white and black bears, being confined to more northern latitudes, must have been unknown to the inhabitants of Palestine. The brown bear is still found in different parts of Western Asia; but is no where common. It even continues to occur in the wilder-

nesses bordering on Palestine, but instances have now become exceedingly rare of a bear having been met with in the country itself.

The account which David gives clearly illustrates the danger attending pastoral occupations in times and countries where the beasts of prey have not altogether given place to man. The dangers of such occupations, and the courage and presence of mind which they required, account for the honourable character which they bore in the early history of nations. A proprietor of flocks and herds could not always feel safe, in intrusting so hazardous a charge to the zeal of hired servants, or even of slaves; and therefore it came to pass that they frequently committed them to the care of their sons; and the sons even of the most considerable persons were not thought above the performance of this duty. But when beasts of prey were extirpated in the progress of civilization, this employment, in ceasing to be dangerous, lost its honourable distinctions, and gradually sunk to the level of other rural occupations.

The manner in which David records his exploits shows, as we may readily suppose, that it is no common circumstance for a shepherd to deliver his flock from a lion or a bear. Indeed, for even an armed man to slay a lion, was considered a memorable circumstance in the history of the most famous ancient heroes. We have often been reminded of this first exploit of David by the first feat of the Arabian hero Antar, which occurred while he also was tending his father's flocks. But there is this serious difference, that David ascribes the glory to God, while Antar exults in the prowess of his own arm. The story runs: "He used to employ himself in tending the flocks, and as he conducted them, he wandered about the deserts and plains, and loved solitude and retirement... One day he was thus wandering over the deserts with the flocks, and when the sun was burning hot he left his people, and climbed up a tree and took shelter from the heat, whilst the flocks grazed and he watched them; when, lo! a wolf started from behind the trees, and dispersed them. But Antar, seeing how the animal had dispersed the herds, he descended, and ran after him till he overtook him, and struck him with his staff; he made the oil of his brains fly out from between his ears, and slew him; he then cut off his head and his legs, and returned growling like an angry lion... He put the head and legs into his scrip; and leaving the carcase, he returned to the flocks." David's exploits were more heroic; but Antar is said at this time to have been only ten years of age. It is observable that this Arabian shepherd, like David, had a scrip with him, and also a staff, such, perhaps, as that which offended the giant, when he said, "Am I a dog, that thou comest to me with a staff?"

CHAPTER XVIII.

1 Jonathan loveth David. 5 Saul envieth his praise, 10 seeketh to kill him in his fury, 12 feareth him for his good success, 17 offereth him his daughters for a snare. 22 David persuaded to be the king's son in law, giveth two hundred foreskins of the Philistines for Michal's dowry. 28 Saul's hatred, and David's glory increaseth.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

7 And the women answered one another

as they played, and said, 'Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the LORD was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David,

¹ Or, prospered.

² Or, Philistines.

³ Heb. three-stringed instruments.

⁴ Chap. 21. 11, and 29. 5. Eccles. 47. 6.

⁵ Heb. was evil in his eyes.

⁶ Or, prospered.

because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou 'valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who *am* I? and what is my life, or my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one of the twain*.

22 ¶ And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's

son in law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, 'On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not "expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself more wisely than all the servants of Saul; so that his name was much "set by.

¹ Heb. a son of valour.

² Heb. was right in his eyes.

³ Heb. According to these words.

⁴ Heb. fulfilled.

⁵ Heb. precious.

Verse 4. "Gave it to David."—See the notes on Gen. xli. 42, and xlv. 22., where we have mentioned the eastern method of doing persons honour by presenting them with robes. We have now to add, that the honour thus conferred becomes infinitely more honourable when a king or prince bestows on the favoured person a dress or robe which has been worn by himself. This has always been the highest and most coveted honour in the East, and is so at this day. In the book of Esther, the king of Persia, to confer on Mordecai the highest distinction which a subject could receive, directed him to be invested with the royal apparel "which the king useth to wear;" and, in the same country, the same usage remains unaltered. Mr. Morier relates a rather amusing illustration. When the Russian and Persian plenipotentiaries were concluding a treaty of peace in 1813, the former had the names of so many orders of knighthood after his own in the preamble, that the Persian ambassador, who had no such honours, "at first was at a loss how to make himself equal in personal distinctions to the other negotiator; but recollecting that, previous to his departure, his sovereign had honoured him with a present of one of his own swords, and of a dagger set with precious stones, to wear which is a peculiar distinction in Persia, and, besides, had clothed him with one of his own shawl-robes, a distinction of still greater value, he therefore designated himself in the preamble of the treaty as endowed with the special gifts of the monarch, lord of the dagger set in jewels, of the sword adorned with gems, and of the shawl-coat already worn." ('Second Journey,' p. 299.) This illustration is very complete, since it shows the distinction not only of wearing robes, but arms which had been used by the king; and with both his arms and robes the king's son honours David in the instance before us.

And when, as in the present case, a distinguished person takes his own robes or weapons immediately from his own person, and bestows them on another, it is impossible that a higher mark of consideration should be given, it being regarded not as a mark of favour only, but also of attachment. It is therefore a very rare honour; as Oriental princes, however profuse in their bestowal of marks of consideration, are chary of giving indications of attachment. It is therefore difficult to find instances of this rare favour. One occurs in D'Herbelot's 'Bibliothèque Orientale,' art. *Medinah*. He says, that when the sultan Selim I. arrived at Aleppo, after he had defeated Cansou Gauri, the Mameluke sultan of Egypt, and assisted for the first time at public prayers in that city, the imaum concluded prayers with the words,—"God preserve sultan Selim, the servant and minister of the holy cities of Mecca and Medinah." The sultan was so pleased with this title that he took off his palisae and gave it to the imaum. He assumed the phrase as one of his titles, and his successors have continued to bear it in their quality of sultans of Egypt.

In Tavernier's Travels there is a striking history of a lad whom the great Shah Abbas, when out hunting in the mountains, found playing on a pipe as he tended a flock of goats. Struck by the intelligence of his answers, the king

took him under his protection, and after employing him in various capacities, ultimately made him nazar, or lord-steward of the household. When the king died, the ear of his successor was poisoned with insinuations against the integrity of the nazar, as if he had enriched himself at the expense of the treasures entrusted to him. But, on opening the room in which the nazar's dishonest wealth was supposed to be deposited, nothing was found but his shepherd's weeds and sheep-hook, his pipe, his water-bottle, and the scrip in which he used to put his victuals—all hung up against the wall. The nazar, observing the king's astonishment, said, "When the great Shah Abbas found me in the mountains, keeping goats, these were all my possessions; and he took nothing from me. All else, called mine, I owe to his and your bounty, and you may justly reclaim it; but allow me to retain that which belongs to my original condition, to which I shall now cheerfully return, since I no longer enjoy your confidence." The king, touched with admiration and remorse, instantly caused himself to be disarrayed of his outer robes, and gave them to the nazar; "which," as Tavernier remarks, "is the greatest honour that a king of Persia can bestow upon a subject." This little anecdote illustrates several points in the early history of David.

25. "*Saul thought to make David fall by the hand of the Philistines.*"—The father, as we have already shown, expecting the customary consideration for parting with his daughter, an opportunity is afforded him of getting rid of an obnoxious person by proposing that the price of the girl's hand shall consist in the results of some difficult and dangerous undertaking, in which there is every probability that the adventurer will perish. Instances of this meet us continually in the poems and romances of the East; and are not unknown in such of our own as refer to the ages and describe the manners of chivalry. The Bedouin story of Antar—that most perfect picture of early Oriental manners—affords several illustrations of this practice. In one of these a plot is laid between Antar's rival and the father of his beloved Ibla for his destruction. It is proposed by the former, who thus states it to the father, by whom Antar is bitterly hated, and who eagerly adopts the expedient suggested. "Pretend to be good friends with Antar; appear very kind to him, and do not prevent his entering your tents. Soothe him with gentle words, and when he comes to you, ask him about the dower of Ibla: then he will say, 'What do you wish?' tell him you only desire a thousand Asafer camels" (a particular species of camel, much valued for riding), "that your daughter may pride herself in them above the high and low. Know then, Malik, that these camels are in the possession of Monzar, son of Massema, the king of the Arabs, and the lieutenant of Nushirvan; and I know that Antar, in the greatness of his courage, will go in search of them among the tribe of Shiban, and he will expose his life to danger and death, and you will never see him again." Antar, like David, readily undertook the dangerous service; and, like him, succeeded in the enterprise which was designed to ensure his destruction.

CHAPTER XIX.

1 Jonathan discloses his father's purpose to kill David. 4 He persuadeth his father to reconciliation. 8 By reason of David's good success in a new war, Saul's malicious rage breaketh out against him. 12 Michal deceiveth her father with an image in David's bed. 18 David cometh to Samuel in Naioth. 20 Saul's messengers sent to take David, 22 and Saul himself, prophesy.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:

3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good:

5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore

then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to-morrow thou shalt be slain.

12 ¶ So Michal let David down through a window: and he went, and fled, and escaped.

13 And Michal took an image, and laid it in the bed, and put a pillow of goats'

¹ Judges 2. 17, and 12. 2. Chap. 28. 21. Psal. 119. 108.

² Heb. yesterday third day.

³ Heb. his face.

for his bolster, and covered it with a

1 And when Saul sent messengers to David, she said, He is sick.

2 And Saul sent the messengers again to David, saying, Bring him up to me in bed, that I may slay him.

3 And when the messengers were come behold, there was an image in the bed, a pillow of goats' hair for his bolster.

4 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; should I kill thee?

5 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

6 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

7 And Saul sent messengers to take David: and when they saw the company of

the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, 'Is Saul also among the prophets?

* Heb. fell.

* Chap. 10. 11.

ve 13. "*Michal took an image,*" &c.—In the original this is a *teraphim*; and the intention, in placing it in the bed, was evidently to make an appearance as if a human being were lying there. Of *teraphim* we have already spoken. These images appear to have been objectionable, it has occasioned some surprise that so pious a man as David allowed them to remain in his house. In fact, it is difficult to understand distinctly what the ideas connected with these images were, and it is very probable that the term was applied to different kinds of images, some of which were less objectionable than others. Abarbenel and other Rabbins specify different sorts of *teraphim*, besides those used idolatrously. They say that one sort was a kind of talisman, designed to draw down the favourable influences of the heavenly bodies; another served as a sort of dial, to make known the time of the day; and a third was in the similitude of some living person, and women had such figures of their husbands, that they might have their presence, as it were, continually before them. The last of these explanations is exceedingly doubtful. We cannot help thinking that there was something in these *teraphim*, and that they formed a superstition to which women seem to have been particularly addicted. We need not blame David, however. The image was not produced till he had left the place; and very probably he knew that there was such a thing in the house. It must be constantly recollected that men and women live in separate apartments, and are not much in each other's company; so that a husband has very little cognizance of what is kept or done in the harem. And, whatever may have been the case in David's time, it is certainly true now, that one who is a king's daughter for his wife is very differently circumstanced from all other husbands. The princess assumes the control of the domestic establishment; in which the husband is seldom considered in much other light than that of a favoured (and not always favoured) upper servant. He is usually most submissive to her; and rarely ventures to exert the smallest authority which commonly belongs to husbands in the East.

ve 14. "*ut a pillow of goats' hair for a bolster, and covered it with a cloth.*"—It is difficult to understand this. The obvious intention of the reading in our version would be, that in those early times it was not usual for any but sick persons to use bolsters or pillows to support the head when in bed; and that therefore Michal put one stuffed with goats' hair under the head of the *teraphim*, to confirm the impression she wished to convey, that David lay there sick. She could cover the head and bolster with a cloth, it being usual in the East for people to cover their heads while in bed. This explanation seems to us sufficiently satisfactory. It will be observed, however, that the word *hair* is not original, and that the word rendered "pillow" (כִּבְרִי, *cebir*) is subject to various interpretations. The Septuagint and Josephus say that it was a goat's liver; the use of which, as explained by the latter, was, that the liver of a goat had the property of motion for some time after being taken from the animal, and therefore gave a motion to the clothes, which was necessary to convey the impression that a living person lay in the bed. But the Targum says it was a goat-skin bottle: if so, it was probably inflated with air—a fact which would impair any claims to originality. The recent invention of air-pillows may have established. Others think that the goats'-hair was put about the sides of the image, to look like human hair; and, lastly, some suppose that the article in question was a net or curtain of goats'-hair used, as a mosquito curtain, for the purpose of keeping away troublesome insects.

ve 15. "*Bring him up to me in the bed.*"—It will be recollected that the beds commonly in use were probably, as now, a padded quilt, doubled, for a mattress, and another, single, for a covering. There cannot, therefore, be a more convenient way of transporting a sick person, than to wrap him up in his bed and carry him away. In fact, this is a way in which we have usually seen sick persons, in Western Asia, carried from one place to another, when circumstances rendered it necessary to remove them. This also explains how it happened that the sick were brought to Christ's beds, to be healed.

ve 16. "*Lay down naked all that day.*"—Reland has an excellent note on this subject, which we cannot refrain from giving, with slight alteration, as given by Whiston in his translation of Josephus. "The word *naked* does not always signify *entirely naked*, but sometimes means without men's usual armour, or without their usual robes or upper garments;

as when Virgil bids the husbandmen plough naked and sow naked. And we are thus to understand when Josephus says that God had given the Jews the security of armour when they were *naked*; and when he says, that Ahab fell upon the Syrians when they were *naked* and drunk; when he says that Nehemiah commanded those Jews who were building the walls of Jerusalem, to take care and have their armour on upon occasion, that the enemy might not fall upon them *naked*. I may add, that the case seems to be the same in Scripture, when it says that Saul lay down *naked* among the prophets (1 Sam. xix. 24); when it says, that Isaiah walked *naked* and barefoot (Isa. xx. 2, 3); and when it says, that Peter before he girt on his fisher's coat was *naked* (John xxi. 7). Nor were the *γυμνῆς*, or *naked* soldiers, others than those *levis armaturæ*, who were free from the heavy armour of the rest. And the like may be supposed in several other places. What is said also of David gives light to this; who was reproached by Michal for having shamefully uncovered himself while dancing before the ark; whereas it appears by the context, that he had at that time been covered with a linen ephod, probably such as the Levites wore." We are therefore to understand, that in the present instance, and also in that of David, the king put aside the outer robes and arms, by which his dignity was, perhaps, more particularly distinguished, and appeared in the light under dress which, as now worn in the East, is complete in itself, although, from fitting closer to the body than the loose outer robes, it certainly does suggest the idea of comparative nakedness.

CHAPTER XX.

1 *David consulteth with Jonathan for his safety.*
11 *Jonathan and David renew their covenant by oath.* 18 *Jonathan's token to David.* 24 *Saul, missing David, seeketh to kill Jonathan.* 35 *Jonathan lovingly taketh his leave of David.*

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family.

7 If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy ser-

vant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee;

13 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, To

Heb. uncover mine ear. Chap. 18. 3, and 23. 18.

Or, Say what is thy mind, and I will do, &c. Heb. see, shew.

Heb. speaketh, or thinketh. Heb. out.

Or, feast. Or, by his love towards him.

morrow *is* the new moon: and thou shalt be missed, because thy seat will be ¹¹empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down ¹¹¹²quickly, and come to the place where thou didst hide thyself ¹²when the business was *in hand*, and shalt remain by the stone ¹⁴Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot ~~at~~ a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and ¹⁵no hurt; *as* the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Bethlehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, ¹⁶¹⁷Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son

of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he ¹⁸shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow ¹⁹beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his ²⁰artillery unto ²¹his lad, and said unto him, Go, carry *them* to the city.

41 ¶ And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, ²²forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

¹¹ Heb. missed. ¹² Or, diligently. ¹³ Heb. greatly. ¹⁴ Heb. in the day of the business. ¹⁵ Or, that sheweth the way.
¹⁶ Heb. not any thing. ¹⁷ Or, Thou perverse rebel. ¹⁸ Heb. Son of perverse rebellion. ¹⁹ Heb. is the son of death.
²⁰ Heb. to pass over him. ²¹ Heb. instruments. ²² Heb. that was his. ²³ Or, the LORD be witness of that which, &c.

Verse 5. "To-morrow is the new moon, and I should not fail to sit with the king at meat."—See the note on Num. xiv. 11. The commencement of the new month or moon was celebrated by extraordinary sacrifices and feasting, at which, it seems, the head of a family expected all its members to be present. It seems that David did not ordinarily

take meat with the king; but on such occasions he was expected to be present—probably as being the king's son-in-law. Some of the Rabbins say that the principal persons of the court dined with the king on this occasion. In either case, David might be expected to attend; but the text does not indicate the presence of any persons not of the king's family.

14. "*Show me the kindness of the Lord.*"—It is evident from this and other passages, that Jonathan was well aware of the Lord's appointment that David, and not himself, was to sit upon the throne of Israel. His cheerful acquiescence in this determination, and his steady affection, under such circumstances, for the man by whom he was to be superseded, manifests a generosity of character which has not often been paralleled, and of which David was most fully sensible.

18. "*Thou shalt be missed, because thy seat will be empty.*"—"Thy place has long been empty among thy friends," or simply, "thy place been empty," or—"has long been empty:"—are common expressions of compliment among the Persians, addressed to one who is again seen after either a long absence, or after such short absences as occur in the common course of life. The late king of Persia, for instance, used the expression as a gracious compliment to Sir John Malcolm, at his first audience on his second embassy. One who returns from a journey, or who joins a circle of acquaintance whom he has not seen within the usual number of weeks or days, is greeted with the same phrase of compliment.

25. "*The king sat upon his seat.*"—From the account in which the principal persons were placed at Saul's table, and that they all had an assigned place, David's seat being empty in his absence, it is evident that Saul had by this time introduced considerable state and ceremony into his court. The expression—"Jonathan arose," has been thought by some to imply that Jonathan stood during the meal; but others suppose he arose on the entrance of his father, from respect, and then sat down again. Josephus says that Jonathan sat on one side of Saul, and Abner on the other, and the same view is taken by the Syriac.

26. "*He is not clean.*"—Saul conjectured that David's attendance was precluded by some ceremonial defilement from which he had not purified himself.

30. "*Thou son of the perverse rebellious woman.*"—In abusing another it is still customary in the East to apply disgraceful epithets to the mother of the abused person. There is no intention to stigmatize the mother personally. She may be wholly unknown to the person who employs such expressions, and no one thinks her injured by them; but they are in the highest degree offensive to her son. When one person is offended with another, or when two persons quarrel, it is, indeed, the last and most venomous mode of attack for the parties to apply every intemperate epithet to their respective mothers, wives, and daughters—to charge them with crime, and to threaten what they will do or would do to them. But the mother is in all these cases the most general and favourite object of this revolting form of abuse; and so prevalent is this habit, that not only will a father, like Saul, use such expressions in abusing his son, but even brothers in their quarrels with each other will in the same way, and for the purposes of mutual offence, apply the same expressions to the mother whom both of them respect and love. Similar forms of reflected abuse—harmless to the object from which they are reflected—are not unknown in this country, and, so far as they go, are quite analogous to those employed in the East. The father, also, is sometimes, though not so often, the object to whom contumelious epithets are applied for the sake of annoying the son. Even Antar, who deeply respected his father and loved his mother, does not scruple on occasion to call his own brother "base born," and "the son of a dog."

CHAPTER XXI.

1 David at Nob obtaineth of Ahimelech hallowed bread. 7 Doeg was present. 8 David taketh Goliath's sword. 10 David at Gath feigneth himself mad.

THEN came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.

4 And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

6 So the priest gave him hallowed bread for there was no bread there but the shew bread, that was taken from before the LORD to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest is

¹ Heb. found. ² Read 26, 30. Lev. 24. 5. Matt. 12. 4.

Or, especially when this day there is other sanctified in the vessel.

the valley of Elah, behold, it is *here* wrapped in a cloth behind the ephod: if thou wilt take that, take it: for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, 'Saul hath slain his thousands, and David his ten thousands?'

12 And David laid up these words in his

heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and 'scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man 'is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

* Chap. 17. 2. * Chap. 18. 7, and 29. 5. Eccles. 47. 6. * Or, made marks. † Or, playeth the mad man.

Verse 1. "*Nob*."—This is described in ch. xxii. 19 as a "city of the priests;" and in Nehem. xi. 32, its name is mentioned after Anathoth, among the cities occupied by the Benjamites on their return from the captivity. Jerome says that, in his time, the ruins of Nob still existed near Diospolis or Lydda. But this was in the south of Ephraim; and if he rightly determines its site, we may conclude that, as the ten tribes did not return with Judah and Benjamin, the latter tribe took the liberty of appropriating some part of the vacant territory of Ephraim which adjoined its own. The Rabbins generally, however, think that Nob was near Jerusalem—and so near, according to some, as to be visible from thence. It seems difficult to understand this chapter without supposing that the tabernacle must at this time have been at Nob, although we do not elsewhere find the least intimation of such a circumstance; and the connected account which we have of the successive removals of the ark, after having been restored by the Philistines, from Beth-shemesh to Kirjath-jearim, and from thence to the house of Obed-edom, and afterwards to Jerusalem by David, without any mention of Nob, might incline us to suppose that, if the tabernacle was at Nob, the ark was not in it. There is no question that the customary services and sacrifices still took place at the tabernacle, even when the ark was absent.

4. "*There is hallowed bread*."—This was the old shew-bread, which, after lying a week on the table in the holy place, was taken away and might only be eaten by the priests.

7. "*Dug, an Edomite*."—He was of course a proselyte to the Hebrew religion. Some of the Rabbins think that he was of the seed of Israel, but is called an Edomite from having lived in Edom: but this has a very suspicious look, and may be traced to their desire to intimate that no alien by birth was admitted to offices of trust and importance, whence also they affirm that Uriah was a true Israelite, but is called "the Hittite," because he had dwelt among the Hittites.

"*The chiefest of the herdmen that belonged to Saul*."—Saul had by this time probably made large additions to his paternal property in flocks and herds, which constituted a very considerable part of the wealth of the ancient monarch. As large possessions of this kind required to be divided into several parts and fed in different places, the person who had the general superintendence of the whole, held an office of very considerable importance. The office of governor of the royal flocks is often mentioned by the ancient writers, as existing in most countries with which they were acquainted. David, however, who was practically well acquainted with the management of cattle, seems to have abolished the office of general overseer of the pastoral concerns of the king, and appointed a particular overseer for the several species of cattle, which were divided into separate flocks. Thus there was an Arab (Ishmaelite) over the camels, and another Arab (Hagarene) over the flocks; there was also an overseer of the asses; and the herds had two overseers, one, a native of the district, for those that fed in Sharon, and another for those that fed in the valleys (1 Chron. xxvii. 29). This excellent distribution was not, however, peculiar to him, as we find something of the same in Ulysses's little kingdom of Ithaca, where Eumæus is the chief swineherd, and seems to have nothing to do with any other cattle; while Melantheus is the chief goatherd. These two act quite independently of each other, and have many servants under them. They sit at meat with princes and nobles in their master's house. Eumæus, the son of a king, but sold for a slave, when young, to the father of Ulysses, is treated as the friend of the family, and Homer denotes his superior dignity to the subordinate swineherds by calling him, "the swineherd, prince of men." Yet with all his superiority, he was not above the practical duties of his office; while at the same time he was skilled in the use of arms, and rendered his master powerful aid in his great combat with the suitors. The character and situation of this remarkable person serves exceedingly well to illustrate the condition which a chief herdsman, even of only a particular species of cattle, occupied in those early times.

9. "*The sword of Goliath . . . is here wrapped in a cloth*."—Josephus says that David had dedicated the sword to the Lord. It was a custom among the ancients to dedicate to the gods some conspicuous part of the enemy's spoils; a relic of which is preserved in the European custom of depositing in churches standards captured in war. As the pot of manna, and Aaron's rod that budded, deposited in the tabernacle, had established the idea of laying up things as memorials of the Lord's deliverances, it is very likely that Goliath's sword was deposited there with the same intention. As to the cloth in which it was wrapped up, we are not thence to infer that it was thrust away in a corner. The cloth was probably a rich piece, embroidered or otherwise ornamented, in which the sword was wrapped up. Speaking of India, Mr. Roberts says, "All things which are valuable or sacred, or which have been acquired at great expense or trouble, are always folded in a cloth." ('Oriental Illustrations,' p. 173.)

10. "*Gath*."—This was one of the five principalities of the Philistines. No trace of it now remains, and even its site has been matter of controversy. Calmet, and others after him, conjecture that Ekron and Gath were at the opposite extremities of the land of the Philistines—the former to the north, and the latter to the south. This conclusion is chiefly founded on a construction of the texts, 1 Sam. v. 8, 10, and xvii. 52, to which we see no occasion to subscribe and it is thought to be supported by the mention which Jerome makes of a Gath between Eleutheropolis and Gaza. But even this would not make Gath the southernmost city of the Philistines. Besides, Jerome says that there were

different Gaths in this neighbourhood; for, speaking of Jonah's birth-place, he says it was called Gath-Opher, to distinguish it from other places of the same name near Eleutheropolis and Diospolis; and which of these he understood as the Philistine city is clear from his conjecture, in his comment on Jer. xxv. 20, that as Gath is not mentioned with the other Philistine states, it was probably at that time incorporated with Ashdod. He therefore understood Gath to be nearer to Ashdod than to any other of the Philistine cities; and therefore he points to the same place as Eusebius who says that Gaza was four miles from Eleutheropolis, on the road to Lydda. This was in the tribe of Dan, and therefore has the support of Josephus, who distinctly says that Gath was in the tribe of Dan. This is the position usually given in maps, and we apprehend that none could be found more in unison with the general bearing of the Scriptures. Let us take the instance of the migrations of the ark while in the hands of the Philistines. It was first taken to Ashdod, and was from thence carried to Gath, which this account makes the nearest to Ashdod of all the Philistine towns; and its removal to the nearest town is certainly more probable than that it was taken to the most distant town of all, which Calmet's account supposes Gath to have been, without touching at the intermediate towns of Askelon and Gaza on its way. Then, again, the ark was removed from Gath to Ekron, which the common account makes to have been the nearest town, except Ashdod, to Gath; whereas the other account absolutely makes the ark in this removal traverse the whole length of the Philistines' country, from Gath, the most southern town, to Ekron, the most northern, with the same silence as before concerning the intermediate towns. For these and other reasons, we subscribe to the opinion which places Gath at no great distance from Ashdod. Four miles from Eleutheropolis, on the road to Diospolis, of course makes Gath more inland—more towards the frontier of Israel than any other Philistine town, and was perhaps about twenty-five miles nearly west from Jerusalem.

13. "*Let his spittle fall down upon his beard.*"—So intensely is the beard respected in the East, that this defilement of his own beard by David was well calculated to convince Achish that he was really mad. He could scarcely suppose that a man in his senses would do this indignity to his own beard. For one person to spit on the beard of another, or to say that he will do so, is the greatest possible act or expression of contempt; and the fall of a man's own saliva upon it is considered a sort of self-insult, of which no sane man could, unless from natural infirmity, be guilty. When the late Sir John Macdonald, the East India Company's envoy in Persia, had his first audience of the Shah, in 1821 the Shah said that he had anxiously been expecting the envoy for some time, and that his place had long been empty (see the note on chap. xx. 18): the latter replied, that after leaving Shiraz, the sickness which prevailed in camp prevented his making such rapid progress as he wished, but that after quitting Ispahan he had hastened to the royal stirrup. His majesty said it was fortunate he had not arrived sooner, or he would have been involved in disputes with the Russians; adding, "*Poof reksha pur,*"—"I spit on their beards." (Captain Alexander's '*Travels*,' p. 208.)

15. "*Have I need of mad men?*"—The Rabbins say that the king's wife and daughter were mad, and hence find stronger emphasis in the question, "*Have I need of mad men?*"

CHAPTER XXII.

1 *Companies resort unto David at Adullam.* 3 *At Mizpeh he commendeth his parents unto the king of Moab.* 5 *Admonished by Gad, he cometh to Hareth.* 6 *Saul going to pursue him, complaineth of his servants' unfaithfulness.* 9 *Doeg accuseth Ahimelech.* 11 *Saul commandeth to kill the priests.* 17 *The footmen refusing, Doeg executeth it.* 20 *Abiathar escaping, bringeth David the news.*

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him.

2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad said unto Da-

vid, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that were with him (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites: will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and there is none that sheweth me this? my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nohah to Ahimelech the son of Ahitub.

10 And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech

¹ Heb. had a creditor.

² Heb. bitter of soul.

³ Or, grove in a high place.

⁴ Heb. uncovereth mine ear.

the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, *'Here I am, my lord.*

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, *'less or more.*

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the *'footmen* that stood about him, Turn, and slay the priests of the LORD; because their hand

also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD,

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

⁶ Heb. Behold me.

⁶ Heb. little or great.

⁷ Or, guard.

⁶ Heb. runners.

Verse 1. "*Cave Adullam.*"—See the note on Josh. xiii. 11.

2. "*Everyone that was in distress,*" &c.—See the note on Judges xi. 3.

3. "*Let my father and my mother... be with you.*"—This is the last we hear of David's parents. The Jews think that his brethren were included; but that the king of Moab destroyed the whole family, except one brother who was preserved by Nahash, king of the Ammonites, and that this was the kind act of that king for which David afterwards (2 Sam. x. 2) expresses his gratitude.

5. "*Forest of Hareth.*"—Jerome says that there was in his time a village called Arath, which had been the abode of David. It was west of Jerusalem; by which, with the usual latitude, we may understand south-west or south-west by west, which was probably the true direction, as David's present refuge does not seem to have been far from Keilah. This place is only mentioned here.

6. "*In Gibeah under a tree in Ramah.*"—This is not intelligible. Ramah means a high place, or hill, and should not here be rendered as a proper name. Boothroyd's version is, "Saul was sitting on a hill, in Gibeah, under a tamarisk-tree." This determination of the kind of tree is very probable, as the Hebrew word (*תְּמָרִים asher*) is similar to that (*asher*) which denotes a species of tamarisk which occurs frequently in Western Asia. Probably there was no house large enough in Gibeah for him to hold his court within doors; and if there had been such, he might still probably have preferred the situation in which he now appears, with the height for his throne, the tree for his canopy, and the spear for his sceptre. The assembly is described in such a manner as to suggest the idea that this was the regular form in which Saul sat in state to administer public affairs, and not merely an accidental occurrence. It is, in fact, such a position as a modern Oriental prince or chief would select when any emergency required him to hold his court or transact his affairs in the open air; and which those who do so habitually, regularly prefer, both for the sake of state and convenience. It will be observed that Saul is almost never mentioned without a spear in his hand. Spears seem to have been the earliest sceptres, to illustrate which Bishop Patrick cites a passage from Justin (lib. xliii. cap. 3), who, speaking of the early times of the Romans, says, "In those days kings hitherto had spears as signs of royal authority, which the Greeks called sceptres: for in the beginning of things, the ancients worshipped spears for immortal gods; in memory of which religion, spears are still added to the images of the gods." And as some of the Greeks called spears "sceptres," so others, who had called a spear by its common name, even when regarded as a sceptre, continued long after to call their sceptres "spears." So Pausanias tells us that sceptres were called spears by the kings of Argos.

18. "*He fell upon the priests, and slew... fourscore and five persons.*"—Thus the unrighteous command of Saul accomplished to the letter the Lord's threatenings against the house of Eli:—"Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin I will also make an end," ch. iii. 11, 12; see also ii. 27–36. Abiathar indeed escaped, and was afterwards exalted to the high-priesthood; but it was one of the first acts of Solomon's reign to "thrust out Abiathar from being priest unto the Lord, that he might fulfil the word of the Lord which he spake concerning the house of Eli in Shiloh" (1 Kings ii. 27). The prediction does not, however, extenuate the atrocity of Saul's conduct in sacrificing so many innocent and venerable persons to his blind rage.

CHAPTER XXIII.

David, enquiring of the Lord by Abiathar, rescueth Keilah. 7 God shewing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah. 14 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites discover him to Saul. 25 At Maon he is rescued from Saul by the invasion of the Philistines. 29 He dwelleth at Engedi.

THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.

2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah deliver me and my men into the

hand of Saul? And the LORD said, The will deliver thee up.

13 ¶ Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

16 ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the LORD: and David abode in the wood and Jonathan went to his house.

19 ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hid himself with us in strong holds in the wood in the hill of Hachilah, which is south of Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand.

21 And Saul said, Blessed be ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that will search him out throughout all the thousand sands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek him. And they told David: wherefore he came down into a rock, and abode in the

1 Chap. 22. 20.

2 Heb. shut up.

3 Heb. on the right hand.

4 Or, the wilderness.

5 Heb. foot shall be.

wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place 'Sela-hammahlekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

* Heb. spread themselves upon, &c.

† That is, the rock of divisions.

Vers 2. "*Keilah*."—The context evidently places this in the western portion of Judah's territory; probably not far from Adullam. It is mentioned, in Josh. xv. 44, among the western towns of Judah. Jerome says that it existed in the fourth century as a small village, eight miles from Eleutheropolis, on the road to Hebron, where the tomb of the prophet Habakkuk was shown.

15. "*Wilderness of Ziph*."—See the note on Josh. xv. 21; where it is seen that there were two Ziph, one of which Jerome identifies with the Ziph of the present history, and places eight miles east of Hebron; and as Ziph, Carmel, and Maon were apparently at no very considerable distance from each other—as appears from this history, and from Josh. xv. 55, where they are named together—this location is corroborated by that in which he finds Carmel at ten miles from Hebron. The other Ziph, mentioned in verse 24 of the same chapter, as being in the south country, may have been more distant from Hebron than that mentioned by Jerome; but if, with Calmet and others, we determine this more remote Ziph to be that of David's history, it then ceases to be that in the vicinity of Carmel, which the history seems to require it to be; and it ceases indeed to be in the same district with Carmel, since the other Ziph was in the south country, whereas Ziph, Carmel, and Maon were in the hill country. The maps usually place Ziph and Carmel respectively at about double the distances given by Jerome. But as this alteration implies that Jerome was mistaken in two statements at once, concerning a district in which he resided at a time when the sources of topographical illustration were more complete than at present, we feel reluctant to depart from his account, particularly as we do not perceive that any historical statement is improved by the alteration. But we may understand Jerome's description of "east," with the usual latitude, as explained in the note to chap. xiii. 5. If the history should require it, we might, speaking loosely, place Ziph to the north-east from Hebron, and Carmel to the south-east, at the assigned distances. One thing seems probable, that, of the three towns, Maon and Carmel were considerably more to the south than Ziph. These three places, together with Hebron, seem to have been the principal towns in the mountainous country between the central mountains and the Dead Sea; and if the conjecture be tenable, it would obviate many difficulties to consider that "the wilderness of Ziph," called from the town of that name, served to distinguish the northern half of the hill country—say, north of a line drawn from Hebron to the Dead Sea; and the wilderness of Maon and the district of Carmel constituted the southern half of the same region. This southern district was apparently divided, longitudinally, into two parts, that denominated from Maon being the eastern, nearest the Dead Sea, and that denominated from Carmel being the western, or nearest to the central mountains. A hilly region was often called a wilderness, as at present by the Arabs; and it usually took its name from some principal town within its limits.

19. "*In the hill of Hachilah, which is on the south of Jeshimon*."—This hill was, of course, "the mountain in the wilderness of Ziph," of verse 14. Being to the south (literally "on the right hand"—that is, to the south of one facing the east) of Jeshimon, the position of the latter necessarily determines that of the hill. The only datum, separate from conjecture, which we have for finding Jeshimon, is that afforded by Jerome, who says that it lay ten miles to the south of Jericho, near the Dead Sea. If this position be allowed, then the hill Hachilah, on the south of Jeshimon, would agree exceedingly well with that of the remarkable hill, twelve miles to the south (Jeshimon being ten) of Jericho, where, in after-times, the high-priest Jonathan built the famous castle of Masada; and which, from its impregnable character, was the chosen retreat of desperate or persecuted people. Josephus describes it as a high rocky hill, of large circumference, surrounded with valleys of such vast depth downward, that the eye could scarcely penetrate their profundity from the hill. The cliffs of this rock were so craggy that no animal could tread them, except at one or two places, where the ascent was practicable, though full of danger and difficulty. The path from the west was of easiest ascent; but the other, which led by an ascent of thirty furlongs from the Dead Sea, was called the "Serpent," on account of its narrowness and numerous and intricate windings. The path was broken off at the prominent parts of the rock, and returned frequently into itself; and it was at the same time so narrow that a person was obliged, as it were, to proceed first on one leg and then on the other; while the fearful chasms and precipices rendered destruction inevitable if the foot slipped, and were enough to quell the stoutest heart. At the top of the mountain was a plain, on which Jonathan built the fortress which was rebuilt by Herod, who also added a palace, and enclosed the whole level at the top with a high wall, seven furlongs in extent. This fortress acquired considerable fame in the later wars of the Jews. It is, however, apparently too far north to have been in the wilderness of Ziph, unless on such a supposition as that with which we concluded the preceding note.

21. "*In the wilderness of Maon, in the plain on the south of Jeshimon*." 25. "*He came down into a rock, and abode in the wilderness of Maon*."—That is, when David heard of Saul's approach, he left the hill Hachilah, and removed south to the south, into a plain in the wilderness of Maon, and from thence to a strong rocky hill in the same wilderness. We think this passage rather corroborates our impression concerning the wildernesses of Ziph and Maon. As to the town of the latter name, we know no precise data for determining its relative place, unless by the inferences which the history of David affords. In the note to Josh. xv. 21, we gave the common statement, "about thirty miles south of Jerusalem," but our idea as to the probable extent of the wilderness of Maon would allow it to be placed much more to the south, if the history should seem to require it, as perhaps it does; for, by enlarging the wilderness, we are the less restricted in the location of the town. The bearing of some of the remarks on this chapter will appear in the 25th.

CHAPTER XXIV.

1 *David in a cave at En-gedi, having cut off Saul's skirt, spareth his life.* 8 *He sheweth thereby his innocency.* 16 *Saul, acknowledging his fault, taketh an oath of David, and departeth.*

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 ¶ And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade me kill thee: but *mine eye* spared thee: and I said, I will not put forth mine hand

against my lord; for he is the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there* is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

¹ Heb. after.

² Heb. the robe which was Saul's.

³ Heb. cut off.

⁴ Heb. judge.

⁵ Heb. shut up.

Verse 1. "Wilderness of En-gedi."—In the note to Josh. xv. 21, we remarked on the different positions assigned En-gedi. All agree in putting the place somewhere on the western coast of the Dead Sea; but while some fix it at the northern extremity of the sea, others place it at the southern, and some in the middle. It seems to us that all this difference results from reasoning upon the old ideas concerning the extent of this sea, rather than from the more accurate information which modern travellers have given. Thus, Josephus places En-gedi 300 furlongs from Jerusalem, and as in another place he says that the Dead Sea (meaning of course its head) was at the same distance from Jerusalem, it was inferred—and so far not without reason—that he intended to place En-gedi at the northern extremity.

the lake. But Jerome declared that En-gedi was at its southern extremity: and Roland was thought to have proved the impossibility of this, because, as he said, the Dead Sea being 580 furlongs in length, En-gedi, if towards the southern extremity, must have been 500 or 600 furlongs from Jerusalem, instead of 300 as stated by Josephus. But our improved knowledge of Palestine shows that the statement of Josephus, as to the distance, and of Jerome, as to the direction, very well coincide; for if we measure off 300 furlongs from Jerusalem towards the southern termination of the Dead Sea, in the reduced form which it now bears in our maps, we find that the given distance brings us sufficiently near the southern end of the lake, to claim for the statement of Jerome that respectful deference which his intimate knowledge of Palestine in general, and particularly of a district in which he for so many years resided, fairly demands. Josephus does not say that En-gedi was at the northern end of the lake, and Jerome does say that it was at the southern; and as these separate statements are shown to be compatible, we certainly prefer the result obtained from their concurrence, to the inferential conclusion deduced from widely separated passages in Josephus, and at variance with the account of Jerome. It seems also far more probable that David should have retired to a somewhat greater distance, than that he should have at once returned to the neighbourhood from which Saul had recently chased him, and where his power was necessarily stronger than in the distant wilderness of Maon. Indeed, Josephus himself seems to confirm the southern position of En-gedi, when, in enumerating the provincial capitals in this part of Judaea, he counts them from south to north in this order—"Idumaea, Engaddi, Herodium, Jericho." As the order is here obvious, Engaddi would surely have been named after Herodium, had it been in the northern position.



MALE, FEMALE, AND YOUNG OF THE WILD GOAT OF SYRIA AND EGYPT.

2. "Wild goats" (עִזִּים, *yealim*).—This had, perhaps, better have been left untranslated here, as a proper name. That some animal of the *Capra* genus is intended seems certain, but the species has been variously determined. The name is derived from a verb (עָלָה, *alah*) which signifies to ascend or mount up; and which expressively refers to the distinguishing characteristic in the habits of these animals, which impels them to leave the valleys and the plains, to ascend the rocks and rejoice upon the mountains. Our woodcut represents a variety of the *Capra mambrica*, which, with some variations, is common to Egypt, Syria, and other parts of the East; and which is perhaps as likely as any that has been mentioned to be the animal intended. Indeed the common accounts say that the specific name of *mambrica* is derived from the mountains of *Mambre*, in the centre of Palestine, near the river Hebron, where the animals abound. This is a confused account, since there is no mountain of *Mambre* or river of Hebron; and if the mountains of *Mambre*, the ancient name for the locality of the town of Hebron, be intended, as we suppose, it is not in the centre, but in the south of Palestine. The mountains of *Mambre*, or Hebron, are doubtless meant; and this is important, because it was among the mountains in the southern part of Palestine that this "rock of the wild goats" occurred. The *Capra mambrica*, in all its varieties, is chiefly distinguished by its long, pendulous, but still moveable, ears. The wild and domestic variety of the Levant is that which is figured in the cut to Levit. xvi.; but whether that, in its wild state, be the goat now in question, or that more remarkable variety, with a head nearly resembling that of a sheep, which our present woodcut exhibits, it is impossible to conjecture. The figures in the cut are from living specimens in the *Jardin des Plantes*, at Paris.

3. "*The sheepcotes . . . where was a cave.*"—This was, no doubt, such a cave as shepherds were accustomed to resort to (see the note on Gen. xix. 30). We have already had occasion to mention that such caves are numerous, and some of them very extensive, in Palestine, Arabia Petrea, and other mountainous parts of Western Asia. The cave of Adullam, in which David remained with four hundred men, besides his family; and this of En-gedi, in the sides of further parts of which six hundred men stood, without being observed by Saul when also in the cave, must have been large; but by no means remarkably large, as the ancient writers, as well as modern travellers, give us accounts of caves fully extensive enough for this purpose, and some that would have contained a much greater number of men. Some of them consist, not of one apartment, but of two or more; that is, the exterior entrance leads to a sort of ante-chamber within which there is another or several others, which, collectively or separately, are much larger than the first. Perhaps the cave of En-gedi was such as this; and the description that David and his men "remained in the sides of the cave," appears to sanction this conclusion. Some of the caves are however single, and, being very large with a narrow entrance, are so dark in the remoter parts, that persons near the entrance cannot by any possibility perceive others who remain in the interior, while their own operations can, of course, be most distinctly observed by the latter. This perhaps was the relative position of David's party and the king.

Josephus has a striking account ('Antiq.' l. xiv. c. 15. § 5) of some of the caves of this country, and of Herod's proceedings against the robbers, who, with their families, sheltered in them. They, of course, preferred the most inaccessible caverns, the entrances of which were high up in the sides of rugged and precipitous mountains, so that it was impossible for the soldiers to climb to them from below or creep down from above. The plan adopted therefore was to let down from the top by iron chains, large chests full of armed men, with provisions and suitable weapons for this strange warfare—such as long poles armed with hooks to pull out such of the robbers as they could lay hold of and tumble them down the precipices. The robbers kept themselves back in the interior of their caverns, not daring to come near the entrance, and the soldiers, finding no opportunity of using their hooks and other weapons from their chests at last managed to get into the caves, where they killed those whom they found within the light at the entrance, and employed their hooks with advantage in pulling forward those who lurked in the remote parts of their dens. They also killed great numbers by setting fire to the combustibles which many of these caverns contained; and in the end completely succeeded in the dangerous service of destroying in their retreats, previously deemed inaccessible, the incorrigible robbers who had so long alarmed and distressed the country. This account gives a lively idea of the "dens and caves" which are so frequently mentioned in Scripture.

14. "*After a dead dog? after a flea?*"—Similar phrases are still employed in the East, by persons who wish to express a sense of their own lowliness. In the East, if not in the West, the flea certainly deserves all the contumely which can be bestowed upon it; and as to the dog, whatever be its general merits, its name has, in all ages and in most countries been used as an epithet expressing debasement or detestation. In this sense it frequently occurs in Scripture. Thus Goliath, when he felt his dignity affronted, said, "Am I a dog?" (chap. xvii. 43); and Abner, when his conduct was questioned, "Am I a dog's head?" (2 Sam. iii. 8); and Jonathan's son, when touched by the kindness of David, said "What is thy servant, that thou shouldst look upon such a dead dog as I am?" (2 Sam. ix. 8.) There are several other instances of a similar bearing; besides which, the epithet "dogs" is, in the New Testament, applied in a general sense to persons addicted to vile and sensual principles and habits, as—"Beware of dogs, beware of evil workers" (Phil. iii. 2.), and—"Without are dogs, and sorcerers, and whoremongers, and murderers," &c. (Rev. xxii. 15.) At this needs little explanation, as the same contemptuous estimate of the dog's character, and the application of its name, continues to prevail; but with this difference (at least among ourselves), that the word, as an epithet of abuse is not so frequently found as it was anciently in the mouths of distinguished persons. Homer's heroes call each other "dogs" with great spirit.

CHAPTER XXV.

1 Samuel dieth. 2 David in Paran sendeth to Nabal. 10 Provoked by Nabal's churlishness, he mindeth to destroy him. 14 Abigail understanding thereof, 18 taketh a present, 23 and by her wisdom 32 pacifieth David. 36 Nabal hearing thereof dieth. 39 David taketh Abigail and Ahinoam to be his wives. 44 Michal is given to Phalti.

AND 'Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 And *there was* a man in Maon, whose *possessions were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of

a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, *Go* you up to Carmel, and go to Nabal, and *'greet* him in my name:

6 And thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we *'hurt* them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh

¹ Chap. 22, 3. Eccles. 46, 13, 30.

² Or, *bushes*.

³ Heb. ask him in my name, of peace.

⁴ Heb. *shamed*.

to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and 'ceased.

10 ¶ And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master.

11 Shall I then take my bread, and my water, and my 'flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he 'railed on them.

15 But the men were very good unto us, and we were not 'hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do: for evil is determined against our master, and against all his household: for he *is such* a son of Belial, that a man cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred 'clusters of raisins, and two hundred cakes of figs, and laid them on asses.

19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all

that pertained unto him: and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that pisseth against the wall.

23 And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine 'audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, 'regard this man of Belial, *even* Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from 'avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this 'blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, they shall he sling out, 'as out of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be 'no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David said to Abigail, Blessed

¹ Heb. raised.

⁶ Heb. slaughter.

⁷ Heb. flew upon them.

⁸ Heb. shamed.

⁹ Or, lumps.

¹⁰ Heb. ears.

¹¹ Heb. lay it to his heart.

¹² Heb. saving thyself.

¹³ Or, present.

¹⁴ Heb. walk at the feet of, &c.

¹⁵ Heb. in the midst of the bought of a sling.

¹⁶ Heb. no staggering, or stumbling.

be the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a *stone*.

³⁷ Heb. at her feet.

¹⁸ Josh. 15. 56.

¹⁹ 2 Sam. 3. 14, 15.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went *'after* her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam *'of* Jezreel; and they were also both of them his wives.

44 ¶ But Saul had given *'Michal* his daughter, David's wife, to Phalti the son of Laish, which *was* of Gallim.

Verse 2. *"In Carmel."*—It is evident that the Carmel of this chapter is the district called after the town of that name; and the context seems to require us to understand that this district extended southward till it met the desert territory, unappropriated by individuals, which formed the northern part of the desert of Paran, where David remained with his men. From his possessions in the district of Carmel, it seems Nabal sent his flocks southward into the desert for pasture, where his shepherds came in contact with David, who not only directed his men not to rob the flocks themselves—as is, and probably was, usual to persons in their circumstances, and to which there was great temptation—but by his presence afforded them the rare advantage of complete security from the depredations of the Arabs and other people of similar habits. Such protection as that which David gave; under these circumstances, is in general so highly valued, that a suitable present to the protecting party is understood as a matter of course; and in most instances the proprietor of the flocks is happy to bestow it cheerfully and liberally. David's demand was therefore but fair and reasonable; and the only strange circumstance in the transaction is the polite and respectful manner in which he applies as a favour for that which most chiefs, with similar power of enforcing their demand, would, in no very gentle manner, have demanded—as a right, from one who did not spontaneously acknowledge his sense of the important obligation he had received. We consider the fact which appears in this chapter, that the inhabitants of Judah's territory were accustomed to send their flocks for pasture into the northern part of the desert of Paran, an important corroboration of the view we took at the end of the note on Num. xxxiv. 2; to which we beg to refer the reader as affording an elucidation of some points in the present chapter.

"The man was very great."—This, coupled with the following description of his substance, affords an interesting indication of what was considered to constitute a very large property among the Hebrews at this period.

3. *"Of the house of Caleb."*—Caleb means a dog ⁱⁿ Hebrew; and the ancient versions, as well as several of the modern, do not render it as a proper name, but as a further indication of Nabal's character. Under this view it will denote a man of a dog-like, that is, of a churlish, snapping, snarling disposition, or, as Boothroyd has it, "irritable as a dog."

6. *"Peace be both to thee," &c.*—See some remarks in the note to Ps. cxxix. 8, on the general character of verbal salutations in the East, which are still very similar to those which we find employed in Scripture.

11. *"My bread, and my water," &c.*—Here we have another indication of the value of water. Among us it would be considered strange to mention water in this way; but it is not thus in the East. Water was usually provided by the masters for their husbandmen and the shearers of their sheep. Nabal had probably procured his with some difficulty, and by the labour of his people; and it was therefore quite natural for him to mention it among the articles of provision, which he could not be expected to spare. On such great occasions as the ploughing or harvest to the husbandman, or a shearing to the shepherd, the owner was careful to supply an adequate quantity of water for the men while at work. In all such operations in the East, a number of attendants are usually employed to serve out water to the labourers, carrying it to them as they stand at their work. Weak wine seems to have been sometimes employed anciently. Homer describes wine as being served to ploughmen; but we may believe that water was more common though less poetical:—

"Oft as in their course

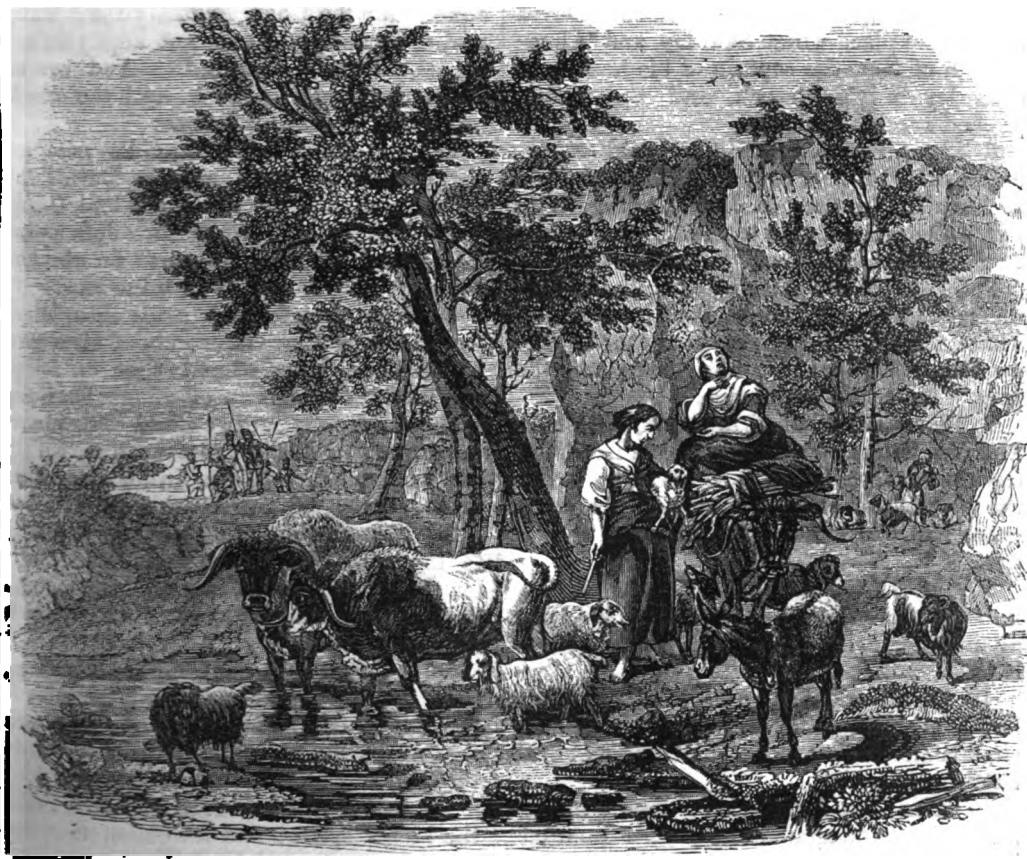
They came to the field's bourn, so oft a man
Met them, who in their hands a goblet placed,
Charged with delicious wine."—*Iliad*, xviii. COWPER.

An adequate supply of water—good water, is also a circumstance of the most essential importance in the provision for the festivities in which the occasions of extraordinary rural or pastoral exertion terminated.

22. "*She hastened, and lighted off the ass.*"—See the note on Gen. xxiv. 65. The following description of Antares action on approaching the king of Persia is a very excellent illustration of Abigail's proceeding in the presence of David. Antar and his party meet with the king as he is riding out to hunt:—"On perceiving Nushirvan they instantly dismounted. Antar presented himself, and attempted to kiss Chosroe's feet in the stirrup, but the king not only prevented him, but stooped towards him and kissed him between the eyes; and never had Nushirvan conferred such a mark of distinction on any one but Antar." To this last action, of kissing between the eyes, we have referred in the note to chap. x. 1. In the above extract we see, that, as is still the custom, they dismounted as soon as they saw the king, and therefore either waited till he rode up, or proceeded on foot to meet him. The parallel is the more complete if, as Dr. Boothroyd conceives, David was mounted, and that therefore the expression "fell at his feet" (literally "fell on his feet") means, that she took hold of his feet—to kiss them, doubtless—as he sat on his ass or mule.

23. "*Nabal is his name, and folly is with him.*"—The significant character of the Hebrew names gave great occasion for a reference to, or an application of, the meanings which they offered. Of this there are many instances in Scripture; and the present is one of these, *Nabal* signifying a fool.

24. "*The word of my lord shall be bound in the bundle of life.*"—Mr. Roberts, in his 'Oriental Illustrations,' borrows from the proverbial expressions of the Hindoos a much better illustration of this text than ever fell under our notice. He says:—"Any thing important or valuable is called a *kattu*, i. e., 'a bundle, a pack, a bale.' A young man who is enamoured of a female is said to be 'bound up in the *kattu*, bundle, of love.' Of a just judge the people say, 'He is bound up in the bundle of justice.'" He adds other instances, from the application of which we see that Abigail intended to express, that, under the Lord's protection, the life of David was so securely guarded, that all the attempts of his enemies against his existence must prove abortive.



ABIGAIL.—ADAPTED FROM BERGHEM.

CHAPTER XXVI.

1 *Saul, by the discovery of the Ziphites, cometh to Hachilah against David. 5 David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse. 13 David reproveth Abner, 18 and exhorteth Saul. 21 Saul acknowledgeth his sin.*

AND the Ziphites came unto Saul to Gibeah, saying, 'Doth not David hide himself in the hill of Hachilah, *which is before Jeshimon?*

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, *which is before Jeshimon*, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, *As the LORD liveth*, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear

that *is* at his bolster, and the cruse of water and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they ga them away, and no man saw *it*, nor knew *it* neither awaked: for they *were* all asleep because a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answers thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* thou a valiant man? and who *is* like to the in Israel? wherefore then hast thou not kept thy lord the king? for there came on of the people in to destroy the king thy lord.

16 This thing *is* not good that thou has done. *As the LORD liveth*, ye *are* worth to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD for the king of Israel is come out to seek flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

¹ Chap. 22. 19.

² Chap. 14. 50, and 17. 55.

³ Or, *midst of his carriages.*

⁴ Heb. *shot up.*

⁵ Heb. *the sons of death.*

⁶ Heb. *small.*

⁷ Heb. *cleaving.*

23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be

much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.*

Verse 5. "*Saul lay in the trench, and the people pitched round about him.*"—A "trench" is here an exceedingly unlikely meaning of the word מַגָּל (*magal*). The marginal reading, "in the midst of the carriages," is better, if we understand it to mean not wheel carriages, but of things carried on mules, &c., that is, baggage. This is occasionally the sense of the word "carriage" in our version. We may be almost certain that no wheel-carriages were used in such military excursions as the present—much less in such a hilly part of the country as was the scene of this transaction. The last named view is that which Dr. Boothroyd has taken; translating—"Saul lay among the baggage, and the people were encamped round about him." A very slight reference to existing usages in the East will suffice to elucidate the present and other allusions, contained in the Scriptures, to the form of encampments. In all the different forms of encampment—the nomade, the travelling, the military—a general preference is given to a circular arrangement. The circumstances of the ground sometimes compel a departure from it; and the additional exigencies connected with pasturage and water, render this more frequent among the Bedouins than in other cases. With them, when the circular form can be adopted, the place of honour, occupied by the emir, sheikh, or chief, is in the centre; the other tents being pitched at a respectful distance around. Under the ordinary circumstances of a camp, however, the chief often, among some tribes, forgoes this distinction for the sake of the character for hospitality, which requires him to have his tent, in every form of encampment, the nearest to that direction from which strangers usually arrive. The eastern military and regal camps, when the ground allows, are also disposed circularly; and, if the army be large, in a number of concentric circles, the royal pavilion being in the centre. A description which Mr. Morier gives of the encampment of the Persian army, in the plain of Oujan, well explains this—except in the circumstance that, as the king had a palace in the plain, and resided in it instead of in a tent, that became the central object. "Around this building, to an immense extent, at various intervals was spread the camp, consisting of tents and pavilions, of all colours and all denominations. An order had been issued, that every tent in the camp should be pitched with its entrance immediately facing the palace; by which it was intended that every one who came forth should make the *ser ferus*, or bow the head to the royal abode.... The king thus became, as it were, the nave of a great wheel; and he was so completely hemmed in by his troops, that if an enemy had appeared, it would have been impossible to get at him without first cutting a road through the labyrinth of ropes and tents which everywhere surrounded him" ("Second Journey," p. 269). Unquestionably, Saul's camp was arranged on the same general principle, and probably for the same reasons—the honour and security of the royal person. It is not indeed clear that Saul's party had tents in this unsatisfactory expedition; but the same general principle is observed even when a party is without tents. This explains how David was able to single out Saul even by night; and it gives point to his ironical reproaches of Abner and the rest, who had so insufficiently guarded their lord, around whom they slept. The mention of "baggage," if baggage be really intended by the word מַגָּל, may obtain some further illustration from observing the manner in which travelling or mercantile caravans encamp. The circular form is usually adopted. The circle is formed by a long rope fastened to the ground by pins of wood or iron, and to which the camels are tied at night, forming the exterior circle. Within this, a kind of rampart is made with the bales of merchandise, forming a sort of wall to the interior area. In the centre of this area the tent of the principal person, if he has any tent, is pitched; and the provisions and baggage are also usually there deposited. If the chief personage has no tent (and he often does without one if no women are of the party), he establishes himself among or under shelter of the heap of baggage, where the other heads of the party join him, unless his dignity be so distinguished that he is left to enjoy it apart, except he sees fit to invite the society of others. The mass of the party repose along the circumference of the circle, mostly within the rampart formed by the bales; but it often happens that many sleep outside, particularly those who have charge of the cattle, to be ready to protect them from thieves, or to check any strife that may arise among them. This is also done by other persons who have a personal interest in the cattle they use—as more generally happens in the caravans of horses and mules which traverse settled countries, than in the camel caravans which cross the great deserts. It will easily be seen how far this applies to the elucidation of the text before us; and we believe that the statement we have given will furnish a sufficient explanation of all the passages of Scripture which bear on this subject.

7. "*His spear stuck in the ground at his bolster.*"—Literally מִרְאֵשׁוֹ, "at his head," answering to מַרְגְּלוֹת, "at the feet." This it is necessary to explain, that the present text may not seem to contradict an observation made under chap. xix. 13. Saul, as a king, and as sleeping apparently in the open air, may have had a bolster; but the present text does not say that he had; and we think it more than doubtful that bolsters had yet come into use for other than sick persons and women. Such things were probably, at this period of simple manners, considered marks of effeminacy, to be avoided by men who wish to maintain a character for hardihood. Sir Walter Scott, in note 16 to the second canto of the '*Lady of the Lake*,' has an anecdote that will illustrate this view:—"Hardihood was in every respect so essential to the character of a Highlander, that the reproach of effeminacy was the most bitter that could be thrown upon them. Yet it was sometimes hazarded on what we may presume to think slight grounds. It is reported of Sir Ewen Cameron, of Lochiel, when upwards of seventy, that he was surprised by night on a hunting or military expedition. He wrapped himself in his plaid, and lay contentedly down upon the snow. Among his attendants, who were preparing to take their rest in the same manner, he observed that one of his grandsons, for his better accommodation, had rolled a large snow-ball, and placed it under his head. The wrath of the ancient chief was awakened by a symptom of what he considered to be degenerate luxury. 'Out upon thee,' said he, kicking the frozen bolster from the head which it supported, 'art thou so effeminate as to need a pillow?'"—As to the custom of sleeping with the spear stuck into the ground at the head, see vol. i. p. 616.

11. "*The cruse of water.*"—Some writers fancifully imagine that this cruse of water was a clepsydra, or one of those water watch-measures used by the ancients, by which time was measured by the falling of water from one vessel into another. The undermost vessel contained a piece of cork, the different altitudes of which, as it gradually rose upon

the rising water, marked the progress of time. It is thought that such a thing would have been useful to Saul, regulating the time for the movements of the camp; but we do not believe that he had it. Time-measures, on a similar principle, are indeed sometimes used in the East; but, so far as we know, never for such a purpose. The Oriental from being so much in the open air at night, become so conversant with the indications of time, to be derived from the appearances of the heavens, as not to feel that they need any other information in regulating the time of their movements in camp. Besides, these clepsydres are said to have originated at a time long subsequent to that of Saul—it is, in Egypt, under the Ptolemies. The fact is, that it is quite usual in the East for persons, when sleeping at night—particularly when they sleep in the open air—to have a small vessel of water at their head, or within reach, in case it should be wanted, during the night or early morning, for drink or for any other purpose. In the cut, vol. i. p. 49 the woman is seen leaving the sleeping-place on the house-top, bearing in her hand the vessel of water which had been within her reach all the night.

20. "Partridge" (*N^o 17, here*).—The Hebrew word signifies literally the *caller*, and is therefore very applicable to the partridge, which is noted for its loud call. The *Perdrix petrosa*, or Barbary partridge, found in the north of Africa, and in the corresponding latitudes of Asia, is perhaps the particular bird here alluded to.

CHAPTER XXVII.

1 *Saul hearing David to be in Gath seeketh no more for him.* 5 *David beggeth Ziklag of Achish.* 8 *He, invading other countries, persuadeth Achish he fought against Judah.*

AND David said in his heart, I shall now 'perish one day by the hand of Saul: *there* is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that *were* with him unto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day:

¹ Heb. *be consumed*.

² Heb. *the number of days*.

³ Heb. *a year of days*.

⁴ Or, *Gersites*.

⁵ Or, *Did you not make a road, &c.*

⁶ Heb. *to stink*.

Verse 2. "*Achish, the son of Maach, king of Gath*."—The manner in which this person is distinguished, as "the son of Maach," seems to render it probable that he was not the same as the Achish who reigned when he first went to Gath. David's intention was now very different from what it had been at the former visit. His future prospects, and the enmity of the reigning king, were probably the common talk, and might afford sufficient reason for the king of Gath to deem it an act of policy to receive him well. Some think that a refuge within his dominions is to be understood as having been voluntarily offered by the king.

6. "*Ziklag*."—In the distribution of the land this town was assigned to Judah (Josh. xv. 31), and afterwards to Simeon (Josh. xix. 5); but it does not appear that the Israelites ever possessed it; and we now see it belonging to the Philistines, who gave it to David. We see, in chap. xxx., that when the Philistines assembled at Aphek to make war against Saul, and when David also had proceeded to the same place of rendezvous, the Amalekites availed themselves of the opportunity of invading the land, and burnt Ziklag; but, as the author of these chapters adds in the text, that the town still in his time pertained to the kings of Judah, it must afterwards have been rebuilt. We have no information about the place of Ziklag, except that it was in Daroma, the southern province of Palestine. Daroma began at Eleutheropolis, and extended from thence about twenty miles southward. If we place it in the northern part of that province

we shall have it at a convenient distance to the south of Gath; for the history of David's transactions, during his sojourn among the Philistines, seems to render it quite clear that Ziklag must have been several miles to the south of Gath.

8. "*Gekurites*."—See the note on Josh. xiii. 2.

9. "*Gezrites*."—If, on the best authority to be obtained, the town of Gezer be rightly placed in the note to Josh. xii. 12, the southward direction of David's excursion will not allow these Gezrites to have been the inhabitants of that Gezer, as some writers conceive. The word is rather uncertain, and does not occur in the Septuagint version of this text. We have no information concerning such a people, unless, as Wells conjectures, they are the same as the Gerrhenians of 2 Macc. xiii. 24; so called from their chief town Gerra, mentioned by Strabo, as lying between Gaza and Pelusium in Egypt.

10. "*Jerahmeelites*."—The Jerahmeelites were merely one of the branches of the family of Judah, and probably occupied the southern part of that tribe's territory. The information that David had been acting against his own tribe was well calculated to please and satisfy Achish. Jerahmeel, who gave name to this branch of the tribe, was the great-grandson of Judah; and concerning him and his posterity there are various particulars in 1 Chron. ii.

CHAPTER XXVIII

1 Achish putteth confidence in David. 3 Saul, having destroyed the witches, 4 and now in his fear forsaken of God, 7 seeketh to a witch. 9 The witch, encouraged by Saul, raiseth up Samuel. 15 Saul, hearing his ruin, fainteth. 21 The woman with his servants refresh him with meat.

AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto

me by the familiar spirit, and bring me him up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him, as he spake by me: for the LORD hath rent

¹ Chap. 28. 1.

² Heb. what is his form?

³ Heb. by the hand of prophets.

⁴ Or, for himself.

⁵ Chap. 15. 22.

⁶ Heb. mine hand.

the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul *'fell* straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath

obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

7 Heb. made haste and fell with the fulness of his stature.

Verse 2. "*I will make thee keeper of mine head.*"—In the East the head is usually mentioned as the principal part of the body. In common language "the head" is equivalent to "the life:" therefore, what Achish means is, probably, that he would make David the commander of his life-guard—a most honourable office in the East.

4. "*Shamem.*"—See the note to Josh. xix. 17.

"*Gilboa.*"—Mount Gilboa is composed of the range of hills stretching northward of Beth-shan, or Scythopolis, to the vicinity of the Sea of Tiberias, and forming the eastern boundary of the great plain of Esdraelon, and, in this part, the western boundary of the plain of the Jordan. The natives still call it Gebel Gilbo, or Mount Gilbo. Dr. Richardson says that it is about 800 feet above the level of the road (between the river and the mountains), and probably about 1000 feet above the level of the Jordan; and perhaps 1200 feet above the level of the sea. It is a lengthened ridge, rising up in peaks, bearing a little withered grass and a few scanty shrubs, scattered about in different places. The plain of the Jordan, below these hills, is exceedingly beautiful and well cultivated. (See Richardson's '*Travels*,' vol. ii. p. 424.)

7. "*A woman that hath a familiar spirit.*"—See the note on Deut. xviii. 11. From the present text it appears that those who pretended to the spirit of divination included in their pretensions the power of obtaining access to the counsels of the dead; or, rather, of calling on the dead to appear to those who desired their presence. These were therefore what we call necromancers; the belief in whose powers has existed in most countries, and still lingers perhaps in some of the dark corners even of our own land. The present chapter has given occasion to much discussion, turning chiefly on the points—whether the appearance of Samuel was real, or an imposition of the Pythoness on the credulity of Saul; and if real, by what power it was produced? That the spirit of Samuel was evoked by the woman, and came on the compulsion of her powerful arts, is an opinion that has had its advocates, but has of late years generally been rejected. Even Sir Thomas Brown, whose errors are often on the side of credulity, rejected this explanation. In his chapter, '*Of the last and most common promoter of false opinions, the endeavours of Satan,*' he says,—"Thus hath he (Satan) also made men believe that he can raise the dead, that he hath the key of life and death, and a prerogative above that principle which makes no regression from privations." After alluding to the opinions of the heathen philosophical schools on this point, he adds:—"More inconsistent is the error of Christians, who holding the dead do rest in the Lord, do yet believe they are at the lure of the devil,—that he, who is in bonds himself, commandeth the fetters of the dead, and, dwelling in the bottomless lake, (calloeth) the blessed from Abraham's bosom:—that can believe the real resurrection of Samuel, or that there is any thing but delusion in the practice of necromancy, or the popular raising of ghosts." ('*Vulgar Errors*,' B. i. c. 10.) For these and other reasons many believe that the witch of Endor was nothing more nor less than "a cunning woman," who being acquainted with the state of public affairs—guessing that the tall stranger, who assured her that no harm should happen to herself, could be no other than the king of Israel—and being well acquainted, as probably most of the Israelites were, with the person of Samuel—undertook the no very difficult task of deceiving Saul. Under this view, it is thought that Saul did not see the appearance, but trusted to the woman's statement that *she* saw it; and that the voice which was heard was produced by the powers of ventriloquism;—though others suppose that the woman had an associate who personated the appearance and imitated the voice of the dead prophet. Some, however, conclude that this associate was a demon, whose aid she invoked on this occasion. But, thirdly, a large class of highly respectable interpreters contend that the appearance was really that of Samuel; but, of course, deny that the power of the woman or of the devil had any share in its production. They think that when the woman was preparing either to use her craft in imposing on Saul, or else was about to employ her incantations in the expectation of raising a demoniacal spirit to answer his questions, Samuel himself, or his spirit, appeared, by the Lord's permission, to the very great and declared surprise of the woman herself. The text certainly does throughout convey the impression that the appearance was real. This also was the opinion of the ancient Jewish church, as expressed in Eccles. xli. 20, where of Samuel it is said, the "after his death he prophesied, and shewed the king his end." Josephus also describes the appearance as really that of Samuel. Dr. Hales, in his '*New Analysis of Chronology*,' has an able article on this view of the subject; in which he thinks that the following were among the reasons for the permitted appearance to Saul:—1. "To make Saul's crime

the instrument of his punishment, in the dreadful denunciation of his approaching doom. 2. To show to the heathen world the infinite superiority of the ORACLE OF THE LORD, inspiring his prophets, over the powers of darkness, and the delusive prognostics of their wretched votaries in their false oracles. - 3. To confirm the belief of a future state, by 'One who rose from the dead,' even under the Mosaical dispensation." (Luke xvi. 31.)

"*En-dor.*"—This was near Nain, where Christ raised the widow's son from the dead. It is now ruined; but in Jerome's time subsisted as a large village, which he places four miles south (more properly S.W.) from Mount Tabor. This agrees well enough with the situation where it was found by Burckhardt, who says that two hours and a half from Nazareth he came to the village of Denouny, and near it (that is, more to the south-east, we presume) found the ruins of En-dor, where the witch's grotto is still shown. The Bible says nothing about her grotto. She probably lived in a house, like the other inhabitants of the place.



SAUL AND THE WITCH OF EN-DOR.—SALVATOR ROSA.

CHAPTER XXIX.

David marching with the Philistines, 3 is disallowed by their princes. 6 Achish dismisseth him, with commendations of his fidelity.

Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

² And the lords of the Philistines passed

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on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.

³ Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no

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fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, 'Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for where-with should he reconcile himself unto his master? *should it* not be with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying, 'Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless *the* lords favour thee not.

¹ 1 Chron. 12. 19.

² Chap. 18. 7, and 21. 11.

³ Heb. *thou art not good in the eyes of the lords.*

⁴ Heb. *do not evil in the eyes of the lords*

⁵ Heb. *before thee.*

Verse 1. "*Aphék.*"—See note to Josh. xii. 18. This must have been in the tribe of Issachar, in or on the borders of the great plain of Esdraelon; and must not be confounded with the place of the same name in the tribe of Judah where the Philistines had their camp in the time of Eli (chap. iv. 1).

"*By a fountain which is in Jezreel.*"—Of this Jezreel see the note on Josh. xix. 17. The fountain was probably in the neighbourhood of the town, which seems to have been near the southern termination of the Gilboa mountains. Here then we have another great battle in the plain of Esdraelon, which may be taken as the great battle-field of Palestine (see Hos. i. 5). The names given here and in the preceding chapter, very clearly point out the eastern part of the plain and the hills behind it on the east, as the scene of this battle. Saul it seems had disposed his army on or near Mount Gilboa, his own station being near the fountain in Jezreel.

3. "*The princes of the Philistines.*"—The heads of the other Philistine states, not the lords in the court of Achish who probably concurred in or submitted to the views which the king entertained concerning David.

CHAPTER XXX.

1 *The Amalekites spoil Ziklag.* 4 *David asking counsel is encouraged by God to pursue them.* 11 *By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil.* 22 *David's law to divide the spoil equally between them that fight, and them that keep the stuff.* 26 *He sendeth presents to his friends.*

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

7 Wherefore now return, and go in peace that thou 'displease not the lords of the Philistines.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been 'with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistine went up to Jezreel.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was 'grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

7 And David said to Abiathar, the priest Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover *all*.

¹ Heb. *bitter.*

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

14 We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb; and we burnt Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of *the* next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

^a Heb. *their* morrow.

^b Or, *asked them how they did*.

^c Heb. *men*.

^d Heb. *and forward*.

^e Heb. *blessing*.

Verse 1. "*The Amalekites had invaded the south.*"—The strength of the country, both of the Hebrews and of the Philistines, having been drawn northward to the battle in Esdraelon, the Amalekites, as might be expected, eagerly availed themselves of the opportunity of invading the defenceless south. In this expedition, which has entirely the character of a nomade incursion into a settled country, they were not likely to overlook David's town, or to fail of avenging his recent expedition against themselves.

2. "*Slew not any.*"—The men capable of bearing arms having gone to the war, there were probably none of those remaining in the town whom it was usual to put to death. In most cases the women and boys were spared, to be used

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, *This is* David's spoil.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he *saluted* them.

22 Then answered all the wicked men and men of Belial, of *those* that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was *so* from that day *forward*, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a *present* for you of the spoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to haunt.

as slaves, and the old people from the prevailing sentiment of respect to age. David, in his recent expedition against the southern tribes, did not spare any; while the Amalekites spared all. The reason of this difference, apparently the disadvantage of David's humanity, is obviously that David had to do with armed men, whom it was not usual to spare, whereas the Amalekites found none but those whom it was unusual to destroy. This, and other war practice which recur in this chapter, such as the division of spoil, &c., have already been fully considered in the notes to Num. xxv. and Deut. xx. To this we cannot here abstain from adding the excellent illustration to be derived from the instructions which the Caliph Abubekr addressed to Yezid, when about to send him, at the head of an army, into Syria. After advising him to behave kindly to his own troops, he says: "When you meet your enemies, quit yourselves like men, and don't turn your backs; and if you get the victory, kill no little children, nor old people, nor women. Destroy no palm-trees (see note on Deut. xx. 19), nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant, stand to it, and be as good as your word," &c. (Ockley's 'Conquest of Syria,' p. 24.)

9. "*The brook Besor*."—The winter torrent, now called Oa-di-Gaza, a little to the south of Gaza, agrees exceedingly well with the situation which the history would seem to assign to the brook Besor. It is mentioned in the note Gen. xvi. 18, where we imagined it was the same with "the river of Egypt," but found occasion to retract that opinion in the note to Num. xxxv. 5. That so many of the men were tired by the time they got to the brook Besor, prove that Ziklag, and consequently Gath, was a good distance to the north, and furnishes another argument for not placing it so far to the south as Calmet, T. H. Horne, and others, have done. The vicinity of a river was naturally selected for the resting-place of those who were unable to proceed farther.

13. "*My master left me, because three days ago I fell sick*."—This Egyptian had probably been taken prisoner by the Amalekites in one of their predatory incursions into the Egyptian territory, and retained as a slave. We have often had occasion to observe, that slaves are usually treated with great kindness in the East; but it does still not unfrequently happen, that in rapid journeys over the deserts, slaves are abandoned, and often perish, because the inhospitable master, or his party, will not consent to encumber themselves with the necessary conveyance of, or attendance on a sick man. If he can, by his own exertions, keep up with his party, it is well; but, if not, there is little hope for him. Old slaves—that is, those who have long been the property of a particular master, or have been reared in his family—are, we believe, scarcely ever thus treated; but slaves newly purchased or acquired, do not often meet with equal indulgence. This "young man of Egypt" would seem not long to have been a slave to his Amalekite master.

14. "*Cherethites*."—Compare with verse 16, and Zeph. ii. 5; from which it appears highly probable that this was either a general name for the Philistines, or for a section or tribe of that nation inhabiting the southern part of Philistia. There are other opinions; but we apprehend that this is founded on the most satisfactory evidence.

27. "*To them which were in Beth-el*," &c.—Bethel and the other principal towns in this list have already been noticed in the note on South Ramoth in Josh. xix. 8, among the cities of Simeon. Jattir is included in Josh. xv. 48, among the towns of Judah in the mountains. Jerome reads it "Jether," as he well might, and identifies it with a large village which existed in his time under the name of *Jethira*. It was in the interior of Daroma, near Malatha, about twenty miles (south-east, of course) from Eleutheropolis, which places it among the mountains, as the text referred to requires, to the south of Hebron, among the well-known haunts of David. *Aroer* was hardly the Aroer on the other side Jordan, as all the places mentioned seem to have been in the tribe of Judah or on its borders: the Septuagint reads "Arouel" instead of "Adamah" in the list of Judah's towns given in Josh. xv. (verse 22); and this may be the place intended. *Eshtemoa* is mentioned next to Jattir in the list (Josh. xxi. 16) of the towns which Judah gave to the Levites, and, like it, is among the towns enumerated in the mountains of Judah. Jerome says, that it was in his time a Jewish village of Daroma, to the north of another village called Anem (probably the *Anim* mentioned after Ashtemosh in Josh. xv. 50), which he seems to place to the east of Hebron, but modifies his statement by saying, that it was near another village of the same name, south of Hebron, which may make the result south-east or even south-south-east. *Rachab* is nowhere else mentioned in the Bible, neither is *Atach*. *Chor-asban* is doubtless the *Ashan* given to the tribe of Simeon in Josh. xix. 7, and perhaps the same as the village of Beth-Asan of Jerome's time, fifteen miles from Jerusalem. These presents, sent to the elders of so many important places, show that David had a party of powerful friends in his own tribe.

CHAPTER XXXI.

1 *Saul having lost his army, and his sons slain, he and his armourbearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites. 8 They triumph over the dead carcases. 11 They of Jabesh-gilead, recovering the bodies by night, burn them at Jabesh, and mournfully bury their bones.*

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And the battle went sore against Saul,

and the archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and

¹ 1 Chron. 10. 1.

² Or, wounded.

³ Heb. shooters, men with bows.

⁴ Heb. found him.

⁵ Or, mock me.

they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

* Or, concerning him.

7 Jer. 34, 5.

* 2 Sam. 2, 4.

Verse 4. "*Therefore Saul took a sword, and fell upon it.*"—The account here given is very materially different from that which the Amalekite gives in the first chapter of the following book. The moral difference between the two accounts is however only the difference between two forms of suicide. The account of Josephus reconciles the two statements by supposing that Saul claimed the assistance of the Amalekite, after having made an ineffectual attempt at self-destruction. But there remain other discrepancies which are not obviated by this explanation; and, upon the whole, the general impression is more probably correct in receiving the statement in the present chapter as the accurate account; and that the story told by the Amalekite was trumped up with the view of recommending himself to the favour of David. The plain account therefore is, that Saul, being wounded, and fearing the most grievous insults if he fell alive into the hands of the Philistines, chose rather to die by his own hand. This is one of the very few instances of suicide which occur in the Scriptures. It is still a practice exceedingly rare among the Orientals, even in the most adverse circumstances of life, and with only prospects of death and misery before them. This appears to have been always the case in the East; the ancient history of which affords very few instances of self-murder, compared with that of the western nations—the study of which has, unhappily, rendered the modern mind but too familiar with the historical celebrity of, and false principles connected with, a crime by which men affected to dare and to be superior to the calamities from which they shrunk. Dr. Delaney, in his '*History of David*,' very properly contrasts the conduct of Saul, in this his last extremity, with that of Darius, who, when he sat in his tent—

"Deserted, in his utmost need,
By those his former bounty fed,"

and every moment expecting his death, said to the few eunuchs who remained with him, after counselling them to provide for their own safety, "Wonder not that I do not with my own hand end my days; for I would much rather perish through another's crime than by my own." (Q. Curtius, l. v., c. xii.)

5. "*His armourbearer . . . fell likewise upon his sword, and died with him.*"—The Jews think that this armourbearer was Doeg the Edomite, who was promoted to that office for his alacrity in obeying the king when commanded to slay the priests. They also think that the sword which Saul took was that of the armourbearer, and that the latter employed the same weapon, so that both Saul and Doeg died by the very weapon by which the priests of the Lord had been slain, by the order of the one and by the hand of the other. That the weapon with which Saul slew himself was that of the armourbearer, seems highly probable from the context; but we have no authority but this ancient tradition for supposing that the armourbearer was Doeg.

10. "*They put his armour in the house of Ashtaroth.*"—See the notes on ch. vi. 5; and xxi. 9.

"*They fastened his body to the wall of Beth-shan*" and the bodies of his sons also, as appears by verse 12. Josephus understands that the bodies were gibbeted on crosses outside the walls; but others conceive, as the text seems to require, that the bodies were fastened to, or suspended against the wall by nails or hooks. It was a custom among some ancient nations to punish criminals convicted of capital crimes, by throwing them from the wall, so that they should be caught by hooks which were inserted in the wall below, and by which they often hung for a long time in exquisite tortures. Very possibly the remains of these unhappy princes were fastened by such hooks to the wall of Beth-shan.

"*Beth-shan.*"—This place was known to the Greeks by the name of Nyssa, and afterwards by that of Scythopolis from the Scythians, who, when they overran Western Asia, took this city and retained it in their possession as long as they continued in that region. It is known at present by the name of Bisan, which is merely a softened form of its ancient Hebrew name. It is situated about twelve miles to the south of the sea of Tiberias, and nearly two miles west of the Jordan. It was a place of such high repute among the Jews, that the Talmud says, that if the garden of Eden was in the land of Israel, Bethshan was its gate; and it is added, that its fruits were the sweetest in Israel. It remained a place of considerable importance in the fourth century, according to Jerome; but at present its site is only marked by a miserable village in the midst of extensive ruins. Burckhardt describes Bisan as situated upon rising ground, on the west side of the valley of the Jordan, where the chain of mountains (Gilboa) declines considerably in height and presents merely elevated ground, quite open towards the west, and the mountains do not begin again till one hour's journey to the south. The ancient town was watered by a river now called Moiet Bisan, or, the water of Bisan, which flows in different branches towards the plain. The ruins of Scythopolis are of considerable extent, and the town built along the banks of the rivulet and in the valleys formed by its several branches, must have been nearly three miles in circuit. The only remains are large heaps of black hewn stones, many foundations of houses and fragments of a few columns. In one of the valleys there is a large mound of earth, which appeared to Burckhardt to be artificial, and which was probably the site of a castle for the defence of the town. On the left bank of the stream there is a large khan, where the caravans repose that take the shortest route from Jerusalem to Damascus. The village of Bisan contains seventy or eighty houses. Its inhabitants are in a miserable condition, from being exposed to the

depredations of the Bedouins, to whom they also pay a heavy tribute. Dr. Richardson also, who calls the place "abominable sink of dirt and iniquity," describes the village as "a collection of the most miserable hovels, containing about 200 inhabitants, and, in looking at their wretched accommodation, and a Bedoueen encampment that was spread out in the valley, we were not surprised to hear that in these countries the dwellers in tents look on the dwellers in towns as an inferior class of beings." He also says that his party found the weather hotter at Bisan than in any other part of Judæa. Masses of ejected lava lie scattered around the village, and the mountains have much the appearance of extinguished volcanoes. Captains Irby and Mangles found traces of the walls of the ancient fortress, on the hill mentioned by Burckhardt. They also discovered other remains, which appear to have escaped his researches, and which sufficiently attest the ancient importance of the place, when it was the largest city of the Decapolis, being the only one west of the Jordan.

12, 13. "*Burnt them...and took their bones, and buried them.*"—This agrees with what was a common and honorable rite of sepulture among the nations of classical antiquity. This is the first time it is, as such, mentioned in Scripture and from the Law we should certainly infer that it was considered ignominious by the Hebrews. Perhaps it was resort to in the present instance to preserve the remains of Saul and his sons from any further insult. This rite, however, ultimately became honourable among the Jews; and perhaps the present instance gave the first impulse to the change of opinion. (See the note on Jer. xxxiv. 5.) But after the Captivity the practice was discontinued, and the aversion of the Hebrews to this rite revived with such vigour, that their learned men spent much ingenuity in proving that it never had existed among them.—The reader will not fail to mark the very proper feelings of the men of Jabesh-gilead towards their deliverer after the lapse of so many years. With Jabesh the public history of Saul may be said to commence, and in Jabesh it terminates.

THE SECOND BOOK

OF

S A M U E L,

OTHERWISE CALLED,

THE SECOND BOOK OF THE KINGS.

CHAPTER I.

The Amalekite, who brought tidings of the overthrow, and accused himself of Saul's death, is slain. 17 David lamenteth Saul and Jonathan with a song.



OW it came to pass after the death of Saul, when David was returned from ¹ the slaughter of the Amalekites, and David had abode two days in Ziklag;

² It came even to pass on the third

day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

³ And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

⁴ And David said unto him, 'How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

⁵ And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

⁶ And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

⁷ And when he looked behind him, he saw me, and called unto me. And I answered, 'Here am I.

⁸ And he said unto me, Who art thou? And I answered him, I am an Amalekite.

⁹ He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

¹⁰ So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

¹¹ Then David took hold on his clothes, and rent them; and likewise all the men that were with him:

¹² And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

¹³ ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

¹⁴ And David said unto him, 'How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?

¹⁵ And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

¹⁶ And David said unto him, Thy blood be upon thy head; for thy mouth hath testi-

¹ Sam. 20. 17.

² Heb. what was, &c.

³ Heb. Behold me.

⁴ Or, my coat of mail, or, my embroidered coat hindereth me, that my, &c.

⁵ Chap. 3. 31, and 13. 31.

⁶ Psal. 105. 15.

fied against thee, saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his son :

18 (Also he bade them teach the children of Judah *the use of the bow* : behold, it is written 'in the book 'of Jasher.)

19 The beauty of Israel is slain upon thy high places : how are the mighty fallen !

20 *Tell it not in Gath, publish it not in the streets of Askelon ; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be no dew, neither let there be rain, upon you, nor fields of offerings* : for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had not been anointed with oil.*

22 From the blood of the slain, from the

fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and ¹⁰pleasant in their lives, and in their death they were not divided : they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle ! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan : very pleasant hast thou been unto me : thy love to me *was* wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished !

⁷ Josh. 10. 13.

⁸ Or, o the upright.

⁹ Micah 1. 10.

¹⁰ Or, sweet.



DAVID AND THE AMALEKITE.—ANDREA DEL SARTO.

Verse 10. "*The crown that was upon his head.*"—This crown could, evidently, not have been a crown of state, but such as was used in war, connected with the helmet. Reserving therefore some notice of ancient crowns for another occasion, we have only to say a few words on crowned helmets, in addition to what has already been stated in the note to 1 Sam. xvii., where the illustrative wood-cut exhibits several examples of such helmets. We now offer other specimens, for distinct illustration. Those of the first two cuts are from the sculptures of ancient Persia, and are very complete



FROM THE SCULPTURES AT PERSEPOLIS.



FROM A PERSIAN SCULPTURE ON THE FACE OF THE ROCK AT TACKET-I-BOSTAN.

of their kind. The most ancient crowns were merely fillets or metallic bands, fastened round the head; and in war such diadems were fixed to the lower part of the helmet to denote the regal dignity of the wearer. Whatever form the crown or head-dress of state received in later times, its adaptation to the helmet was on a similar principle. It was a circlet, more or less enriched, and in various figures, surrounding the different kinds of helmet. It seems, however, that when the proper crown or cap of state was high, its height was often diminished, in this adaptation, for the sake of convenience. In one of the figures of the first cut we see the fillet or band, surrounding a scull-cap. In the other, the diadem which surrounds and strengthens the war-cap, is such an adaptation of the cylindrical cap of state as we mentioned in the Note on Helmets. In this, the fluted cylinder is shortened, and widened at the top. It has a plain surface, is from the top cut to half its depth, and approaches to the ancient Oriental rayed form of the crown, which we see repeated, with some variation, in the right-hand figure of the second cut. This last, under sundry modifications, seems to be the most common form of the crowned helmets which the Persian sculptures exhibit. In some instances the circlet is more acutely rayed than in those which we have given. It is evident that in most of the instances in which the metallic diadem rises above the top of the head, that alone, even without the enclosed or surrounded cap or helmet, forms a very good defence for the head. Instances are therefore not wanting in which, so far as we can discover, the diadem alone defends the head, and is so constructed as to afford it very sufficient protection. These we might call "crown helmets" as distinguished from "crowned helmets." Of the former, the figures *f*, *A*, *i*, in the cut to 1 Sam. xvii. seem to be examples. Of which kind was the crown of Saul, it is difficult to determine, since both a crown helmet, and a crowned helmet may be called "crowns" with nearly equal propriety. Among other illustrations, the fig. *g* in the cut referred to, representing a highly enriched helmet or war-cap may be pointed out as having

a good claim to the title of a crown. It was undoubtedly a regal distinction, and several examples of it occur in the sculptures and coins of ancient Persia. The subjoined cut is a portrait of Aga Mohammed Khan, the last but one of the Persian kings. Though a modern subject, it has been introduced under the impression that the form of the very conspicuous cap furnishes a complete and striking illustration of some of the ancient Oriental combinations of the crown with the helmet.

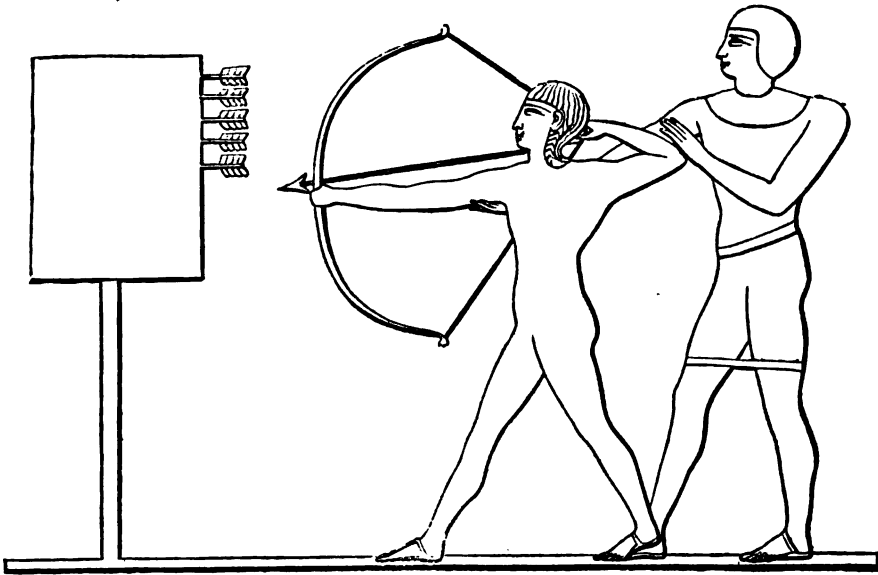


AGA MOHAMMED KHAN.

From a Native Portrait, given in Malcolm's "History of Persia."

"*The bracelet that was on his arm.*"—We believe that Harmer was the first to suggest that Saul's bracelet, which the Amalekite brought with the crown to David, was one of the badges of royalty. In proof that the bracelet was used in the East as a badge of power, he cites a passage from D'Herbelot, stating that when the Khalif Cayem Bemrillah granted the investiture to an eastern prince of certain dominions, which his predecessors had possessed, and among the rest of the city of Bagdad itself, the ceremony of investiture was performed by the khalif's sending him, together with the necessary firman, a crown, a chain, and *bracelets*. This is a very good illustration; and the conjecture which Harmer seems to found upon it becomes certainty, when we refer to past and existing usage of Persia. In some of the accounts (for almost every account differs in some particulars) of the closing scene in the life of the unhappy Yezdijird, in whose reign the Arabians conquered Persia, it is related that when he sought refuge in a mill from his pursuers, he offered the miller, as a bribe, his girdle, his *bracelets*, and his ring; and that his bracelets formed a royal distinction is established by the present Persian custom, which only allows them to be worn by the king and his sons. We have shown that the "bracelet upon the arm" includes both bracelets, usually so called, and armlets. That of Saul was probably an armlet, like the distinction of Persian royalty, which is a jewelled band worn above the elbow. Those which the king wears in his dress of state make a most glorious appearance, and are valued at nearly a million of our money. The principal stone in each of these *bazubands*, as they are called, is of immense value. That in the left armlet, called the *derid-e-noor*, or "sea of light," is considered the diamond of the finest lustre in the world, and weighs 136 carats: that in the right armlet is called the *taj-e-mah*, or "crown of the moon," and is a most splendid diamond, weighing 146 carats. These facts may assist us in forming some idea of the conspicuous character of the armlet or bracelet in the regalia of the ancient Oriental kings. But the custom was not exclusively Oriental; for, according to Turner, bands of gold, worn around the neck, *arms*, and knees, were emblems of supreme authority among the ancient British kings.

18. "*He bade them teach the children of Judah the use of the bow.*"—The words, "the use of," not being in the original, some commentators think that "the Bow" was the title of the ensuing elegy, and that this is what was commanded to be taught. This is possible: but the common reading seems more than equally so, as the experience of the efficacy



FROM A SCULPTURE AT THEBES.

of this weapon, in the recent engagement with the Philistines (1 Sam. xxxi. 3), was well calculated to direct David's attention to the subject, and induce him to desire that more attention should be paid to the bow for warlike purposes. David's own stay among the Philistines was also calculated to operate for the same result. The bow was indeed well known to the Hebrews long before this time; but it does not appear that it was used to any considerable extent as a military weapon. We read of no body of archers in the Hebrew army till after David's time; but very large bodies of archers are subsequently mentioned. They appear to have been chiefly Benjamites, who seem, throughout their history, to have been remarkable for their partiality to missile weapons. The archers of Ephraim are, however, mentioned once. (Compare 1 Chron. viii. 40; 2 Chron. xiv. 8 and xvii. 7; Ps. lxxviii. 9.) The frequent reference to archery in the Psalms would alone suffice to show the interest which David took in the subject. The Bible itself bears witness to the extreme antiquity of the bow. Ishmael, when banished from his father's tents, "dwelt in the wilderness, and became an archer;" and his nephew, Esau, employed the bow in his hunting. (Gen. xxi. 20 and xxvii. 3.) Very probably the invention of the bow originated in the desire to obtain a weapon for the distant attack of animals, whose strength or swiftness rendered a close assault difficult or dangerous. Such a weapon would, of course, soon come to be employed against man; and to this we find allusions towards the end of Genesis, where, speaking of Joseph, the dying Israel says: "The archers have sorely grieved him, and shot at him, and hated him. But his (own) bow abode in strength, and the arms of his hands were made strong" (chap. xlix. 23, 24). Here the strength of the arms is properly alluded to, a strong arm being necessary to bend a strong bow. The aged patriarch had, on a former occasion, told Joseph: "Behold I have given thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow," (chap. xlvi. 34.)

The most ancient offensive or defensive arms seem also to be those which are the most universal; because that simplicity of construction which leads to early invention, leads also to independent discovery among different and unconnected nations. This applies to the bow, which we find to have been very extensively diffused. It exists among nations the most brutal, or ignorant, or savage, and even in the islands which lie most remote from the continent; although, indeed, there have been some nations among whom no trace of its existence can be discovered.

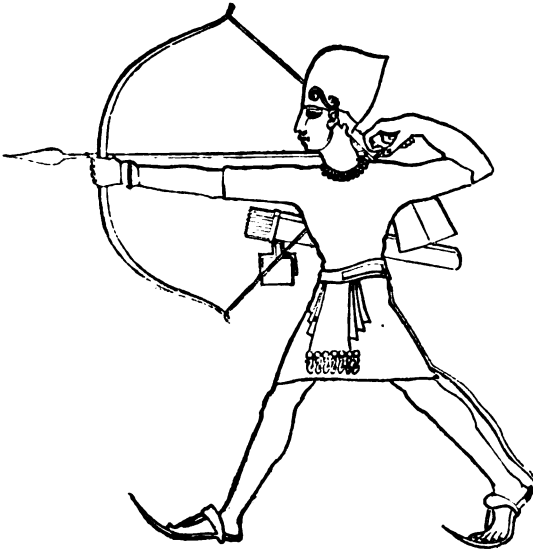
The ancient bows were for the most part of wood, but we sometimes read of horn being employed. Those of wood were tipped with horn, and those of horn with metal—often gold or silver. Indeed the bow was sometimes wholly of metal, as steel or brass; and such are mentioned in Scripture (Job xx. 24; Ps. xviii. 34). These of course were, from their stiffness, bent with great difficulty; whence David, in the last-cited text, properly mentions it as a proof of the extraordinary strength with which the Lord had endowed him, that a bow of steel was broken by his arms. Thus, on account of the force required to bend some ancient bows, whether of wood, metal, or horn, it was often proposed as a trial of strength to bend some particular bow; and we find ancient heroes glorying in the possession and use of a bow which no one but themselves could bend. Such was the famous bow of Ulysses. It had remained among his treasures during the twenty years of his absence from Ithaca. In the end, it was agreed that the hand of his supposed widow should be given to him who, out of the numerous suitors, should be able to bend this bow, and to send the arrow through twelve rings. The bow was of horn, and the string had remained unhitched at one end, as usual when the weapon was not in use. Not one of the suitors was able even so far to bend the bow as to hitch on the string at the loosened end, although they tried to relax the rigidity of the bow by chafing it with suet before the fire. At last Ulysses himself, who was present in the disguise of a beggar, takes it, and the description of the manner in which he deals with it is highly interesting.

"He now, with busy look and curious touch,
Explored the bow, now viewing it remote,
Now near at hand, aware that, haply, worms
Had, in his absence, drilled the solid horn."

When the wary hero, wise,
Had made his hand familiar with the bow,
Poising it and examining—at once—
As when in harp and song adept, a bard
Strings a new lyre, extending first the chords,
He knits them to the frame at either end,
With promptest ease! with such Ulysses strung
His own huge bow, and with his right hand thrill'd
The nerve, which in its quick vibration sang

As with a swallow's voice.
He seized a shaft, which at the table's side
Lay ready drawn. . . . He lodged the reed
Full in the bowstring, drew the parted head
Home to his breast, and, aiming as he sat,
At once dismiss'd it. Through the num'rous rings
Swift flew the gliding steel, and, issuing, sped
Beyond them."

Odys. xxi. COWPER.



FROM A BAS-RELIEF AT THEBES.



FROM A BAS-RELIEF AT TACK-I-BOSTAN.

We may suppose that such a bow as this, and such as David referred to, is that in the hands of the Persian king the annexed cut, who, in the original sculpture at Tack-i-Bostan, is represented of colossal proportions, in the shooting at wild boars. It is observable that in the above extract, and in the other descriptions of Homer, the arrow is drawn home to the breast, rather than to the right ear, as in Egyptian and Persian figures, and more modern practice both of the east and west.—The length of the ancient bows seems to have been very variable, but so far as we can collect, those intended for efficient use, and not merely for teaching archery, were seldom than four feet long, or more than six. Somewhat above five feet may have been the average proportion of its length.

The *bowstring* was, among the ancients, formed of leathern thongs, horsehair, and the sinews of oxen.—They were usually either of reed or light wood, headed with bone, ivory, sharp stone, brass, or iron. They were sometimes simply pointed, but oftener barbed, or leaf-shaped, like a spear-head. Arrow heads of bronze have been found in Egypt, triangular, in the shape of an elongated cone, with a barb at each angle. The horrible practice of poisoning the points of arrows, which now exists among many barbarous nations, is very ancient. Ulysses is represented by Homer, as having made a voyage to the island of Ephyre

"In his swift bark, seeking some poisonous drug,
Wherewith to taint his brazen arrows keen,
Which drug, through fear of the eternal gods,
Ilus refus'd, but readily my sire
Gave to him, for he loved him past belief."

It is thought that St. Paul alludes to such poisoned weapons when he exhorts the Ephesians to take "the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." But more probably the allusion is to another use of arrows,—which was, to fasten combustibles to them, and so send fire against the enemy or among the dwellings of a besieged place, or the works and engines of a besieging army. There seems a most distinct reference to poisoned arrows in Job vi. 4: and to the custom of shooting combustibles in Ps. cxv. 4; and perhaps the reference may be detected in the figurative language which compares lightning to the arrows of the Almighty (x. 14). The pestilence, and other sudden, devastating and unavoidable calamities, are also described as the arrows of God. Arrows were usually feathered, generally with the wing feather of a goose or other large bird; hence, and in reference to their swiftness, there was a two-fold propriety in the poetical epithet of "winged," so often applied to destructive missiles.

The arrows were kept in a quiver, which was generally either round or obeliscal, and wider at the open than the closed end, as the feathered ends of the arrows, which were uppermost, required more room than the points. It was to the back, so that the archer by putting his hand over the right shoulder could easily take them out as wanted

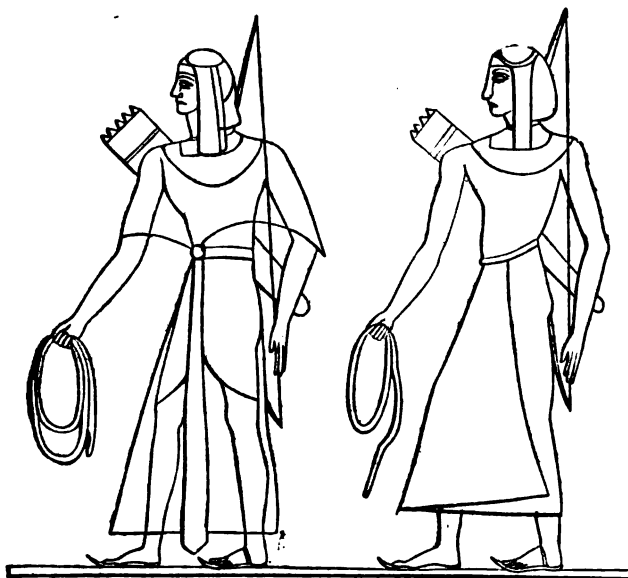
ems to have been closed by a lid or an over-looping flap of skin, when no immediate occasion for the arrows emplaced. The bow also had its case, in which it was kept, under similar circumstances. It was usually of cloth, and was commonly suspended from the girdle, as represented in the hindmost figure of the cut in 513. Taking it from the case, in preparation for action, is what Habakkuk alludes to in—"Thy bow was made red" (ch. iii. 9). The bow when out of its case was usually carried on the left arm or shoulder; but in a at Tackt-i-Bostan, a king is represented with his bow about his neck, in such a fashion as might have suggest Turkish use of the bowstring in strangling state-offenders. of the above particulars are strikingly illustrated in the account which Homer gives of the archery of Pand we cite it with the more satisfaction on account of the proximity of the date of the Trojan war to the times a consideration :

"He complied,
at the word uncas'd his polish'd bow,
born of a salacious mountain-goat.
t goat, forth issuing from his cave, himself,
mbush placed, had stricken in the breast,
back into his cave supine he fell.
sixteen palms his measur'd length of horn
spird aloft; the bow-smith, root to root,
pted each, shav'd smooth the wrinkled rind,
i polish'd all, and tipp'd the points with gold.
t bow he strung, and, stooping to his task,
ared it well for use, behind a fence
-rican shields, lest, seeing him, the Greeks,

v was however by no means generally used in the Trojan war; though it was preferred by some individual The spear seems to have been considered the more honourable weapon in battle. It would seem, however, that the bow was cultivated as an accomplishment, useful in the chase and in occasional combats. Achilles and know to have been able archers, though we do not find them use the bow on the field of battle. In later and bodies of archers in the armies of Greece, Persia, and Rome, as well as in that of the Hebrews. The ad Persians were the most famous archers of antiquity. The latter are spoken of in Scripture (Isa. xiii. 8; 35; I. 9, 14, 29, 42), which will therefore afford us another opportunity of noticing *their* archery; and of e manner in which skill and power with the bow were obtained, and also the manner in which they were dis- the present note being chiefly intended to illustrate the instrumental and manual parts of a subject which the so frequently brings under our notice.

Should fly to smite him ere the wound were giv'n.
His quiver's lid displaced, he chose a dart
Unflown, full-fledg'd, and barb'd with bitterest woe;
He lodg'd it on the cord, but ere it flew,
To Lycian Phœbus vow'd, at his return
To Zelia's walls, in honour of his aid,
A hecatomb, all firstlings of the flock.
Then, seizing fast the reed, he drew the barb
Home to his bow, the bowstring to his breast.
And when the horn was rounded to an arch,
He twang'd it. Whizz'd the bowstring, and the reed
With fell impatience started to the goal."

Iliad, iv. 110—133. COWPER.



FROM AN EGYPTIAN BAS-RELIEF AT THEBES.

The beauty of Israel is slain upon thy high places."—Jonathan is here intended, as appears from verse 25. "O thou wast slain in thine high places." With Jonathan the poem begins, and with Jonathan, that tender and mous friend, it ends. The word (צִיּוֹן *tsi'bi*) rendered "beauty" in the present text, and elsewhere "glory" sour," means also the antelope or gazelle, which is regarded in Western Asia as the symbol of agility and It is probable that the animal comparison should be preferred, since the figure is then more sustained in the lause. It will then read, as in Boothroyd:—"O antelope of Israel! pierced on thy high place!" and that translator understands that the last clause refers to the habit among animals of the deer kind, when closely of running at last to their usual haunt and there awaiting the fatal stroke. We see the allusion repeated in and still with reference to Jonathan. There may also be a reference in this comparison to the swiftness for mathan was celebrated, for in verse 23, Saul and his son are described as being "swifter than eagles."—We content with this single observation, without attempting to analyze this impressive elegy, or to expatiate on the circumstances of beauty and true pathos which it offers.

CHAPTER II.

1 *David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah. 5 He commendeth them of Jabesh-gilead for their kindness to Saul. 8 Abner maketh Ish-bosheth king of Israel. 12 A mortal skirmish between twelve of Abner's and twelve of Joab's men. 18 Asahel is slain. 25 At Abner's motion Joab soundeth a retreat. 32 Asahel's burial.*

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 'And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* 'the men of Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and 'be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner, captain of 'Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the 'time that David was king in Hebron over the house of Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the

servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met 'together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called 'Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was as* light 'of foot 'as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left 'from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I am.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his 'armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that as many as came* to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, *that lie* before Giah by the way of the wilderness Gibeon.

¹ 1 Mac. 2. 57. ² 1 Sam. 31. 13. ³ Heb. *be ye the sons of valour.*

⁴ Heb. *them together.* ⁵ That is, *the field of strong men.*

⁶ Heb. *from after Abner.*

⁷ Heb. *the host which was Saul's.*

⁸ Heb. *of his feet.*

⁹ Heb. *as one of the roes that is in the field.*

¹⁰ Or, *spoil.*

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, *As God liveth, unless thou hadst spoken, surely then* ¹²in the morning the people had ¹³gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

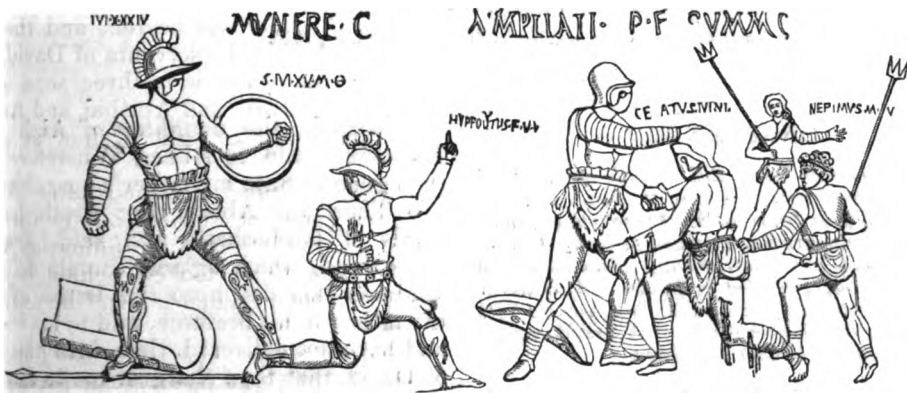
30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in Beth-lehem.* And Joab and his men went all night, and they came to Hebron at break of day.

¹² Heb. *from the morning.*

¹³ Or, *gone away.*



Verse 14. "*Let the young men now arise, and play before us.*"—This has been variously understood. We have no doubt that the matter is most satisfactorily elucidated by the usages of Arabian warfare, as explained in a note to 1 Sam. xvii. As a prelude to the general combat, men from the opposite parties stood forth and challenged each other. The preceding cut of Roman gladiatorial combats, taken from bas-reliefs found at Pompeii, in which the mortal conflict of the combatants furnished an amusement in which the people greatly delighted, may serve to illustrate the manner of such combats, although the principle in which they originated and on which they were conducted, was very different. (See *Library of Entertaining Knowledge*, Pompeii, vol. i. p. 309.)

15. "*They caught every one his fellow by the head.*"—Doubtless by the hair of the head—that is, either of the scalp or the beard. On account of the convenient hold which the hair of the head or beard affords to an enemy in battle, it has been the custom in most nations for soldiers to dispense with it. Among those nations who wear the hair of the head, and do not shave it off like the Mohammedans, it is usually cropped close, as among our own soldiers; and even among some of the nations that cherish the beard, the soldiers have been persuaded or obliged to submit to the loss of it. Among both the Russians and Persians the beard is highly venerated; but in both nations the soldiers have been obliged to part with that important ornament. On the comparatively recent introduction of European tactics into the Persian army, a great stand was at first made for the retention of the beard; and it was only through the occurrence of an accident to a bearded soldier, that the late prince royal, Abbas Meerza, was convinced of the unmilitary character of such an appendage, and reluctantly issued an order for his soldiers to be shaven. This is, however, no modern discovery. Plutarch relates in his *Apophthegms*, that when all things were prepared for a battle, the officers of Alexander asked him whether he had any further commands? He said, "Nothing; unless that the Macedonians shave their beards." And when Parmenio expressed some surprise at this order, he added: "Have you not observed that in fight there is no better hold than the beard?"

16. "*Light of foot as a wild roe.*"—In the early history of all nations, as we have already had occasion to observe, physical endowments, such as strength and swiftness, held the very first place in the estimation of the people. We have heard much of physical characteristics and personal accomplishments, but never, or very rarely, of mental distinctions. Among physical endowments, swiftness seems to have held no mean place in the esteem of the Hebrews. In the last chapter, we see Saul and Jonathan described as "*swifter than eagles*;" and now Asahel is "*light of foot as a wild roe*." In like manner we find Homer thus distinguishing the hero of the *Iliad*, whose name continually recurs in the form of—"Achilles, swiftest of the swift."

21. "*Lay thee hold on one of the young men, and take his armour.*"—From this we see that it was the custom with the Hebrews as among other ancient nations, for the victor in a combat to strip the slain enemy of his armour, as the reward and honourable trophy of his conquest. In Homer we have continual examples of this. The heroes no sooner kill an enemy, than they jump from their chariots to secure his armour; and they are so eager in this matter, that it almost looks sometimes as if the armour of the respective combatants was the sole object of the conflict. Sometimes there is a fight over the dead body—from the anxiety of the friends of the deceased to prevent his armour from being taken, and from the eagerness of the victor and his friends to secure such honourable prey. This practice was well calculated to confuse a battle; and seems therefore to have been restricted to the chiefs, the mass of the soldiers not being allowed to strip the dead until the next day, or at least until after the battle. Thus also in 1 Sam. xxxi. we see that the Philistines did not come to strip the slain till the following day. If Saul had been killed in single combat, his armour would doubtless have been immediately seized by the victor. Nevertheless, under every modification, the practice was attended with much inconvenience, as we discover in the Iliad (vi. 70.) from what Nestor says in his anxiety to prevent its bad consequences:—

"Friends, heroes, Grecians, ministers of Mars!
Stay none behind, desirous of the spoil,
But slay we now; that done, ye may at ease
Traverse the plains, and strip them where they fall."

Some curious questions as to the right to such spoil must sometimes have arisen. We find an instance of this among the Arabian conquerors of Syria. In the single combats between the Greeks and Arabians, which preluded the great and decisive battle of Yermouk, Serjabil was near being killed by a Christian officer, when Derar came to his assistance, and stabbed the latter to the heart. Then it became a question between Serjabil and Derar which had the right to the dead man's armour. Derar claimed it as having killed him; Serjabil, as having wearied him in the combat. The difference was referred to the general, who hesitated to decide, and sent to submit the matter to the Khalif (Omar) concealing the names of the parties, and the armour being meanwhile kept by Serjabil; but it was taken from him and given to Derar, when Omar sent back his determination, to the effect that the spoil of an enemy was always due to the person by whom he was killed. (See Ockley's 'Conquest of Syria,' p. 237.)

23. "*With the hinder end of the spear smote him.*"—See the note in vol. I. p. 616.

CHAPTER III.

1 *During the war David still waxeth stronger. 2 Six sons were born to him in Hebron. 6 Abner, displeased with Ish-bosheth, 12 revolteth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner, having communed with the Israelites, is feasted by David, and dismissed. 22 Joab, returning from battle, is displeased with the king, and killeth Abner. 28 David curseth Joab, 31 and mourneth for Abner.*

Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;

3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom, the son of Maacah the daughter of Talmi king of Geshur;

4 And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name

was 'Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am I a dog's head*, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

9 So do God to Abner, and more also except, as the LORD hath sworn to David even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make league with thee: but one thing I require of thee, that is, Thou shalt not see my face except thou first bring Michal Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth Saul's son, saying, Deliver me

wife Michal, which I espoused to me 'for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from 'Phaltiel the son of Laish.

16 And her husband went with her 'along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David 'in times past *to be* king over you :

18 Now then do *it*: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin : and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away ; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them : but Abner *was* not with David in Hebron ; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done ? behold, Abner came unto thee ; why *is* it that thou hast sent him away, and he is quite gone ?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to *know* thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of *Enah* : but David knew *it* not.

27 And when Abner was returned to Hebron, Joab 'took him aside in the gate to speak with him 'quietly, and smote him there under the fifth *rib*, that he died, for the blood of 'Asahel his brother.

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever from the 'blood of Abner the son of Ner :

29 Let it rest on the head of Joab, and on all his father's house ; and let there not 'fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother 'Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the 'bier.



[SACKCLOTH.]

32 And they buried Abner in Hebron : and the king lifted up his voice, and wept at the grave of Abner ; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth ?

34 Thy hands *were* not bound, nor thy

1 Sam. 18. 25, 27. 41 Sam. 25. 44, *Phaltiel*.

5 Or, *peaceably*.

6 Chap. 2. 22.

7 Heb. *going and weeping*.

8 Heb. *bloods*.

9 Heb. *both yesterday and the third day*.

10 Heb. *be cut off*.

11 Chap. 2. 22.

12 Heb. *bed*.

feet put into fetters: as a man falleth before "wicked men, so fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice of it, and it "pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day "weak; though anointed king; and these men the sons of Zeruiah be too hard for me: the LORD shall reward the doer of evil according to his wickedness.

¹⁴ Heb. *children of iniquity.*

¹⁵ Heb. *was good in their eyes.*

¹⁶ Heb. *tender.*

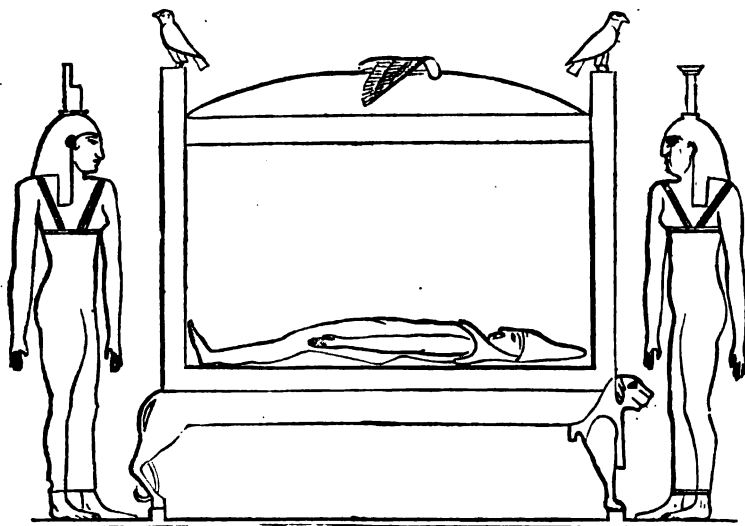
30. "*Because he had slain their brother Asahel at Gibeon in the battle.*"—This was what Abner himself feared, when he killed Asahel (chap. ii. 2). We are very much disposed to think that, in accounting for this treacherous act of Joab, too much stress had been laid upon his jealousy of the influence with David and authority in the state, which a man of Abner's established character was likely to acquire. Probably this consideration was not without its effect; no perhaps was he without that fear which he expressed, that Abner's intentions were not friendly to David: but, on the whole, we think that the reason which the text assigns is so strong in itself as to need little support from other considerations. This will appear if the reader turns to the note on blood-revenge, under Num. xxxv. It would therefore seem, that, with the Hebrews, as among the Arabians, the claim of revenge for blood extended to persons killed in war when the slayer was known. Burckhardt observes that the Arabs always desire to know by whom a man has been killed in a battle between different tribes, that it may be determined against whom the avenger has his claim for blood: and he thinks, with great probability, that their anxiety on this subject has influenced their mode of warfare, since this fact is better ascertained in single combats and skirmishes than in the confusion of a general action. In Antur we continually observe that the next relative of a man killed in a fair fight, acts and talks as one bound to avenge his death on the slayer. To obviate the bad effects of this practice, it is sometimes customary for the sheikhs of both parties with the consent of the majority of their people, in concluding a peace, to agree that the claims for the blood shed in the war shall on both sides be remitted. But to such terms of peace the Arabs whose friends have been slain are generally very unwilling to assent; and it often happens that, rather than do so, they leave their own tribe for a time and settle with another, in order to reserve their right of seeking revenge. We are convinced that this principle affords a very satisfactory explanation of Joab's conduct on the present occasion; but it seems difficult to justify it even on Arabian principles, since Abner had killed Asahel most reluctantly, and only to save his own life.

31. "*Gird you with sackcloth.*"—Sacks are usually made of hair in the East; whence we may understand, that where sackcloth is mentioned, hair-cloth is intended. Hence the idea is different from that which we, whose sacks are not of the same material, would affix to the term. That this is correct seems to be confirmed by the fact, that the use of hair cloth, as a penitential dress, was retained by the early Oriental monks, hermits, and pilgrims, and was adopted by the Roman church, which still retains it for the same purposes. Hair-cloth was, moreover, called "sackcloth" by the early Greek and Latin fathers, and this seems conclusive. Perhaps, in a general sense, the word means any kind of very coarse cloth; but, undoubtedly, more particularly cloth of hair than any other. Our wood-cut, on verse 31, represents one of the hair-cloth penitential dresses worn by the early devotees, designed after the old church prints of Italy. There are some remarks on this practice of assuming a mortifying dress as an expression of grief or repentance in the note to Exod. xxxiii. 4. The principle is so obvious, that there are few nations among which, in mournings for the dead, some kind of mortifying habit has not been adopted. We do not know that sackcloth is now much used for this purpose in the East; but ornaments are relinquished, the usual dress is neglected, or it is laid aside, and one coarse or old assumed in its place.

"*Bier.*"—The original word is מִיטָה (*mittah*), which generally denotes a bed or couch of any kind, on which a man lies in sleep. Whether therefore the sense is, that the term includes, from the analogy of use, a bier as something distinct from a bed, or that Abner was carried to his sepulchre on a proper bed, is not easy to determine. Our wood cut, in the ensuing page, represents an Egyptian bier, which, it will be seen, looks very much like a bed. The forms of the biers which appear in the funeral processions of this people are very diversified, many of them exhibiting most elaborate and expensive decorations. Our cut is a fair average specimen. It seems, then, that the Egyptians conveyed the remains of persons of distinction on bed-like biers, and such may have been the usage among the Jews. We cannot determine whether they were the same beds that were used for sleeping on, or were specially prepared for the occasion. If the former, it would prove that the Hebrews had moveable beds; and we have allowed that they might have some such, although, in general, we have supposed that they did, as the modern Orientals usually do, sleep on the ground, or on the immovable divans or sofas of their rooms. (See the note to Deut. iii. 11.) Upon the whole, we may conclude that persons of high distinction were carried to their sepulchres in rich beds, but the common people on biers, such as a still used in the East, and which are little other than hand-barrows. Thus, Herod was, according to Josephus, carried to his sepulchre on a bed (or rather bedstead, or bedstead-like bier) of gold, enriched with precious stones, upon which the body lay on a purple bed; and was covered with a purple counterpane or pall. The corpse had a crown on the head, and sceptre in the right hand. This bier was surrounded by Herod's sons and kinsmen, after whom came his guards and foreign troops accoutred as if for war, who were followed by five hundred domestic servants and freedmen with sweet spices in their hands. The bier was preceded by the bulk of Herod's army, in proper order, under the officers. This perhaps suggests a good idea of Abner's funeral procession.

But these customs were not peculiar to the East, though probably derived from thence. The great men of Rome were, after the same manner, carried to the funeral pile on beds of state. Some of these beds were of gold, or gilded with ivory feet, or were wholly of ivory, the body being covered with a rich pall. These bed-biers were carried by the nearest relatives or the freedmen of the deceased; but, according to Tacitus, the principal magistrates of Rome carried the funeral bed of emperors and dictators. And not only was there the bed on which the deceased lay, but many others were carried in the procession, adorned with garlands and crowns of flowers, and containing the images of the ancestors of the deceased. As many as six thousand of these beds are said to have been carried at the funeral of the dictator

Sylla, and six hundred at that of M. Marcellus, the nephew of Augustus. As we are only illustrating that part of the subject which relates to biers, we need not here state other particulars concerning the Roman funerals. Yet we may add, that the procession stopped at the place of the Rostra, where a funeral oration was delivered in honour of the deceased, which may be taken, in some degree, as analogous to the king's lamentation over Abner.



BIER.—FROM AN EGYPTIAN BAS-RELIEF AT THEBES.

33. "*Died Abner as a fool dieth?*"—"As a criminal dieth," would better bear out the sense of what follows, which as the verse now stands, is not very intelligible. From the words—"Thy hands were not bound nor thy feet put into fetters,"—we learn that it was customary to bind and fetter criminals. The idea intended to be expressed is, that Abner died as a criminal, without having been convicted of legal crime. And we imagine that the point of the allusion may be in this, that Joab killed Abner just in the same style as that in which persons capitally convicted were "slain by the sword;" and that persons so convicted and so slain usually had their arms bound and their feet fettered, to preclude any attempt at resistance.

35. "*Till the sun be down.*"—The Oriental fasts do not consist of abstinence from particular articles; but of absolute abstinence during the day, while at night any usual food is eaten. The Mohammedan fast of Ramazan, for instance, is observed by such fasting by day and eating at night; while the Christians keep the fast of Lent by daily abstinence from some particular sorts of food, as flesh-meat, &c., to which they are accustomed. The former was doubtless the Jewish mode of fasting.

CHAPTER IV.

The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ish-bosheth's head to be buried.

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the 'other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a son *that was* lame of his feet. He was five years old when the tidings came of Saul and Jo-

nathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to

the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity,

10 When ¹one told me, saying, Behold, Saul is dead, ²thinking to have brought good tidings, I took hold of him, and slew him in

Ziklag, ³who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the ⁴sepulchre of Abner in Hebron.

¹ Chap. I. 4, 15.

² Heb. *he was in his own eyes a bringer, &c.*

³ Or, *which was the reward I gave him for his tidings.*

⁴ Chap. 3. 32.



SEYD MUSTAPHA, AN EGYPTIAN PASHA, SEATED UPON HIS DIVAN.

Vers 5. "*Bed*."—See the note on Deut. iii. 11, where we have mentioned the *duan* or *divan*, as the usual, but not exclusive seat as well as bed of the Orientals. We now give a portrait of Seyd Mustapha Pasha, seated on such a divan; a part of it only is exhibited, but enough to show what is intended. A divan, then, consists of a cushion placed under the wall of a room, upon a bench or platform, often very slightly raised above the floor, and frequently upon the floor itself—with other cushions against the wall to support the back. These duans often extend along the upper end and two sides of the apartment, particularly in rooms where the master of the house receives friends and visitors. The Persians, despising the luxury of cushions, have only a breadth of thick felt spread upon the carpeted floor, and have generally no cushions between the back and the wall, unless when lounging in their private apartments. We have said already that the Orientals generally take their afternoon nap, and have their beds at night on these duans, or on the floor itself, and have also noticed exceptions. It will be observed that the Pasha is seated in the corner. This is the place of honour in the East; and it seems to have been so among the ancient Hebrews; for we read in 1 Sam. xx. 25, that Saul's usual seat was "by the wall," which may probably be understood as near the corner.

12. "*Cut off their hands and their feet*."—The mutilation of the hand or foot for particular crimes seems to be implied in the *lex talionis*—"Hand for hand, foot for foot," &c. And, in Deut. xxv. 12, excision of the hand is expressly assigned to a particular offence. In all such directions there seems an idea of retaliating on the offending member. Thus, the crimes which the hand or foot are instrumental in committing, are punished with the loss of the hand or foot. In the present instance, the hands and feet of the assassins are cut off after death, perhaps with a reference to the crime of the foot in entering the king's bedchamber, and the crime of the hand in shedding innocent blood. It is remarkable that mutilation only remains in the letter of our own law as a punishment for offences against the majesty of the king—the loss of the hand being ordained for striking within the limits of the king's court, or in the presence of his judicial representative. At present, in the East, mutilation is, in common with other punishments, inflicted, according to no specific rule, on those whose situation renders them obnoxious to the operations of arbitrary power. But in other cases, where the law is left to its own operation, the excision of the hand is usually for offences of the hand, as theft, forgery, &c. In Persia, robbery and theft have of late years been punished with death. But the law only prescribes mutilation; and this law was so much observed by the early Mohammedans, that, as we perceive in Arabian tales, the loss of the hand was a permanent stain on a man's character, as an evidence that he had been punished for theft. The law of this subject, as stated in the '*Mishat-ul-Masibih*,' from a tradition given by Abuhumamah, is, that a thief is to have his right hand cut off; if he offends a second time, he is to be deprived of the left foot; if he steals again, he is to lose his left hand; and if a fourth time, his remaining foot is to be taken from him.

CHAPTER V.

1 *The tribes come to Hebron to anoint David over Israel.* 4 *David's age.* 6 *He taking Zion from the Jebusites dwelleth in it.* 11 *Hiram sendeth to David.* 13 *Eleven sons are born to him in Jerusalem.* 17 *David, directed by God, smiteth the Philistines at Baal-perazim, 22 and again at the mulberry trees.*

THEN 'came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, 'Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

4 ¶ David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the

blind and the lame, thou shalt not come in hither: 'thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, 'he shall be chief and captain. 'Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David 'went on, and grew great, and the LORD God of hosts was with him.

11 ¶ And 'Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and 'masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And 'David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And 'these be the names of those that were born unto him in Jerusalem; Sham-

1 1 Chron. 11. 1.

2 Psalm 78. 71.

3 Chap. 2. 11.

4 Or, saying, David shall not, &c.

5 1 Chron. 11. 6.

6 Or, because they had said, even the blind and the lame, He shall not come into the house.

7 Heb. went going and growing.

8 1 Chron. 14. 1.

9 Heb. hewers of the stone of the wall.

10 1 Chron. 2. 9.

11 1 Chron. 3. 5.

muah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ "But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to "Baal-perazim, and David smote them there, and said, The

LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place "Baal-perazim.

21 And there they left their images, and David and his men "burned them.

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

¹⁵ 1 Chron. 11. 16, and 14. 8.

¹⁶ Isa. 28. 21.

¹⁷ That is, *The plain of breaches.*

¹⁸ 1 Chron. 14. 12.

¹⁹ Or, *took them away.*



ELDERS OF ISRAEL OFFERING DAVID THE KINGDOM.—BERNARDO STROZZA.

Verse 3. "*King David made a league with them...before the Lord.*"—It is important not to let this escape our attention, as it shows that the Hebrew monarchs were by no means absolute, in the strongest sense of the term; but that there were certain conditions which they pledged themselves to observe. These leagues and covenants, which we find newly elected kings entering into with the people, formed what would, in our days, be called a constitution. The terms of these covenants are not expressed; but a careful study of the historical books will enable the reader to discover several very important privileges of royalty as well as restrictions on the royal power. The covenant probably stated the rights of

the king on the one hand, and those of the people on the other. This is not the only instance of such a covenant. On the election of Saul, Samuel wrote "the manner of the kingdom" in a book, and laid it up before the Lord; and this book probably stated the rights and limitations of the kingly power, and formed the basis on which the Hebrew government was established. The covenant was not renewed at the commencement of every fresh reign, as probably every succeeding king was considered, without any formal stipulation, to stand on the same ground as his predecessors. Hence we only read of such covenants in the cases of Saul, the first king; of David, the founder of a new dynasty; and of Josiah (2 Kings xi. 17), who succeeded after an usurpation. It seems, however, that the people retained the right of proposing, at the commencement of a new reign, even in the ordinary course of succession, such further stipulations as their experience under former reigns suggested: and the refusal of Rehoboam to listen to any such proposal, gave occasion for ten of the tribes to secede from their allegiance to the house of David, and establish a new and independent kingdom.



JERUSALEM FROM THE MOUNT OF OLIVES.—CASSAR.

1. "*Jerusalem.*"—As Jerusalem henceforth becomes of importance in the history of the Jews, we shall here state such particulars concerning it, as may conduce to the better understanding of the references to it, in the history of the kingdom of which it was the capital; purposing, in the New Testament, to resume the subject, with a view to the illustration of such references to its then existing and then foreseen future state, as occur in that portion of the Holy Scriptures.

The Scriptural history of Jerusalem we shall not here give. This would be essential in any other work; but in notes to the Bible it seems a supererogatory undertaking to repeat that which the text itself sufficiently states. To the time of Ezra and Nehemiah the history of Jerusalem is found in the Scriptures; and will for that period be unnoticed, unless as the several prominent circumstances of that history occur in the sacred narrative. But in our future notes, we shall supply all that part of its history concerning which the Scripture contains no information. This will be from the termination of the Old Testament accounts to the time of our Saviour, with a view of the subsequent desolations which He foretold; and this will lead to some notice of its present condition.

All therefore we have now to do, is to convey some general impressions concerning the site and immediate environs of this renowned city; and even this duty is further limited by the occasion which we shall find to notice, *aspe- rately*, the particular spots which are historically mentioned in the Scriptures. In such a general ichnographical glance as we have now to offer, it is desirable, as far as possible, to abstain from noticing such circumstances as have proceeded from the hands of man and the alterations of time—that is, to render the view, as far as possible, natural only. But it is impossible altogether to exclude such circumstances; since all our topographical notices are of much later date than the historical statements in the Old Testament. We cannot do better than commence our statement

with the following extract from Tasso, the topographical accuracy of which is vouched by the descriptions of the travellers:

"Jerusalem is seated on two hills
Of height unlike, and turned side to side,
The space between a gentle valley fills,
From mount to mount expanded far and wide;
Three sides are sure incas'd with crags and hills,
The rest is easy, scant to rise espied:
But mighty bulwarks fence that plainer part,
So art helps nature, nature strengtheneth art.

The town is stored of troughs and cisterna, made
To keep fresh water, but the country seems
Devoid of grass, unfit for plowman's trade,
Not fertile, moist with rivers, wells, and streams.

There grow few trees to make the summer's shade,
To shield the parched land from scorching beams,
Save that a wood stands six miles from the town,
With aged cedars dark, and shadows brown.

By East, among the dusty valleys, glide
The silver streams of Jordan's crystal flood;
By West, the midland sea, with bounders tied
Of sandy shores, where Joppa whilom stood;
By North, Samaria stands, and on that side
The golden calf was rear'd in Bethel wood;
Bethlem by South, where Christ incarnate was,
A pearl in steel, a diamond set in brass."

FAIRFAX. Edit. 1817. *Windows.*

The earliest topographical description is that given by Josephus, in B. v. c. 4, of his "Jewish War." We must quote this, because it has formed the basis of all statements concerning the site of Jerusalem. We take Whiston's translation. "The city of Jerusalem was fortified with three walls, on such parts as were not encompassed with impassable valleys. The city was built upon two hills which were opposite to one another, and have a valley dividing them asunder: at which valley the corresponding rows of houses on both hills end. Of these hills, that which contains the upper city is much higher, and in length more direct. Accordingly it was called the Citadel by king David. . . . But it is by us called the Upper Market place. But the other hill, which was called Acra, and sustains the lower city, is in the shape of the moon when she is horned. Over against this there was a third hill; but naturally lower than Acra; and parted formerly from the other by a broad valley. However, in those times when the Asamonean reigned, they filled up that valley with earth; and had a mind to join the city to the temple. They then took off part of the height of Acra, and reduced it to be of less elevation than it was before, that the temple might be superior to it. Now the valley of the Cheesemongers, as it was called, and was that which, as we told you before, distinguished the hill of the upper city from that of the lower, extended as far as Siloam. For that is the name of a fountain which has sweet water in it, and this is in great plenty also. But on the outskirts these hills are surrounded by deep valleys; and by reason of the precipices on both sides, are every where impassable." Recurring to the walls mentioned in the first sentence, the historian says:—"Of these three walls the old one was hard to be taken; both by reason of the valley and of that hill on which it was built, and which was above them. But besides that great advantage, as to the place where they were situated, it was also built very strong: because David, and Solomon and the following kings were very zealous about this work." After some further account of the walls, which has no immediate connection with the present subject, he adds that "the city, in its ultimate extension, included another hill, the fourth, called Bezetha, to the north of the temple, from which it was separated by a deep artificial ditch." But this part of the city belongs to the New Testament history, will not at present engage our attention.

From this account of Josephus, as compared with those furnished by others, it appears that Jerusalem stood on three hills, Mount Zion, Mount Acra, and Mount Moriah, on which the temple stood. Or we may consider them two, after Mount Acra had been levelled, and the valley filled up which separated it from Mount Moriah. Of the hills Zion was the highest, and contained the upper city, the city of David, with the Citadel, the strength of which and of the position on which it stood, enabled the Jebusites so long to retain it as their strong hold, and to maintain their command over the lower part of the city, even when they were obliged to allow the Israelites to share in its occupation. This Mount Zion (which we are only here noticing cursorily) formed the southern portion of the ancient city. It is almost excluded from the modern city, and is under partial cultivation. "It is nearly a mile in circumference, highest on the west side, and towards the east slopes down in broad terraces in the upper part of the mountain, and now runs on the side, as it slopes down towards the brook Kedron" (Richardson). The same author, confirmed by other travellers, observes that this mount is "considerably higher than the ground on which the ancient (lower) city stood, or that on the east leading to the valley of Jehoshaphat, but has very little relative height above the ground to the south and on the west, and must have owed its boasted strength principally to a deep ravine, by which it is compassed on the east, south, and west, and the strong high walls and towers by which it was enclosed and flanked completely round." The breadth of this ravine is about 150 feet, and its depth, or the height of Mount Zion above the bottom of the ravine, about 60 feet. The bottom of this ravine is rock, covered with a thin sprinkling of earth, and the winter season is the natural channel for conveying off the water that falls into it from the higher ground. On both of its sides the rock is cut perpendicularly down; and it was probably the quarry from which much of the stone was taken for the building of the city. Other particulars concerning Mount Zion, as distinguished from the lower city, we must reserve for future notice; particularly as the site here assigned to it has been disputed by Dr. Clarke and Mr. Buckingham; but it was necessary to state thus much at present.

Let us then understand the site of Jerusalem as a mass or ridge of hill, forming the southern end of a plain that extends northward towards Samaria, and of which Mount Zion forms the southern and most elevated part. The component hills of this mass are not now so distinctly marked as the description of Josephus would suggest. He himself describes one hill as having been levelled, and the valley which separated it from the adjoining hill filled up; and the merely undulated appearance of the site may be owing either to the wearing away of the hills and the filling up of the valleys, or to the concurrence of both causes, the one producing the other. But the site, as a whole, without further attending to the distinction of hills, is surrounded on the east, west, and south by valleys of various depth and breadth, but to the north extends into the plain, which in this part is called "the plain of Jeremiah," and is the best wood tract in the whole neighbourhood. The progressive extension of the city was thus necessarily northward, as stated by Josephus. The town most probably, almost certainly, began at the southern or Mount Zion part of this site, and its ultimate extension, according to Josephus, comprehended a circuit of thirty-three furlongs; whereas that of the modern town does not appear to exceed two miles and a half. The confining valleys are often mentioned in Scripture. Those on the east and south are very deep. The former is the valley of Jehoshaphat, through which flows the brook Kedron, and the latter is generally called the valley of Hinnom. This denomination is extended by some inquirers also to the western and least deep valley, while others call it the valley of Rephaim, or else the valley of Gihon. The accuracy of these designations we shall not at present investigate. On the opposite side of these valleys are hills, which are mostly of superior elevation to that of the site of the city itself. That on the east, beyond the brook

Jerusalem, is the Mount of Olives. That on the south is usually called the "Hill of Offence," or of "Evil Counsel," which is a broad and barren hill, loftier than the Mount of Olives, but without any of its picturesque beauty. This is considered by some travellers as the true Mount Zion. On the west there is a rocky flat, which rises to a considerable elevation towards the north, and to which has been assigned the name of Mount Gihon. Even in the north-east, at Scopo, where the besieging Romans under Titus encamped, the ground is considerably more elevated than the immediate site of the town. This explains the expression of David: "As the mountains are round about Jerusalem, so the Lord is round about his people." (Ps. cxxv. 2.) The relative height of those surrounding hills gives to the city an apparent elevation inferior to that which it really possesses. This is estimated by Buckingham about 1500 feet above the level of the sea; and this tends greatly to moderate the heat of the climate, which rarely exceeds 84° Fahrenheit in summer, while in the mountains there is frequently snow, which is scarcely known in the southern plains of Palestine. The district for many miles around Jerusalem is now of a very barren and cheerless character, whatever may have been its ancient condition. Some travellers consider that they can only account for its selection as the site of the capital, by referring to the strength of its position; since there are many spots in the interior and on the coast, far superior in fertility and beauty, with greater advantages of commerce, and a more ample supply of water. In fact, it seems to have obtained the distinction rather by accident than by choice. David naturally selected it, as having been born and brought up in its neighbourhood; and afterwards his son Solomon permanently fixed its metropolitan character by the erection of the Temple and the royal establishment. But it was the Temple chiefly, which in all ages maintained Jerusalem as the metropolis of the country. Even after the destruction of that venerated fabric, the mere fact that it had existed there, operated in preventing the selection of any new site, even when the opportunity occurred. The separation into two kingdoms after the death of Solomon did also necessarily prevent any intention of change which might have arisen, had the whole country remained one kingdom, with a large choice of situations for a capital; and we are to remember that, although after the erection of the Temple, it always remained the ecclesiastical metropolis of the land, it was, in a civil sense, for a long series of years, the capital of only the smallest of the two kingdoms into which the land was divided. But under all disadvantages, many of which are perhaps the result of the wars, desolations, and neglect of many ages, the very situation of the town, "on the brink of rugged hills, encircled by deep and wild valleys, bounded by eminences whose sides were covered with groves and gardens, added to its numerous towers and Temple, must have given it a singular and gloomy magnificence, scarcely possessed by any other city in the world." (Carné's 'Letters from the East,' p. 289.)

The best view of the site and locality of Jerusalem is obtained from the Mount of Olives; from which the original of our wood-cut is taken. The mount is usually visited by travellers, who all speak of the completeness of the view obtained from the above spot. This view comprehends in the distance the Dead Sea and the mountains of Arabia Petraea; while, to the west, the city with its surrounding valleys and all its topographical characteristics, is displayed like a panorama, below and very near the spectator, the Mount being only separated from the city by the narrow valley of Jehoshaphat. It is seldom indeed that any city is seen in such completeness of detail as Jerusalem from the Mount of Olives. The statement of these details would however embrace so much that is modern, that we shall not at present describe it, particularly as all that is of importance to our present purpose has already been stated. We shall therefore conclude the present note with one good remark of Mr. Rae Wilson, with reference to the general view of this part of the country, as seen from the Mount of Olives. He says it reminded him of many parts of the Highlands of Scotland—"A scene of hills, like an ocean, fixed at once into solidity, when heaving in its wildest fury, presents itself on all sides." This comparison often occurs to a person who travels in a country which, like the greater part of Palestine, is, as Carné observes, overrun with hills, not generally in ranges, but more or less isolated, and few of which approach to the character of mountains, save Carmel, the Quarantania, the shores of the lakes, and those which bound the valley of the Jordan.

6. "*Except thou take away the blind and the lame,*" &c.—This very difficult passage has been variously understood. The majority of the Jewish, and many Christian, interpreters, understand that the epithet "the blind and the lame," was given derisively, by David to the idolatrous images, in which the Jebusites trusted for the security of their town, and while they retained which, they believed the place could never be taken. It is certain that the heathens had tutelary gods for their cities, whose images they set up in the fort or elsewhere: and these, the Greeks and Romans, when they besieged a place, either endeavoured to take away, or to render propitious. But we think it is impossible to read this passage connectedly with such a reference—particularly as the Jebusites themselves are represented as using this expression; and, however proper it might be from David, we can scarcely suppose that the idolaters would themselves employ it. Dr. Boothroyd's version of the whole passage is:—"Thou canst not come in hither unless thou remove the *sentinels* and *patrols*, thinking David could not come in thither." And, in verse 8, "David said on that day, Whosoever first smiteth the Jebusites, and through the secret passage reacheth the sentinels and patrols, who detect the person of David, (because the sentinels and patrols had said, Into this house he shall not come) he shall be chief captain." The learned translator allows that his rendering of *הַפְּסִדִּים* and *הַשְּׂרִירִים* ("the blind" and "the lame" of our version) has not the support of ancient or modern versions; and we fear that although, as a mere question of philology, strong grounds might, if required, be made out for sometimes rendering the former word by "sentinels," the latter will not so well bear to be rendered "patrols." The common rendering does not, he says, admit of any explanation. We think it does. Why not take that given by Josephus, followed by Aben Ezra and Abarbanel, and supported by Dr. Kennicott? This is, that the Jebusites, persuaded of the strength of the place, and deriding the attempt of David to take it, mustered the lame and blind, and committed to them the defence of the wall, declaring their in-
evitable belief that these alone were sufficient to prevent David's access. Dr. Kennicott thinks the translation in Coverdale's version better than the present. It is, "Thou shalt not come in hither, but the blynde and lame shall dryve the away," &c. He seems himself to think that the Jebusites professed that the blind and lame were to keep him off merely by shouting, "David shall not come hither,"—or, "No David shall come hither," and concludes a learned criticism on the text by proposing to translate:—"And the inhabitants of Jebus said, Thou shalt not come hither; for the blind and the lame shall keep thee off, by saying, David shall not come in hither." We are sorry to give this version apart from the analysis on which it is founded; but the considerations we have stated, and the comparison of the different versions we have given, will assist the reader's comprehension of this most obscure passage.

8. "*Getteth up to the gutter.*"—The word rendered gutter (*תִּזְנוּר* *tziannur*) occurs no where else except in Ps. xiii. 8; where it is translated "water-spout." There is a very perplexing diversity of opinions as to the meaning of the word. Dr. Boothroyd has here "secret passage," and in Ps. xiii. "waterfall;" and in fact, the result of a comparison of a number of different interpretations will be, that the word means here a subterraneous passage through which water passed; but whence the water came, whither it went, the use, if any, to which it was applied, and whether the channel was not occasionally dry, are questions concerning which no satisfactory information can be obtained. Besiegers have

often obtained access to besieged places through aqueducts, drains, and subterraneous passages; and we may be satisfied to conclude that something of this sort happened in the present instance. Josephus says simply that the ingress was obtained through subterraneous passages. The Jews have many traditions concerning passages leading from Jerusalem to different parts of the vicinity, and their account is confirmed by Dion Cassius, who says, that in the last fatal siege of the town by the Romans, there were several such passages through which many of the Jews made their escape from the beleaguered city.

84. "*Mulberry trees*" (מוֹרְבָּר, *becain*).—The Septuagint, followed by Josephus, paraphrases this word by saying "from the grove of weeping" (ἀπὸ τοῦ ἄλσος τοῦ λυπομένου). But, in 1 Chron. xiv. 14, it renders the same word by "pear-trees," and is followed by the Vulgate. The word, in the singular, is retained in our version of Ps. lxxiv. 6, as a proper name. The Arabic seems to consider that "hills" are here denoted. Parkhurst and Gesenius think that the large shrub, called by the Arabians *baca*, is intended, not only from the identity of name, but because it distills an odoriferous gum; which seems to be implied in the literal meaning of the original, which is "weepings." The last reason induces Harmer to conjecture that the weeping-willow is intended. We need not say that, under such a variety of interpretation, anything like certainty cannot be obtained. We are of opinion, however, that some tree or shrub is intended. The mulberry-tree is that which the Jewish writers generally understand to have been intended. This tree is frequent in Syria and Lebanon. It is much less common in Palestine; but its mere presence seems sufficient to attest its ancient existence there. During many ages of comparative desolation, many vegetable products that were common have been lost, or have become rare; and for this it is sometimes necessary that large allowance should be made.

CHAPTER VI.

1 David fetcheth the ark from Kirjath-jearim on a new cart. 6 Uzzah is smitten at Perez-uzzah. 9 God blesseth Obed-edom for the ark. 12 David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him. 17 He placeth it in a tabernacle with great joy and feasting. 20 Michal reproving David for his religious joy is childless to her death.

AGAIN, David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place "Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months; and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶ And they brought in the ark of the LORD, and set it in his place, in the midst

¹ 1 Chron. 13. 5, 6. ² Or, at which the name even the name of the LORD of hosts was called upon. ³ Heb. made to ride. ⁴ Or, the hill. ⁵ 1 Sam. 7. 1. ⁶ Heb. with. ⁷ 1 Chron. 13. 9. ⁸ Or, stumbled. ⁹ Or, rashness. ¹⁰ Heb. broken. ¹¹ That is, the breach of Uzzah.

of the tabernacle that David had "pitched for it: and David offered burnt offerings and peace offerings before the LORD.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, "he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, ~~even~~ among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of *flesh*, and a flagon of *wine*. So all the people departed every one to his house.

20 ¶ Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glo-

rious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows "shamelessly uncovereth himself!

21 And David said unto Michal, *It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.*

22 And I will yet be more vile than thus, and will be base in mine own sight: and "of the maidservants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

¹⁸ Heb. *stretched*.

¹⁴ 1 Chron. 16. 2.

¹⁵ Or, *openly*.

¹⁶ Or, *of the handmaids of my servants*.



DAVID DANCING BEFORE THE ARK.—DOMENICHINO.

Verse 2. "*Bale*."—The same that is called Baalah, Kirjath-Baal, and Kirjath-jearim. Compare Josh. xv. 9, 60; 1 Sam. vii. 10.

6. "*Took hold of it; for the oxen shook it*."—It will be observed that the whole process adopted in the removal of the ark is entirely contrary to the directions given in the Law. The ark was not to be conveyed on a cart, or drawn by any animals, but to be carried on the shoulders of the Levites, by means of staves; which precluded the ark itself from being handled by the bearers in its removals. Indeed, in Num. iv. 15, it is forbidden, on pain of death, that any of the holy things should be touched by the Levites; and we might expect to find this law the more rigidly enforced with respect to the ark, on account of the superior sanctity with which it was invested. The ark had indeed before been conveyed on a cart, when returned by the Philistines; but that case was very different from the present. The Philistines could not be supposed to have been acquainted with the rules for its conveyance; and if they had, they could not have commanded the services of the Levites for the occasion. Now the removal is conducted by persons who ought to have known what the law required in such removals, particularly as they could not but have heard of the awful judgment with which an intrusion on the sanctity of the ark had been visited at Beth-shemesh (1 Sam. vi. 19). Probably the course adopted by the Philistines on the occasion referred to, formed the bad and inapplicable precedent adopted in the present instance.

10. "*Obed-edom the Gittite*."—This Obed-edom was a Levite, as appears from 1 Chron. xv. and xvi. Some suppose he is called a Gittite because he had lived at Gath; but more probably from being a native of Gath-rimmon, which was a city of the Levites.

14. "*David danced before the Lord*."—(See the note on Judges xxi. 21). This dancing before the ark was certainly not a usual circumstance, nor were any of the solemnities and rejoicings attending its present removal usual; but they were thought to be, and doubtless were, proper expressions of exultation and joy at the progress of the symbol of the Divine Presence to the seat of government.

17. "*The tabernacle*."—A temporary erection, not the old tabernacle, which remained still at Gibeon, as appears from 1 Chron. xvi. 39, xxi. 29, and 2 Chron. i. 3.

19. "*A good piece of flesh*."—It was a good piece, if the sixth part of a bullock, as the Rabbins say. But the piece was probably not more than enough to furnish every person with a hearty meal. The original word (*עֶשְׂרֵן עֶשְׂרֵן*, *esher esher*) only occurs here, and in the parallel passage, 1 Chron. xvi. 3. Its etymology is very uncertain. It is probably from *שֶׁן* (*sheen*), and *שֶׁן* (*sheen*), and may then mean "roast beef," as rendered by the Vulgate, and followed by Boothroyd. This is the very thing we do on occasions of great rejoicing.

"*A flagon of wine*."—The words "of wine" are not in the original; and it is agreed that *אֶשְׁכִּיחַל* (*ashishchal*) does not mean "a flagon." It certainly means some kind of cake or other, probably of a sweet and pleasant description. The Septuagint has "pancake" here, and "honey-cake" in the parallel text, 1 Chron. xvi. 3. Honey was used as we use sugar; "honey-cake" means therefore a sweet cake, which might be true of a pancake. We use sugar with pancakes. These cakes were probably such as were "baked in a pan" or "baked in the frying-pan," mentioned in Lev. ii., and explained in the notes to that chapter.

20. "*How glorious was the king of Israel to day*" &c.—The meaning of all this verse is, that Michal thought David had acted a part unbecoming his royal dignity, in laying aside the ensigns of that dignity, and taking so active and leading a part in the rejoicings of the people. Our translation is too broad, and insinuates a charge of indecency, which is not to be found in the original, and is adverse to the plain meaning of the context. First, as to the word "uncovered,"—we have shown, in the note to 1 Sam. xix. 24, that the word rendered "naked" often means no more than being without the outer garment. The present is a different word (*נִגְלָה*, *niglah*), the frequent signification of which is, "to shew oneself openly;" as in 1 Sam. xiv. 18, "Behold we will pass over to these men, and discover ourselves unto them." And that this is the sense to be selected here, is clear from verse 16, where the cause of Michal's contempt is mentioned—which is, not that she saw him "uncovered," but that she saw him "leaping and dancing." Then the word "shamelessly" is not in the original at all. Who the "vain fellows" (*רֵשִׁים*, *reshim*) are, is not quite clear. Some think that the term is scornfully applied to the Levites; but this is on the supposition that the reflection refers to David's ephod-dress, which seems to have been the same as that of the Levites. We rather think it refers to the lower class of the spectators, as the word seems often equivalent to our own popular terms of contempt applied to the low and worthless. The sense then is, that David, in Michal's opinion, had degraded himself by laying aside his kingly state, and putting himself too much on a level with the common people. She probably made her father a model of what a king ought to be; and his character seems to have been more stern and reserved, and much less animated and popular, than that of David.

CHAPTER VII.

1 Nathan first approving the purpose of David to build God an house, 4 after by the word of God forbiddeth him. 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and thanksgiving.

AND it came to pass, 'when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in an house of

cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell 'my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house

¹ 1 Chron. 17. 1.

² Heb. to my servant David

since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with *any* of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, 'I took thee from the sheepcote, 'from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies 'out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before-time,

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

12 ¶ And 'when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 'He shall build an house for my name, and I will establish the throne of his kingdom for ever.

14 'I will be his father, and he shall be my son. 'If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat

before the LORD, and he said, Who *am* I, O Lord God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the 'manner of man, O Lord God?

20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And 'what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast 'revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou *art* that God, and 'thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now 'let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed for ever.

¹ 1 Chron. 17. 6, *any of the judges.* ⁴ 1 Sam. 16. 11. ⁵ Psalm 78. 70.

⁶ 1 Kings 5. 5, and 6. 12. ¹ 1 Chron. 22. 10.

⁷ Heb. 1. 5. ⁸ Heb. *from after.* ⁹ Heb. *from thy face.* ¹⁰ 1 Kings 8. 20.

¹¹ Heb. *opened the ear.* ¹² John 17. 17. ¹³ Psalm 89. 30, 31, 32.

¹⁴ Heb. *law.* ¹⁵ Deut. 4. 7.

¹⁶ Heb. *be thou pleased and blessed.*

Verse 18. "King David went in, and sat before the Lord."—To us it may seem somewhat disrespectful for David to go and address the Lord in a sitting posture. We have, by anticipation, shown this impression to be groundless, in the

note to 1 Sam. iv. 18; where we have stated, that a mode of sitting on the heels is in the East highly respectful, is used on ceremonial occasions, and is even one of the postures of devotion. The cut represents the late king of Persia seated in this fashion. He wears his state-dress, and on his arms appear those celebrated regal armlets which we noticed under chap. i. 10.



PORTRAIT OF FUTTEH ALI SHAH, LATE KING OF PERSIA.

CHAPTER VIII.

¹ David subdueth the Philistines and the Moabites.
³ He smiteth Hadadezer, and the Syrians. ⁹
 Toi sendeth Joram with presents to bless him.
¹¹ The presents and the spoil David dedicateth
 to God. ¹⁴ He putteth garrisons in Edom. ¹⁶
 David's officers.

AND 'after this it came to pass, that David smote the Philistines, and subdued them: and David took 'Metheg-ammah out of the hand of the Philistines.

² And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.

³ ¶ David smote also Hadadezer, the son of Rehob, king of 'Zobah, as he went to recover his border at the river Euphrates.

⁴ And David took 'from him a thousand 'chariots, and seven hundred horsemen, and

¹ 1 Chron. 18. 1, &c.

² Or, the bridge of Ammah.

³ Psalm 60. 2.

⁴ Or, of his.

⁵ As 1 Chron. 18. 4.

twenty thousand footmen : and David houghed all the chariot *horses*, but reserved of them *for* an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus : and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David, to "salute him, and to bless him, because he had fought against Hadadezer, and smitten him : for Hadadezer had wars with Toi. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass :

11 Which also king David did dedicate

unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued ;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from "smiting of the Syrians in the valley of salt, *being* eighteen thousand men.

14 ¶ And he put garrisons in Edom ; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15 And David reigned over all Israel ; and David executed judgment and justice unto all his people.

16 And Joab the son of Zeruiah *was* over the host ; and Jehoshaphat the son of Ahilud *was* "recorder ;

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests ; and Seraiah *was* the "scribe ;

18 "And Benaiah the son of Jehoiada *was* over both the Cherethites and the Pelethites ; and David's sons were "chief rulers.

Heb. *ask him of peace.*

7 Heb. *was a man of wars with.*

8 Heb. *in his hand were.*

9 Heb. *his smiting.*

10 Or, *remembrancer, or, writer of chronicles.*

11 Or, *secretary.*

12 1 Chron. 18. 17.

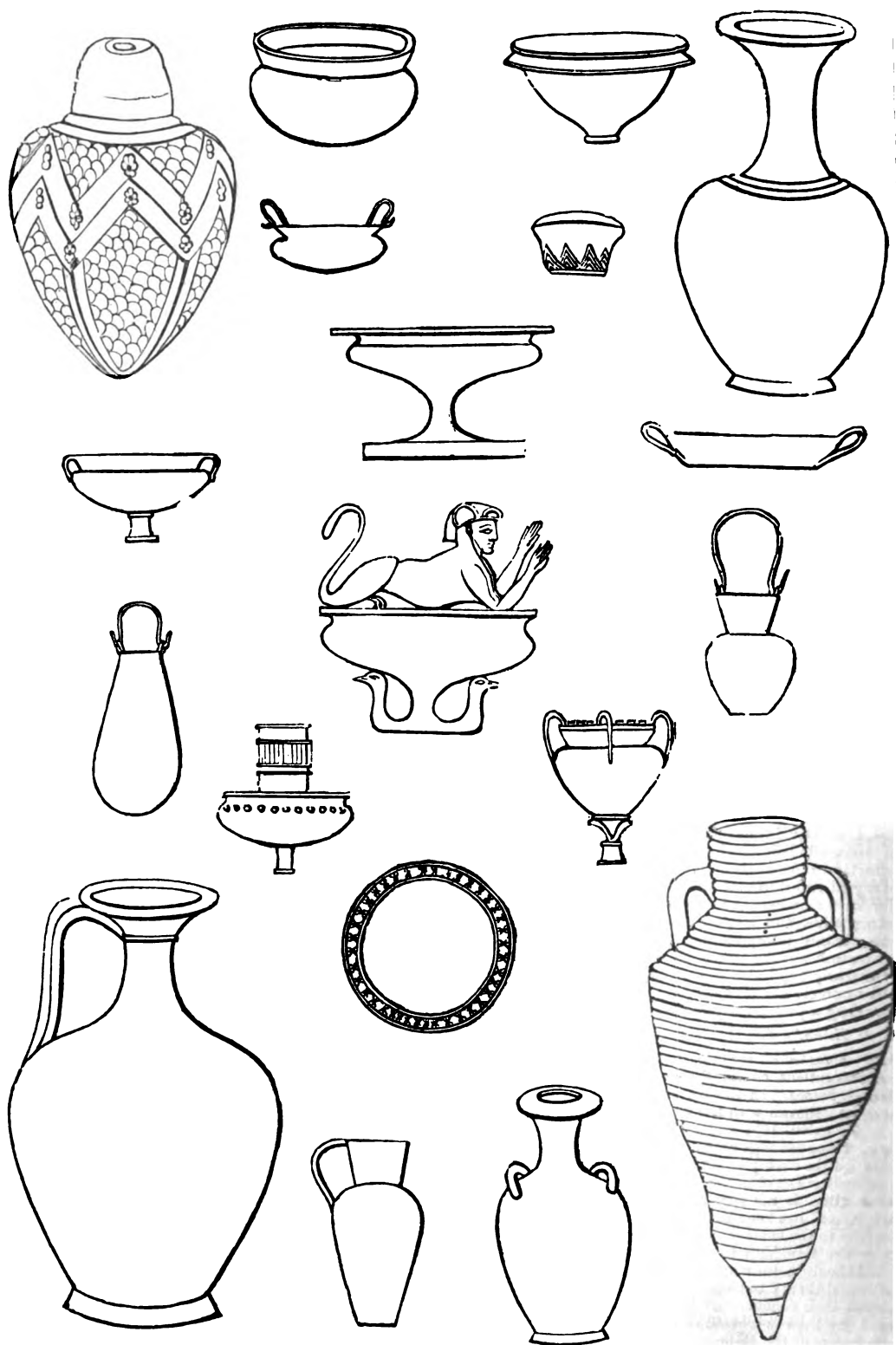
13 Or, *prince.*

Verse 1. "*Metheg-ammah.*"—There has been some speculation about the signification of this name. It seems sufficient to know that it denotes "Gath and her towns ;" as in the parallel passage, 1 Chron. xviii. 1.

2 "*Measured them with a line.*"—Some apply this to the *country* of Moab ; but the plain meaning of the text seems to be, that David (in conformity, doubtless, with a known usage of Oriental warfare) caused all his captives to lie down, and instead of destroying the whole, as the law authorised, and as they *all* probably expected, marked off a certain proportion to be spared. What that proportion was is not very clear. Our version seems to make those who were destroyed two-thirds of the whole ; but we prefer the reading of the Septuagint and Vulgate, which, although they differ in terms, concur in the sense of making the proportion one half. The former says there were two lines for preserving alive, and two for putting to death : and the latter, that there were two lines, one for each purpose ; and this is the clearest interpretation. As to the principle of the measure, all comment has been anticipated in the remarks on the ancient war-law of the Hebrews and their neighbours, in the notes to Deut. xx. Of these, the note on verse 13 is particularly applicable to the illustration of the present text ; as it will serve to show that the procedure here described could scarcely at that time have been considered as a severe measure, but rather as an act of lenity, with the intention of sparing a part of the male captives, whom the law and the general custom of war doomed to death.

3 "*Zobah.*"—See the notes on 1 Chron. xviii.

4 "*Houghed all the chariot horses.*"—See the notes on Deut. xvii. 16, Josh. xi. 6. The neighbouring nations, with some exceptions, continue strong in cavalry ; while the Hebrews, according to the intentions of their lawgiver, remain without horses. In David's own Psalms there are frequent references to this, chiefly as contrasting their own confidence in Jehovah with the reliance which their enemies placed on their strong bodies of cavalry (Ps. viii. 8, xxxiii. 17, lxxvi. 7, cxlvii. 10) ; and such expressions occurring in hymns, were well calculated to foster in the minds of the Hebrews, those feelings of contempt towards cavalry which they unquestionably entertained. The direction to hough the horses of the enemy is not in the Law ; but was given to Joshua on occasion of his war with the northern Canaanites : but whether David in the present instance acted with reference to that direction, or according to the common practice of the time, is not very clear. The practice of thus treating the horses of the adverse party, when they cannot be brought off, has been continued in modern warfare, for the purpose of disabling the animals and rendering them unserviceable to the enemy. The Hebrews had more reason for such a proceeding than any modern European nation ; for they were forbidden to employ horses in war, and did not employ them for travelling or agriculture : and it is therefore difficult to see what they could have done with these animals, if they had preserved them. It is true they might have sold them ; but then their enemies might have contrived to buy them back again, and employed them anew against their conquerors. The policy therefore was to diminish, as far as possible, the race of these animals, as possessed by their neighbours ; and the importance of this we cannot estimate without recollecting that the immediate neighbours of the Hebrews do not appear to have had any native breed of horses, but to have obtained them by purchase from Armenia or Egypt—a circumstance which rendered it not easy to repair the loss which the destruction of



their horses involved. The same course was adopted by the Romans towards elephants, which they killed,—because, on the one hand, they had no desire themselves to obtain the assistance of such auxiliaries, and knew, on the other, that these creatures were sometimes dangerous to the troops in which they were employed.

To “hough” a horse is to “hamstring” it; that is, to cut its thigh-sinew. Michaelis, who has devoted an article to this subject, and to whom we acknowledge great obligation for various illustrative information about horses, deserves, that most expositors, from ignorance of military affairs and of the veterinary art, suppose the command in Josh. xi. to mean, not that the horses should be killed, but merely lamed in the hind legs, and then let go. But, as he observes, “a horse so treated, must, instead of running off, fall instantly back, and writhe about miserably till he die; which generally happens from loss of blood, from the severance of the artery of the thigh. The hamstringing can be done in an instant, and the animals generally bleed to death; and if they should survive, the wound never heals; so that if even the enemy recover them alive, he is ultimately obliged to destroy them.” He adds, that he does not see the superior humanity of the supposed intention to lame the horses without putting them to death. The permanent laming of a horse that would still live, would rather have been extreme cruelty; for being then useless, no one would be likely to care for it, or supply it with food.

10. “*Vessels of silver, and vessels of gold, and vessels of brass.*”—If what Denon says be true, that the arts of other nations are only spoils of those of the Egyptians, it will be right to consider that the vases and other vessels, whether of pottery or metal, in use among that most ingenious people, furnished the models for the style, fashion, and material of those possessed by, at least, their more immediate neighbours—including the Hebrews, Syrians, and others. We have therefore given a small collection of Egyptian vessels; and our conviction that they may be taken as examples of some of the vessels mentioned in Scripture, is founded on stronger reasons than the alleged derivation of all the arts from Egypt—and that is, on their ancient universality and their existing prevalence. Wherever they originated, certain it is, that we everywhere recognise the same essential forms in the ancient vases and domestic vessels. The Greek vases do not more certainly resemble those of Egypt, from which they are confessedly derived, than do those of ancient Persia and Babylonia. But then, also, they are modern European and modern Oriental. We may well derive the former from the Egyptians, or indirectly from the Greeks, and we see them preserved, more or less, in our water pitchers, jars, ewers, bowls, ale and wine glasses, goblets, flower-glasses, tea-pots, and many other examples. But then again we recognise the same forms—or at least many of them—in China, India, Persia, Mesopotamia, Syria—everywhere in the East. In Bagdad, or in any other town in that most ancient of historical regions in which Bagdad is situated, we see in the shop of an ordinary potter a variety of forms of common vessels, which we do not hesitate at once to recognise as “classical,” or as “Egyptian.” If we dig in the neighbouring primitive soil of Babylonia, or Chaldaea, or the “plain of Shinar,” we there find precisely the same forms as are exhibited in the shop of the potter, whose wares we hesitate any longer to call classical or Egyptian. They are universal: and therefore they are Egyptian, and Syrian, and Hebrew: although of course, we must make some allowance for occasional peculiarities, resulting from the individual wants or tastes of a particular nation. Now, of these ancient universal forms, the remains of Egypt certainly furnish the most complete and various specimens; and it is almost impossible to be much mistaken in referring to them for the purpose of Scriptural illustration: it being only necessary to recollect that in such specimens we sometimes discover a tendency to the grotesque in style and ornament, which we may reject as a general illustration, regarding it as a peculiarity of Egyptian taste.

Concerning the paintings of Egyptian metallic vases, the following is the observation of the author of ‘*Egyptian Antiquities*’ in the ‘*Library of Entertaining Knowledge*’:—“The art of working in the precious metals, such as the making of golden ornaments on gold vases of large size and beautiful workmanship, might be inferred from a variety of incidental notices in ancient writers, but is confirmed by the representations given in Rosellini. Here we see numerous vases, painted yellow, which no doubt is intended to represent gold. Many of these, though exceedingly grotesque in some of their details, are often very finely formed, and indicate not only a high state of manual skill, but much taste and imagination. Other plates in the same work contain drawings of a great variety of vases and vessels, some of which, for the lightness and beauty of their form, are not to be surpassed by any specimens of ancient or modern art.” (Vol. ii. p. 329.)

13. “*Valley of Salt.*”—See 1 Kings xiv. 7. Not the Syrians, as here, but the Edomites, are always mentioned in connection with this valley. That the Edomites are intended is evident from the following verse, and is clearly expressed in 1 Chron. xviii. 12, where we doubtless have the correct reading.

18. “*Cherethites . . . Pelethites.*”—See 1 Chron. xviii. 17. In the notes on the same chapter will be found some remarks on other particulars mentioned in this chapter.

CHAPTER IX.

1 David by Ziba sendeth for Mephibosheth. 7 For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's. 9 He maketh Ziba his farmer.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.

4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto

David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou

shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

Verse 11. "*He shall eat at my table, as one of the king's sons.*"—The general reader may be perplexed to know why, when David intended Mephibosheth to eat at his own table, he yet directed Ziba to bring to Jerusalem the produce of his estate, that he might have food to eat (verse 10). The fact seems to be, that David by no means intended that Mephibosheth, or any one else, should eat constantly with him; but only that he should have a right to the honourable distinction of a place at his table, on those public occasions and festivals when the king was accustomed to dine with the princes of his own family, and, perhaps, with the chief officers of state. This is still customary in the East; where the king usually eats alone, but on certain occasions admits his relations and great functionaries to his table. This is a very great privilege; but of course, it does not affect the favoured person's ordinary means of subsistence. The situation of Jonathan's son in David's court seems to have been analogous to that of David himself in the court of Saul. *He*, as the king's son-in-law, had an assigned place at the royal table, but was not expected to occupy it till the new moon. (See the note on 1 Sam. xxv. 5.)

CHAPTER X.

1 *David's messengers, sent to comfort Hanun the son of Nahash, are villainously entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 15 Shobach, making a new supply of the Syrians at Helam, is slain by David.*

AND it came to pass after this, that the 'king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, "Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?"

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent

to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but

¹ 1 Chron. 19. 1.

² Heb. *In thine eyes doth David.*

if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the river: and

they came to Helam; and Shobach the captain of the host of Hadarezer went before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

Verse 4. "*Shaved off the one half of their beards.*"—The shame of the men, and the indignation of David, clearly demonstrate that scarcely any indignity could exceed that with which the king of Israel's ambassadors were treated by Hama. So it would now be considered, in those nations of the East by which the beard is cherished. It is not our purpose to inquire into the source of that tenderness and respect with which this appendage of the human face is regarded among nations which have scarcely any other feeling in common; but we shall merely state a few facts which seem to illustrate the force of the present narrative. Some parts of the subject have already been touched upon in different notes, and we may refer those who desire further information to the article 'Beards,' in the 'Penny Cyclopaedia,' and to two papers, one on 'Beards,' and the other on 'Shaving,' in Nos. 158 and 161 of the 'Penny Magazine.'

All the feelings concerning the beard which the Scriptures indicate, are no where more strongly manifested than among the Arabs. D'Arvieux, who has devoted a chapter to the exposition of *their* sentiments on this subject, correctly states, that the Arabs have such a respect for the beard, that they look upon it as a sacred ornament, which God has given to men to distinguish them from women. They never shave it, but let it grow from their very youth. There is no greater mark of infamy among them than that of shaving it. They regard it indeed as an essential part of their religion, under the belief that Mohammed was never shaven. It is also the badge of a free man, and a shaven face is the brand of a slave. In this impression the Turks concurred when D'Arvieux wrote; but since his time great alterations have in this respect taken place among them. It was well, if they thought nothing worse of a shaven European, than that he was a runaway slave, of whom his own country was ashamed. Under this view, well might the ambassadors of David be overwhelmed with shame at the insult and degradation they had received. The Arabs, in short, regard the beard as the perfection and completion of man's countenance, which they believe to be infinitely less disfigured by the loss of the nose than by that of the beard. "It is," adds the accurate observer, to whose remarks we are indebted,—"it is a greater mark of infamy in Arabia to cut a man's beard off, than it is with us to whip a fellow at the cart's tail, or to burn him in the hand. Many people in that country would far rather die than incur that punishment. I saw an Arab who had received a musket shot in the jaw, and who determined rather to perish than allow the surgeon to cut his beard off to dress his wound. His resolution was at length overcome; but not until the wound was beginning to gangrene. He never allowed himself to be seen while his beard was off; and when at last he got abroad, he went always with his face covered with a black veil, that he might not be seen without a beard; and this he did till his beard had again grown to a respectable length."

More lately, the Wahabee chief, Saoud, acted upon this respect for the beard, in his punishment of grave offences, committed by persons of consideration. The loss of the beard was the severest punishment he ever inflicted; and it was considered far less tolerable than death itself, by those who had to endure it. Burckhardt, in his 'Materials for a History of the Wahabys,' relates an anecdote which strongly illustrates the force of Arabian feeling on this point:—"Saoud had long been desirous to purchase the mare of a sheikh belonging to the tribe of Beni-Shammar, but the owner refused to sell her for any sum of money. At this time, a sheikh of the Kahtan Arabs had been sentenced to lose his beard for some offence. When the barber produced his razor in the presence of Saoud, the sheikh exclaimed, 'O Saoud, take the mare of the Shammary as a ransom for my beard!' The punishment was remitted; the sheikh was allowed to go and bargain for the mare, which cost him 2500 dollars, the owner declaring that no consideration could have induced him to part with her, had it not been to save the beard of a noble Kahtany." The same traveller observes, that the Arabs who had the misfortune to incur this disgrace, invariably concealed themselves from view until their beards grew again. Numerous other examples of respect for the beard, and the disgrace of losing it, might be adduced; but the above will perhaps be considered to convey an adequate illustration of the present text.

6. "*Sent and hired the Syrians.*"—The events of this war being more precisely stated in 1 Chron. xix., we reserve for that chapter such remarks as the narrative seems to require.

CHAPTER XI.

1 *While Joab besieged Rabbah, David committeth adultery with Bath-sheba.* 6 *Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken.* 14 *He carrieth to Joab the letter of his death.* 18 *Joab sendeth the news thereof to David.* 26 *David taketh Bath-sheba to wife.*

AND it came to pass, 'after the year was expired, at the time when kings go forth to battle, that 'David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon.

3 And David sent and enquired after the woman. And *one* said, *Is* not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; 'for she was 'purified from her uncleanness: and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, *I am* with child.

6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* 'how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there 'followed him a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, *saying*, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then

go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, *saying*, Set ye Uriah in the forefront of the 'hottest battle, and retire ye 'from him, that he may be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, *saying*, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote 'Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

¹ Heb. *at the return of the year.*

² 1 Chron. 20. 1.

³ Or, *and when she had purified herself, &c. she returned.*

⁴ Levit. 15. 19. and 18. 19.

⁵ Heb. *of the peace of. &c.*

⁶ Heb. *went out after him.*

⁷ Heb. *strong.*

⁸ Heb. *from after him.*

⁹ Judges 3. 53.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing ¹⁰displease thee, for the sword devour-eth ¹¹one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 ¶ And when the wife of Uriah heard

that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done ¹²displeased the LORD.

¹⁰ Heb. be evil in thine eyes.

¹¹ Heb. so and such.

¹² Heb. was evil in the eyes of.

Verse 1. "*At the time when kings go forth to battle.*"—See the notes on 1 Chron. xx., where the narrative of the war, as given at the beginning of this and the end of the next chapter, is repeated, without any notice being taken of the unhappy transactions in which David was meanwhile involved at Jerusalem. There is much point in the observation, which we find there as here, that although it was the time when *kings* went forth to battle, David the king of Israel did not go forth, but "remained still at Jerusalem." Whether it was indisposition or self-indulgence that prevented him, does not appear; but the latter is commonly supposed.

2. "*In an eveningtide, that David arose from off his bed.*"—He had been taking his afternoon rest. Commentators consider this as a proof of his idleness: but it is not so. In the East, no one abstains from repose during the heat of the day, except those whom imperative necessity constrains to forego the indulgence. During this time the streets are nearly forsaken, the bustle of business is suspended, and an Oriental town has much of that sort of stillness which we observe in our towns on the Lord's-day during the hours of divine worship. Judging from our own sensations in very warm climates, we should conclude that there is more necessity for such repose than the inhabitants of cool climates can readily perceive. It is also to be recollected that the Orientals rise at day-break, which concurs with the heat of the climate to make repose a want in the afternoon.

"*Walked upon the roof of the king's house.*"—It is usual, towards evening, to resort to the house-top to enjoy the cool air. But the Orientals do not properly walk there; they have no idea of walking for enjoyment or exercise; and they regard it as one of the peculiar and inscrutable madnesses of the Europeans to walk to and fro without any present and apparent motive. They may saunter or lounge about a little, which was perhaps what David did; but more generally they sit or recline on mats or carpets. The roofs being flat, a house, in an elevated spot, overlooks many other roofs and interior courts: but prudent persons are cautious of inspecting the proceedings of their neighbours, as, in many places, a man would be thought perfectly justified in shooting a too inquisitive person through the head—a thing which does sometimes happen. Feeling, in our country also, would be very strong against it, as we see from the following anecdote, which we transcribed long ago from Brook, without a reference to the particular work (probably the 'Mute Christian'): "I have read of one Sir William Champney, once living in Tower Street, London, in the reign of King Henry III., who was the first man in England who ever built a turret on the top of his house, that he might the better overlook all his neighbours; but so it fell out, that not long after he was struck blind."

3. "*Go down to thy house.*"—Detection would have been death to Bathsheba; and David's object was to screen the effects of his own and her criminality, by getting Uriah to go home. It is possible that the latter may have suspected or heard something of the truth. The repeated urgency of the king on this particular point, was alone well calculated to rouse his suspicions; but the text seems to assign an adequate reason for his refusal, in that high and honourable sense of military duty and propriety which he so forcibly expresses in verse 11.

11. "*The ark.*"—It would seem probable from this, that the ark was with the army; and if so, this will make the second recorded instance of the kind, the first being when the ark was taken by the Philistines. As, however, the place of the ark was a tent even in Jerusalem, this point remains uncertain.

CHAPTER XII.

¹ Nathan's parable of the ewe lamb causeth David to be his own judge. 7 David, reproved by Nathan, confesseth his sin, and is pardoned. 15 David mourneth and prayeth for the child, while it lived. 24 Solomon is born, and named Jedidiah. 26 David taketh Rabbah, and tortureth the people thereof.

AND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds:

3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of

his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:

6 And he shall restore the lamb four-fold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou art the man. Thus saith the LORD God of Is-

¹ Heb. morsel.

² Or, is worthy to die.

³ Exod. 22. 1.

rael, I 'anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will 'take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, 'The LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David 'fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and *went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then 'vex himself, if we tell him that the child is dead?

19 But when David saw that his servants

whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Will I can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and 'she bare a son, and 'he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name 'Jedidiah, because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and 'it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 'And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and *was set* on David's head. And he brought forth the spoil of the city 'in great abundance.

31 And he brought forth the people that were therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and the people returned unto Jerusalem.

⁴ 1 Sam. 16. 13.

⁵ Deut. 28. 30. Chap. 16. 22.

⁶ Eccles. 47. 11.

⁷ Heb. *fasted a fast*.

⁸ Heb. *do hurt*.

⁹ Matth. 1. 6.

¹⁰ 1 Chron. 22. 9.

¹¹ That is, *Beloved of the LORD*.

¹² Heb. *my name be called upon it*.

¹³ 1 Chron. 20. 2.

¹⁴ Heb. *very great*.



NATHAN AND DAVID.—B. WEST.

1. "*There were two men in one city,*" &c.—See the observations on parables under Judges ix. The leading idea present exquisite parable, which belongs to a higher order of fable than that of Jotham, is strikingly applicable; such things, a detailed and sustained analogy seldom occurs, and is not to be expected. David's crime was even with reference to the comparison only, than as here stated; for not only had he taken the pet-lamb from the shepherd's bosom, but had procured the death of the faithful and devoted owner. But probably a more exact resemblance between the parable and the transaction against which it was levelled, would have defeated the purpose of the fable, by enabling the king to discover too soon the drift of his parable.

He spared to take of his own flock," &c.—In the notes to Gen. xviii.; Judges iv.; xix., and elsewhere, we have seen the Oriental feeling concerning the duty and honour of entertaining strangers. This obligation is the most deeply felt in camps, and in small towns. In large towns, the frequent concourse of strangers and the more active organization of society, together with the facilities which visitors possess of providing for their own wants, usually operate, with other circumstances, in diminishing their claim upon the hospitality of the inhabitants; even there such claims are not entirely neglected. We have little doubt that the same difference prevailed in the same countries. Now, it is clear, from the mention of flocks quite at hand, that the scene of the present fable is laid in a country town or village, where, as at this day, the principal persons were bound in duty and honour to provide for the wants of travellers. The ancient usage and feeling on this subject, and still survive in many small towns and villages, we conceive to be strikingly illustrated by what Burckhardt has said concerning Kerek, a town of 550 families, about twenty-five miles east from the southern extremity of the Dead Sea, the site of which formed part of David's dominion. The place has eight *mensels* or *medhafes* (lodging places) or *angers*. "Their expenses are not defrayed from a common purse; but whenever a stranger takes up his lodging in the *medhafes*, one of the people present declares that he intends to furnish that day's entertainment; and it is his duty to provide a dinner or supper, which he sends to the *medhafa*, and which is always in sufficient quantity for a large number. A goat or lamb is generally killed on the occasion, and barley for the guest's horse is also sent. There are Turks who every other day kill a goat for this hospitable purpose.... Their love of entertaining is carried to such a length, that not long ago, when a Christian silversmith, who came from Jerusalem to the ladies, and who, being an industrious man, seldom stirred from his shop, was on the point of departure after two months' residence, each of the principal families of the town sent him a lamb, saying that it was not just he should lose his due, though he did not choose to come and dine with them. The more a man expends upon guests, the greater is his reputation and influence; and the few families who pursue an opposite conduct are derided by all the others." ("Travels in Syria," p. 384.)

I gave... thy master's wives into thy bosom."—In the East, a new monarch acquires as a part of his succession the disposal of the female establishment of his predecessor. If the former king was his father, he of course acts towards the women with proper respect; but if only distantly, or not at all, related to him, custom opposes no restriction right over them. In the early Hebrew practice there seems however to be a peculiarity which requires to be explained, as the explanation of two or three rather difficult texts depends upon it. The custom, as defined by Michaelis, is that the king not only succeeded in the above general sense to his predecessor's harem; but that the establishment

of wives and concubines (secondary wives) was considered a sort of regalia belonging to the kingly state, the taking full possession of which formed an essential part of the ceremony of assuming the throne. There is no trace of this custom after the time of Solomon. As the Israelites were as yet but novices in royalty, and their royal usages were probably copied from those of the petty kingdoms in their neighbourhood, Michaelis imagines that this strange custom was imitated from some one of the small elective monarchies, where it arose from its being found too expensive to provide every new king with a new seraglio. The principle of succession implied in such an assumption of the predecessor's harem, does certainly afford the best explanation which has been given of the ulterior motive of Absalom's conduct, as recorded in chap. xvi. 21, 22; and also of the application of Adonijah to Bathsheba, to procure for him permission to marry Abishag—a request which Solomon considered of so sinister a character, that he exclaimed, "Ask for him the kingdom also, for he is mine elder brother;" and ordered him to be put to death. David was the son-in-law of Saul, and Absalom and Adonijah were the sons of David; and as the spirit of the law was most entirely opposed to such proceedings, it seems necessary to find some such explanation as this, under which the seraglio of the king is considered not as the property of the individual but of the state—not the property of Saul in the one instance, or of David in the others, but of the kings of Israel. The custom however seems to have been soon dropped; and certainly not too soon.

28. "Take it: lest I take the city, and it be called after my name."—This was most magnanimous conduct in Joab, who, with all his crimes, appears to have been a faithful servant of David and jealous for his prosperity and honour. Among the later Romans, the victories of the military commanders were ascribed to the absent emperor, who appropriated the glory and the triumph. This was a refinement to which the kings of Israel never attained. They could not obtain the immediate honour, without gaining, or, at least completing, the victory in person. History affords many analogous instances of military commanders conceding to their kings or superiors in command, the privilege of reaping the glory they had sown. Q. Curtius mentions such a case in the history of Alexander's expedition. Craterus besieged Artacoana, and after having prepared every thing for the king's arrival, waited for his coming, to resign to him the honour of taking the town (l. vi. c. 6).—This incident is not related in 1 Chron. xx.; to which we must refer for a notice of Rabbah, and observations on some of the remarkable particulars mentioned at the end of the present chapter.

CHAPTER XIII.

1 *Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her. 15 He hateth her, and shamefully turneth her away. 19 Absalom entertaineth her, and concealeth his purpose. 23 At a sheepshearing, among all the king's sons, he killeth Amnon. 30 David grieving at the news is comforted by Jonadab. 37 Absalom flieth to Talmai at Geshur.*

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtil man.

4 And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 ¶ So Amnon lay down, and made him-

self sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto

¹ Heb. it was marvellous, or, hidden in the eyes of Amnon.

² Heb. this.

³ Heb. morning by morning.

⁴ Or, paste.

⁵ Heb. audible man.

⁶ Levit. 18, 9.

⁷ Heb. it ought not so to be done.

her voice: but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her ^{exceedingly}; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is no cause: this evil in sending me away is greater than the other that thou didst unto me.* But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled.* Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; ^{regard not this thing.} So Tamar remained ^{desolate} in her brother Absalom's house.

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had sheepshearers in Beal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: ^{have not I commanded you?} be courageous, and be ^{valiant}.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man ^{gat} him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the ^{appointment} of Absalom this hath been ^{determined} from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: ^{as thy servant said}, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept ^{very sore}.

37 ¶ But Absalom fled, and went to Talmai, the son of ^{Ammihud}, king of Geshur. And David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David ^{longed} to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

¹ Heb. with great hatred greatly.

² Heb. set not thine heart.

³ Heb. and desolate.

⁴ Or, wilt you not, since I have commanded you?

⁵ Heb. was of colour.

⁶ Heb. rode.

⁷ Heb. moul.

⁸ Or, settled.

⁹ Heb. according to the word of thy servant.

¹⁰ Heb. with a great weeping greatly.

¹¹ Or, Ammihur.

¹² Or, was consumed.

Verse 8. "*Mode cakes in his sight.*"—This she might very well do, according to several of the various processes of described in former notes. It might, for instance, be done at the circular fire-pit in the floor, or upon the hearth,

or in a pan, or on a metallic plate placed over a brasier, or against the sides of a heated jar or portable oven. Probably Amnon's request seemed reasonable to David, not merely as the fancy of a sick man, but on account of Tamar's having a reputation for peculiar skill in making some kind of cake or pastry. We have already noticed that such matters devolve upon women in the East; and that females of the highest rank are expected to attend to them. The consequence of this is, that there is no accomplishment on which even ladies of distinction pride themselves more than on their peculiar skill in such preparations. In the 'Arabian Nights' there is the story of Bedreddin Hassan, much of the interest of which is connected with the skill in the making of tarts, possessed by his mother, who was the wife of one grand vizier and the only daughter of another. She had a secret in this art, which enabled her to make the best tarts in the world; and this secret she communicated to no one but her son. He in the course of time becomes a ruined man and a fugitive, and finally sets up as a pastry-cook in Damascus. After many years his friends, including his mother, go from city to city in search of him. Bedreddin's own son, whom he never saw, is of the party, and in going through the bazaar gluts himself with the tarts of his unknown father. On his return, he declines one of the tarts of his grandmother, who then exclaims, 'What! does my child thus despise the work of my hands? Be it known to you, that not one in the world can make such cream tarts, excepting myself and your father Bedreddin, whom I myself taught.' The boy contends he had eaten better tarts in the bazaar; to test which assertion, the old lady sends for one; and she no sooner tastes it than she swoons away, declaring, on her recovery, that the maker must be her long lost son. This proves to be the fact, to the great joy of all parties concerned.

17. "*Bolt the door after her.*"—The street-doors of Oriental houses are usually kept bolted, except when the inhabitant is a person of such consequence as to have one or more porters in attendance, and then it is commonly left open by day. Amnon, the eldest son of the king, of course had porters attending at his door; and what we understand is, that Amnon directed his servants to conduct Tamar out of the house, and bolt the street-door after her, instead of keeping it open, as usual. The bolts of doors are always of wood, fastened to the door, and sliding into a hole in the door-post. The additional bar, if any, used at night, is also of wood. This was no doubt the case also in the Bible times, for we read of bars of brass and iron, mentioned, in the way of contradistinction, as fastenings of extraordinary strength (1 Kings iv. 3; Isa. xlv. 2).

20. "*Tamar remained desolate in her brother Absalom's house.*"—The natural tendency of polygamy is to produce a nose divided against itself. The several mothers hate each other and each other's children, and spend all their thoughts in plotting for the exclusive benefit of their own. Hence the large family which is sometimes formed in polygamy, is not one family, but an assemblage of several families, opposed to each other in interest and in feeling. The ties of brotherhood and sisterhood seldom extend beyond the children of the same mother; and the only sentiment in which they all concur is in respect for the common father and common husband. Under this state of things, however, the daughters, aware that there are others who have equal claim upon their father's affection, do not so much look up to him as their natural protector, and the avenger of their wrongs, as to their uterine brother, whose affection, and interest in their honour, is more immediate and concentrated. This is well understood in many parts of the East, where the brother has often more admitted authority, in all that concerns the daughter of his mother, than the father himself. We find an instance of this here, and one still earlier, in the case of Simeon and Levi, who arranged the terms of their sister Dinah's marriage; and who, to the deep regret of their father, horribly avenged upon the men of Shechem the injury their sister had received.

23. "*Baal-hazor, which is beside Ephraim*"—not in the tribe of Ephraim, in which we read of no town named thus, but near a town called Ephraim; probably the same that is mentioned in 2 Chron. xiii. 19, and John xv. 25. In the former of these texts it is mentioned with Bethel: Baal-hazor would therefore seem to have been in the tribe of Benjamin. All the indications of Scripture agree very well with the distance which Eusebius gives, of eight miles from Jerusalem; about which distance, in a direction N.N.E., D'Anville places Ephraim near which Baal-hazor was situated.

29. "*Every man gat him up upon his mule.*"—This is the first time that the mule is indisputably mentioned in the Scriptures (see the note on Gen. xxxvi. 24); and, as we might expect, these animals begin to be mentioned at nearly the same time that horses began to be partially known among the Jews. Not at present to notice the state of the question with respect to horses, we observe, that although a few horses were kept for state, mules were now used for riding by persons of distinction, in peace as well as in war; although the ass continued to maintain its respectable position, and never wholly gave place to either the mule or the horse. The taste seems decidedly to be for mules in this period of Hebrew history. We see here that all the king's sons were accustomed to ride on those animals; and even Absalom, although he had chariots and horses, and while he bore the state and title of a king, rode upon a mule in battle (ch. xviii. 9). The king himself also was wont to ride on a mule. He had a choice mule—a mule of state, known to be his; and when he intended Solomon to be anointed, with great solemnity, as king in his own lifetime, he does not direct his officers to take his chariots and horses for the regal procession, but, "Cause Solomon my son to ride upon mine own mule" (1 Kings i. 33). Mules, as well as horses, were also among the presents which Solomon received from those who, at a subsequent period, came from far to hear his wisdom (1 Kings x. 25). The mule also appears with equal dignity among the Greeks. Although used in the laborious services of agriculture, yet choice animals of this class were employed in more dignified offices. Mules, mentioned as

"A gift illustrious by the Mysians erst
Conferred on Priam,"

were yoked to the litter in which that aged monarch conveyed the "glorious ransom" of Hector's body to the Grecian camp, and in which the body itself was taken back to Troy. Chariots, drawn by mules, were also allowed to contend for the prize in the chariot-races of the Olympic games, and in the similar games of the Romans. Mules are still much used in the East, as well for riding as for the conveyance of baggage and merchandise; and, from the attention paid to their breed, they are generally much finer animals than in England. The combination, in the mule, of the more useful qualities of both the horse and the ass—its strength, activity, steadiness, and great power of endurance—are characteristics of peculiar value in the East; and therefore the Jews, although interdicted from breeding mules (Lev. xix. 19), did not find it convenient to consider that their use was forbidden. But as they could not legally breed mules, the question arises, how they obtained those which they possessed. It seems probable that they were employed in the armies which David overthrew; and that, there being no precedent for hamstringing mules, he preserved them for use. Or they may have been obtained from David's friend Hiram, the king of Tyre; for, in the time of Ezekiel, we find that the Armenians brought not only horses but mules to the great market of Tyre (Ezek. xxvii. 14). This they may have done at a much earlier period. At any rate, this fact points to Armenia as the possible source from which mules might, more or less directly, have been derived. In Solomon's time they might have been obtained from Egypt; but, till his reign, the commercial relations with that country do not appear to have been opened. (See the note on Josh. xi. 6.)



THE WOMAN OF TEKOA. — DROUAI.

CHAPTER XIV.

Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem. 25 Absalom's beauty, hair, and children. 28 After two years, Absalom by Joab is brought into the king's presence.

Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead :

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, 'Help, O king.

5 And the king said unto her, What ail-

eth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and there was 'none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder 'upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house: and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more.

¹ Heb. Save.

² Heb. no deliverer between them.

³ Heb. upon the face of the earth.

11 Then said she, I pray thee, let the king remember the LORD thy God, 'that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As the LORD liveth*, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; 'neither doth God respect *any* person: yet doth he devise means, that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be 'comfortable: for as an angel of God, so *is* my lord the king 'to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that are in the earth.

21 ¶ And the king said unto Joab, Be-

hold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and 'thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of 'his servant.

23 So Joab arose and went to Geshur and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ ¹⁰But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servant See, Joab's field is 'near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: no therefore let me see the king's face; and there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

⁴ Heb. that the revenger of blood do not multiply to destroy.

⁵ Or, because God hath not taken away his life, he hath also devised means, &c.

⁶ Heb. for rest.

⁷ Heb. to hear.

⁸ Heb. blessed.

⁹ Or, thy.

¹⁰ Heb. And as Absalom there was not a beautiful man in all Israel to praise greatly.

¹¹ Heb. near my place.

Verse 2. "*Tekoah*."—This was a town in the tribe of Judah. In 2 Chron. xi. 6, it is mentioned among the towns fortified by Rehoboam. Jerome places it at twelve miles from Jerusalem; and from his further statement, compared with that of Josephus, the direction would appear to have been south-east. At this distance, and in this direction, the ruins of Tekoah were seen by Captains Irby and Mangles. These ruins stand on a slight eminence, commanding several bursts of the Dead Sea, and cover a considerable extent of ground. There are several fragments of columns, but no remains of any distinct temple or public edifice. These remains are, as Maundrell states, visible from the top of the church at Bethlehem. Jerome further states, that in his time, near to Tekoah was the wilderness of the same name, and that beyond this, southward, there was no town or village, not even huts or cottages, but only the great wilderness reaching to the Red Sea, and to the borders of the Persians, Ethiopians, and Indians, which wilderness was occupied only by pastoral tribes. This is almost true at present, and affords an interesting indication of the desolate condition of the south of Judea even in the fourth century. Amos the prophet was a herdsman of Tekoah. Joab probably sent to Tekoah because the distance, without being inconveniently great for the woman, was considerable enough to prevent David from thinking of immediately investigating the circumstances.

7. "*Kill him, for the life of his brother whom he slew*."—This case, although a fiction, is very remarkable, as illustrating the operation of the custom of blood-revenge among the Jews. So inveterate was that principle, that although the mother herself was the most aggrieved party, she had no influence in preventing the next male kin from avenging the blood of the slain son upon his slaying brother. She therefore applies to the king for his pardon and protection; and knowing, as doubtless the king knew, that, in such a case, strong measures were necessary, she is not satisfied with a general promise, but presses him with her apprehensions, till at last he confirms his promise by an oath: "As the Lord liveth, there shall not one hair of thy son fall to the earth." She is then satisfied, and begins to develop her design. That design was to induce the king to satisfy his conscience in pardoning Absalom, by proving that, in so doing, he did not otherwise than he would have done in the case of a stranger, where no partiality could operate. It is clear that David wished to pardon his son, but was afraid, as a king, to do so. The device of Joab turned the balance which had so long wavered between private affection and public duty. That device was probably borrowed from the course taken by Nathan to make David pronounce his own condemnation. The two cases are strikingly analogous; and in both, the crime stated in the fiction is inferior in its enormity to the actual offence.

14. "*We must needs die, and are as water spilt on the ground, which cannot be gathered up again*."—Joab could not have found a better advocate than this woman of Tekoah. What could be better calculated to impress a poet like David, than the most beautiful figures of speech which she employs? In verse 7, she compares the prospective death of her only surviving son, to the quenching of her last live coal; and here she compares death to water, which, once spilt upon the ground, can be gathered up no more. With reference to the last, the Rev. W. Jowett, in describing an Armenian funeral, says: "The corpse is now carried out into the churchyard. A slab lifted up discovered to our view that the whole churchyard is hollow under ground. The body was put into a meaner wooden coffin, and lowered into the grave. I did not observe that they sprinkled earth upon it, as we do; but, instead of this, a priest concluded the ceremony by pouring a glass of water on the head of the corpse. I did not learn what this meant; but it brought to my mind that touching passage in 2 Sam. xiv. 14—*For we must needs die*," &c. On inquiry, Mr. Jowett would have learned that the water was holy water, and was intended to give the corpse its final purification and protection, before being shut out from the world for ever. The custom is however impressive; as is also another in use among the same people, who collect into one place the bones which may have become exposed, and every year sprinkle them with water, praying for the hastening of that time when the dry bones shall be quickened to eternal life.

26. "*Weighed the hair of his head at two hundred shekels*."—It appears that this handsome, but unprincipled and vain man, glorying in the abundance and beauty of his hair, wore it as long as he could without great inconvenience; and when it was cut caused it to be weighed, that the reputation of its quantity might compensate to his vanity for the present loss to his personal appearance. The sacred historian condescends to notice the circumstance, in order to explain and give point to the fact, that the locks which Absalom so fondly cherished, became subsequently the occasion of his death. It would seem that, at this time, the custom for men to wear the hair short, or to shave the head, except in mourning, had not come into use. In the time of St. Paul it was a shame for men to wear long hair (1 Cor. xi. 14), but in the time of David it was a glory to have the hair long and abundant. The present is not the only indication of this fact. We shall find it also in Solomon's Song, and confirmed by Josephus, who observes that the picked men who formed the guard of that magnificent monarch, wore their hair in long flowing tresses, which they sprinkled every morning with gold dust (having first anointed it, of course), so that their heads glittered in the sunbeams, as reflected from the gold. If this were the custom a little earlier, the weight of the unguents with which it was saturated, and of the gold dust it contained, may lessen our surprise at the weight of Absalom's hair, though it must still have been extraordinary. There have been various explanations as to the weight. The common weight would make it nearly seven pounds seven and a half ounces Troy; but "the king's weight" being added, seems to denote some peculiarity. Perhaps it marks accuracy—that is, according to the carefully determined standard weights in the royal treasury; but some think, that the more ancient sacred books being revised after the captivity, the Babylonish weight, distinguished as "the king's weight," was introduced as more generally intelligible. This being but a third of the Hebrew shekel, as "the king's weight," was introduced as more generally intelligible. This being but a third of the Hebrew shekel, brings down the weight of Absalom's hair to two pounds two and a half ounces. Others, again, suppose that two hundred shekels means the value of the hair when sold: but it does not seem likely that the king's son would sell his hair, nor can we see to what use it could be applied by those who bought it. Wigs, though not anciently unknown, do not appear to have been ever used by the Jews. It remains to observe, that the Hebrew does not say that Absalom polled his hair every year, but from time to time—occasionally;—that is, as the text explains it, when it became heavy. This may have been at longer intervals than a year.

CHAPTER XV.

1 Absalom, by fair speeches and courtesies, stealeth the hearts of Israel. 7 Under pretence of a vow he obtaineth leave to go to Hebron. 10 He maketh there a great conspiracy. 13 David upon the news fleeth from Jerusalem. 19 Ittai would not leave him. 24 Zadok and Abiathar are sent back with the ark. 30 David and his company go up

mount Olivet weeping. 31 He curseth Ahithophel's counsel. 32 Hushai is sent back with instructions.

AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood



BROOK KEDRON—VALLEY OF JEHOSEPHAT. SHOWING THE SUMMIT OF ABSALOM'S TOMB.

beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters are good and right; but *there is no man deputed* of the king to hear thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while he abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city even from Giloh, while he offered sacrifice. And the conspiracy was strong; for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and

let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and 'bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do whatsoever* my lord the king shall 'appoint.

16 And the king went forth, and all his household 'after him. And the king left ten women, *which were* concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day 'make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: *mercy and truth be* with thee.

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook 'Kidron, and all the people passed over, toward the way of the wilderness.

24 ¶ And lo Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will

bring me again, and shew me *both* it, and his habitation:

26 But if he thus say, I have no delight in thee; behold, *here am I*, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a 'seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as I have been* thy father's servant hitherto, *so will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.

36 Behold, *they have* there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

* Heb. *burst*.

* Heb. *choose*.

* Heb. *at his feet*.

* 1 Sam. 9. 9.

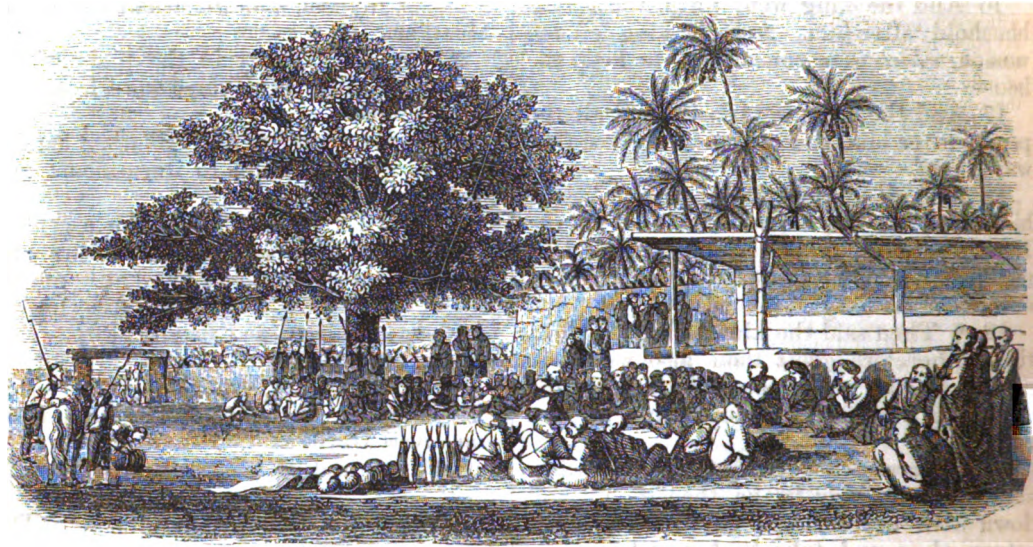
* Heb. *make thee wander in going*.

* Heb. *going up and weeping*.

7 Called, John 18. 1, *Cedron*.

Verse 2. "*Absalom rose up early*."—This shows that the judicial and other public business of the kings was dispatched very early in the morning. The greatest sovereigns in the East rise at daybreak, and after their morning

devotions proceed immediately to the transaction of public business. Thus, in describing the duties of the king of Persia, Sir John Malcolm says: "At an early hour in the morning, the principal ministers and secretaries attend the king, make reports upon what has occurred, and receive his commands. After this audience he proceeds to his public levee, which takes place almost every day, and continues about an hour and a half. At this levee, which is attended by the princes, ministers, and the officers of the court, all affairs which are wished to be made public are transacted; rewards are given, punishments commanded, and the king expresses aloud those sentiments of displeasure or approbation which he wishes to be promulgated." ('Hist. of Persia,' vol. ii. p. 434, 4to.) Such are the duties which, with little variation, an Oriental king has discharged in the early morning, before, in England, persons of consideration usually leave their beds. This explains why Absalom was obliged to rise early when he wished to ingratiate himself with the persons who went to the morning levee, to present their petitions, or to submit their cases to the king's determination.



AN ARABIAN COUNCIL.—FROM DENON.

"— stood beside the way of the gate."—The gate being here mentioned in connection with the administration of justice, it may be well to notice a custom which so frequently comes under our observation in the Old Testament—that of public affairs being transacted and causes tried at the gates of towns. In the Scripture we see transacted at the gate such business as the purchase and sale of lands (Gen. xxiii. 18); the transfer to another of a right of marriage, involving the conveyance of an estate (Ruth iv. 1—10); with numerous passages, in which the same place is described as the seat of justice. (Deut. xxi. 15; xxv. 7; Ps. cxxvii. 5; Prov. xxii. 22; xxxi. 23; Lam. v. 14; Amos v. 12; Zech. viii. 16, &c.) The cause commonly assigned for this is, that, as the Hebrews were chiefly an agricultural people, going out in the morning and coming back at night, it was convenient for them to have their affairs determined as they went or returned. The same circumstance rendered the gate a place of great resort, in consequence of which publicity was given to the proceedings of the judges—"the elders of the gate," as they are called. Allowing due weight to such considerations, we have no doubt that Goguet ('Origine des Lois,' tome i. p. 44) is right in considering that the custom originated in the ignorance, in the early times, of the art of writing, or the infrequent and reluctant employment of it, after it had come into use. Then, as decisions were not registered in writing, it was necessary to their establishment that they should be registered in the minds of men, who might be appealed to as witnesses when any dispute arose about the decision—or rather, whose presence gave such publicity to the determination of the judges, as was calculated to prevent any dispute from arising. We see this clearly in the procedure of Boaz in the gate of Bethlehem. Having formed his agreement with his relative, he calls "unto the elders and unto all the people," and says, "Ye are witnesses this day, that I have bought," &c.; and having completed his statement of the compact, he again repeats "Ye are witnesses this day." And all the people that were in the gate, and the elders, said, "We are witnesses." This was the record of the transaction; and we read of no written record or document of any kind.

We observe that precisely the same process of making the gate, or a place near the gate, the seat of judgment, continues to prevail among those semi-barbarous nations of Asia and Africa with whom written documents are not in use and where therefore the publicity necessary to establish a judicial determination or a covenant, can only be obtained in a place of public resort, such as the gate usually is. The same custom may be traced in Homer, in whose epics we do not recollect that any written documents are mentioned. The following passage is very remarkable:—

"But when Aurora, daughter of the dawn,
Had tinged the East, arising from his bed
Gerenian Nestor issued forth, and sat
Before his palace-gate, on the white stones
Resplendent as with oil, on which of old
His father Neleus had been wont to sit

In council like a god; but he had sought,
By destiny dismiss'd long since, the shades.
On those stones therefore, guardian of the Greeks,
Sat Nestor now, his sceptre in his hand,
And thither from their chambers also came,
To encircle him around, his numerous sons."

Odys. iii.—COWPER.

On this passage it is well remarked by Pope,—"We have here an ancient custom recorded by the poet; a king placing himself before the gate of his palace on a seat of marble; worn smooth by long use, says Eustathius, or perhaps smoothed exquisitely by the hand of the workman. What I would chiefly observe is, that they placed themselves

thus in public for the dispatch of justice. We read in Scripture of judges *sitting in the gate*; and that this procedure of Nestor was for that purpose is probable from the expression, 'He sat in the seat where Neleus used to sit' (which seems to express his wisdom in the discharge of justice). Nestor is also described as bearing his sceptre in his hand, which was never used but on some act of regality, in the dispatch of business, or other solemn occasions." But this was at the gate of the palace, not at that of the town. Neither was David's court held at the gate of Jerusalem. When kings came to acquire some state, their sittings, wherever held, were sure to command a sufficient attendance to give publicity and to establish their determinations. Therefore they changed *their seat* of judgment to the gate of their own palace; while, probably, inferior magistrates continued to adjudicate causes of small importance at the gate of the town in which the court was held, and, in other towns, *all* causes, except those which were carried by appeal, or referred by the local judges, to the king. The continued operation of the same causes ultimately induced kings to discontinue the sitting even at their own palace gates; although probably the custom of associating judicial procedure with gates, occasioned a longer continuance of the custom than the constant attendance of a court wherever the king sat publicly, and the growing use of written documents, required. But even when this removal to the interior was effected, it seems probable that respect to ancient usage did not at first induce them to withdraw farther than to a room of state *over the gate*, and which therefore preserved the idea of the gate as the seat of justice; while, at the same time, this continued association of the court of justice with the gate, maintained the idea of that facility of access to the complaints of their subjects, about which the Oriental kings are particularly careful. It is not clear that David, or any other king of Israel, administered justice in the open gate; and it is therefore uncertain what is meant by "gate" in the present text. As it is mentioned independently, without saying what gate it was, some think it was the city-gate, others, the palace-gate; and Jahn supposes that here (and in Est. ii. 19, 21; iii. 23; Dan. ii. 49, &c.) the word "gate" is equivalent to "palace." We are willing to allow this in a general sense, as the name of "gate" is still very commonly applied in the East to the court of a prince (see D'Herbelot, *in voce* 'BAM.'): but, in the present instance, we incline to think that the gate of David's palace is simply intended; but that it is not necessary to suppose that he held his morning levee for the administration of justice in the open gate, but in the room over it, from which there is usually access from the gate itself, on the one hand, while it communicates (if part of a palace or other habitable building) with the interior of the residence, on the other. (See the note on chap. xviii. 33.) So also, we imagine, when we read that the principal entrance to the Alhambra (the palace of the Moorish kings of Granada) was called the "Gate of Judgment," that this was with reference to the king's tribunal being held over the gate, or in a room in which there was access from the gate; not, as some travellers suppose that it was held in or before the open gateway, or else it might be with a respect to the idea that the royal residence, generally, was the fountain of justice, and its principal gate might be called the "Gate of Judgment." We have no historical information that the Moorish kings of Spain held their tribunals in the gateways of their palaces or cities; and the more renowned caliphs of Bagdad, whom they in general imitated, certainly did not. It was a very ancient custom, long retained, but ultimately discontinued under altered circumstances, although many ideas and expressions connected with it are still preserved, and even the custom itself is still exhibited under circumstances analogous to those in which it originated.

1. "After forty years."—There is no convenient point from which the commencement of this period might be dated:—certainly not from the commencement of David's reign, as its entire duration was but forty years. It is generally concluded that the difficulty arose from the error of some transcriber in writing ארבעים *arbayim*, "forty," for ארבע *arba*, "four;" and this understanding is supported by the Syriac and Arabic versions, by Josephus, and by the Sixtine edition of the Vulgate, and by various manuscript copies of the same version. These all read "four" instead of "forty."

12. "Gilead."—This place is mentioned in Josh. xv. 51, among the towns in the mountains of Judah's lot. It seems to have been not far from Hebron, where Absalom was when he sent for him. The Jews think that Ahithopel was Bath-sheba's grandfather, and readily joined the conspiracy to avenge the dishonour of his grand-daughter and the murder of her husband. We do not know how far this may be compatible with the very probable conjecture that Absalom's design was planned and carried into execution in consequence of the rumour that he, the eldest surviving son, was to be superseded in the succession to the throne by the young Solomon, the son of this very Bath-sheba. This intention, if known, may well have been unpopular to the people, on account of Solomon's extreme youth, and still more, because of the apparent injustice to the eldest son who had won their hearts. This supposition would account for the very general defection of the people, and enable us to trace the immediate cause of the rebellion. We may suppose that Absalom, being the heir and the beloved son of his father, would have been willing to wait the natural course of events, had he not perceived that his prospects of peaceably succeeding to the throne on the death of David had become uncertain.

23. "The brook Kidron."—This brook, as mentioned in the general view of Jerusalem (chap. v.) flows through the valley which lies between the city and the Mount of Olives on the east. It discharges itself into the Dead Sea, and, like most of the other streams of Palestine, is a mere winter torrent, having a considerable current during the rainy season, but being usually quite dry for nine months of the year. Its bed is very narrow and rather deep, and is now crossed by a bridge of one arch.

30. "Had his head covered."—This does not mean covering the head in a common sense, as by putting on a cap or hat, which, it is evident, was not a sign of mourning; but it obviously means wrapping up, or enveloping the head with a cloth or robe. This was also a custom of mourning among the Persians, Egyptians, and Romans—and is indeed a rather general practice, being a sufficiently natural expression of grief when understood as a resource to conceal its expression. Do we not find something of the same idea among ourselves in the hoods worn by female mourners, and even in the sweeping hatbands worn by the men at funerals? There are two touching illustrations of this custom in Quintus Curtius. Darius being informed by the eunuch Tyrites that his queen had died in her captivity, but had been respectfully treated by the conqueror, "he covered his head and wept a long time; and then, the tears still flowing from his eyes, he uncovered his face, and holding up his hands to heaven, prayed to be preserved in his kingdom; but, if not, that none but Alexander might be master of Asia." And again, when the same king was in the power of the traitor Bessus, every moment expecting his own death, he had an interview with Artabazus: they wept together, and the latter being unwilling to leave Darius, the unhappy monarch ordered him to be taken away, and covered his own head that he might not see him depart in such affliction, and then flung himself upon the ground. In these instances we see the covering of the head involves the concealment of the face, and is taken as a sign of grief that would be concealed. The principle of this idea was in the mind of the ancient painter, who, despairing of exhibiting adequately the grief of a father at the sacrifice of his daughter, represented his head as covered with a veil.

CHAPTER XVI.

1 *Ziba, by presents and false suggestions, obtaineth his master's inheritance.* 5 *At Bahurim Shimei curseth David.* 9 *David with patience abstaineth, and restraineth others from revenge.* 15 *Hushai insinuateth himself into Absalom's counsel.* 20 *Ahithophel's counsel.*

AND when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, 'I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gerar: 'he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou 'bloody man, and thou man of Belial:

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, 'behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this 'dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do

with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it*? let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine 'affliction, and that the LORD will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and 'cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, 'God save the king, God save the king.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I not serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the 'oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

¹ Heb. I do abstinence. ² Or, he still came forth and cursed. ³ Heb. man of blood. ⁴ Heb. behold thee in thy evil. ⁵ 1 Sam. 24. 14. Chap. 9. 8. ⁶ Or, tears. ⁷ Heb. eye. ⁸ Heb. dusted him with dust. ⁹ Heb. Let the king see. ¹⁰ Heb. word.

Vers 13. "*Threw stones at him.*"—In like manner when the later Jews were offended at what Christ said to them, "they took up stones to cast at him." Professor Paxton observes: "This conduct was evidently the relic of a very ancient custom, which had gradually fallen into disuse, as the conduct and policy of the warrior improved, till, among the Jews at least, it was confined to the movements of private rage or popular fury." ('Illustrations of Scripture,' vol. iii. p. 381.) This custom was that of using stones as regular and legitimate weapons of offence. There is no question that stones were the first missiles that were used, whether in private quarrels or public warfare; and one of the first inventions for an offensive purpose was (as by the sling) to give to the stone greater power and impulsion than when discharged by the hand. We have no notice in the Bible of the use of stones in regular warfare, unless in the defence of besieged towns; but there is abundant indication that these were the weapons with which the Hebrews were most accustomed to assail each other in their quarrels, sometimes with fatal effect. See, for instance, Exod. xxi. 18, and Num. xxxv. 17. Nor was this an undignified resource, according to ancient notions. Homer's most stately heroes do not hesitate to pelt each other with stones most vigorously. In one action—

"As the feath'ry snows
Fall frequent, on some wintry day....
So thick alternately by Trojans hurl'd
Against the Greeks, and by the Greeks return'd
The stony volleys flew."—*Iliad*, xii. COWPER.

We also see Diomed knocking down Æneas with a great stone and breaking his leg; Ajax and Hector assail each other in the same manner, and the latter has his shield shattered to pieces with a stone as large as a millstone. Agamemnon also, "the king of men," in dealing destruction among the ranks of the enemy, employs by turns, "spear, sword, and massy stones." Other instances of this use of stones might be mentioned for the purpose of indicating that the act of throwing stones was not quite so undignified as it now is. (See the cut in vol. i. p. 612.)

"*And cast dust.*"—Thus also the New Testament Jews, when offended at the address of St. Paul, "Cried out, and cast off their clothes, and threw dust into the air" (Acts xxii. 23). That text is however susceptible of a distinct illustration; and therefore we shall content ourselves here with borrowing from Mr. Roberts the following illustration of the present text. He speaks of India. "Who, in the East, has not often witnessed a similar scene? Listen to the maledictions: they are of such a nature that evil spirits only could have suggested them. Look at the enraged miscreant: he dares not come near for fear of punishment, but he stands at a distance, vociferates his imprecations, violently throws about his hands; then stoops to the ground and takes up handfuls of dust, throws it in the air, and exclaims, 'Soon shalt thou be as that—thy mouth shall soon be full of it—look, look, thou cursed one; as this dust so shalt thou be!'" We may add, that the Oriental nations, generally, infinitely surpass those of Europe in the expressions and acts of insult and abuse; but that the exhibitions of their rage, however violent, are seldom attended with personal injury, or proceed to the length of bodily conflict.

CHAPTER XVII.

Ahithophel's counsel is overthrown by Hushai's, according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hungers himself. 25 Amasu is made captain. 27 David at Mahanaim is furnished with provision.

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

4 And the saying pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou.

7 And Hushai said unto Absalom, The

counsel that Ahithophel hath given is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that

¹ Heb. was right in the eyes of, &c.

² Heb. what is in his mouth.

³ Heb. word.

⁴ Heb. counselled.

⁵ Heb. bitter of soul.

⁶ Heb. fallen.

⁷ Heb. that thy face, or presence go, &c.

are with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

* Heb. commanded.

° Heb. done.

10 Heb. gave charge concerning his house.

11 Or, cups.

Verse 8. "*As a bear robbed of her whelps.*"—Harmer apologizes for the coarseness of this comparison. We are unable to perceive any coarseness that needs apology. David and his valiant men are not compared to bears; but their state of mind, when chafed by wrong, and contending for honour and existence, is compared to that most awful example of animal rage, and of unswerving vengeance and unconquerable energy, which the bereaved bear exhibits, even to the death. On this point we may remark again, under Prov. xvii. 12, where a similar comparison occurs—limiting our attention at present to the animal itself. We have stated in the note to 1 Sam. xvii., that the bear is now very rare in Palestine, but is not altogether unknown, and is still found in Syria and other parts of Western Asia. We also expressed an opinion that, with some variations, the brown bear is that which is generally found in those regions. The variations are chiefly in the colour, quantity, and character of the fur; and this, though a common effect of climate, goes a great way in giving a very different appearance to animals with the same essential specific distinctions and characteristics. We believe that the only figure extant of a Syrian bear is that given by Hemprich and Ehrenberg, after which the figure in our wood-cut has been drawn. The specimen (a female) was killed by the travellers near the village of Bischerre in Syria. They have determined it to be a distinct species, to which they have given the name of the Syrian bear (*Ursus S.riacus*). It is perhaps a variety of the brown bear (*Ursus Arctos*) produced by climate; and the figured specimen of Ehrenberg bears much resemblance to an Albino specimen of the brown bear preserved in the British Museum. This is remarked by the author of the article "BEAR" in the 'Penny Cyclopædia,' to which we are indebted for the following particulars concerning the animal in question.

The Syrian bear is sometimes of a fulvous brown colour, and sometimes of a fulvous white, variegated with fulvous spots; the fur is woolly beneath, with long, straight, or but slightly-curved hair externally; and between the shoulders there is a stiff mane of erected hairs, about four inches long. "The individual killed was neither young nor old, and measured, from the nose to the tip of the tail, about four feet two, the tail being six inches. They saw her den (where there was much bear's dung), formed by great fragments of calcareous rock that appeared to have been casually thrown together. They ate of the flesh, which they found sapid, but the liver was sweet and nauseous. The gall appears to be held in great esteem; the skins are sold; and so is the dung, under the name of bar-ed-dub; the latter being used as a medicine for diseases of the eye in Syria and Egypt." There was nothing found in its stomach; but it is described as frequently preying on animals, though it, for the most part, feeds on vegetables. It will be observed that Beshere (Bishirrai of Burckhardt) is a few miles east of Kanobin in Mount Lebanon. It is there said to inhabit the higher parts of the mountain, near the region of snow, in summer; but in winter wanders to the neighbourhood of the villages lower down the mountain. As the Scripture indicates no characteristic of the bear which it mentions, except such as are common to every species, we cannot otherwise conclude than that this bear is that which is intended, and concerning which the information furnished by Ehrenberg, however scanty, is by far the most satisfactory that has hitherto been given.



SYRIAN BEAR.

10. "He also that is valiant, whose heart is as the heart of a lion."—In verse 8, the bear robbed of her whelps is taken as the symbol of the rage and boldness of excitement and despair; here the lion is made the symbol of native, or permanently inherent, boldness and courage. In the Bible the native courage of the lion is continually mentioned both as a fact, and as supplying an illustrative figure. Nor is this peculiar to the Bible; for the daring and indomitable warrior is compared to the lion in the poetry of Greece and Rome, and of every nation, ancient or modern, in which the lion exists, or is known by tradition or report. Even we have the same comparison. Men of high courage are called "lion-like;" they "fight like lions;" and it was thought a proud distinction for the fiercest of our kings to be called the "lion-hearted." We think that this concurrence of testimony, sacred and profane, ancient and modern, far outweighs whatever evidence may be deduced from the stray anecdotes by which it has, in modern times, been occasionally sought to shake the claim of this magnificent beast to those high distinctions which, from the earliest records of time, it has enjoyed. We believe that Leo Africanus was the first to assail the character of the lion. He says that the lions in some parts of Africa were so timid, that they would scamper away at the cry of children; and this was particularly the case in the neighbourhood of Agla, whence it became a proverb in Fez, to call blustering cowards "Lions of Agla." Elsewhere he observes, that the most timorous persons might drive the lions away with a small stick. Mr. Barrow and others have also more recently impugned the claim of the lion to the more noble qualities which have been assigned to him; and numerous cases are related in which he has quailed before the eye of a courageous man, and

made an undignified retreat in circumstances of danger. We have ourselves, on the banks of the Tigris, seen the most outrageous insults, by voice and missiles, insufficient to provoke lions from their secure dens, the entrances to which we strewed with the spoils of the animals they had devoured. Nevertheless, we do not see why individual instances, local modifications of character, should be made to affect the general estimation in which an animal is held. There perhaps the same individuality of character among wild beasts, as we allow to dogs and other domestic animals; and probably, are they, in the different climates they inhabit, without, so to speak, national peculiarities, analogous those which we observe among the dispersed tribes of mankind. It requires therefore the concurrence of a large number of independent observations to establish the general character of any animal, or to authorise us to modify a character which has long been established. We may therefore allow that there are cowardly lions, and that even the lions of particular districts are timid creatures, without being required to admit that the lion is not generally as bold and courageous as the sacred writers and the general consent of mankind affirm him to be.

13. "*Bring ropes to the city,*" &c.—The exaggerated, hyperbolic style which Hushai, here and elsewhere, judges to be calculated to win upon Absalom, shows that he perfectly understood the sort of man with whom he had to deal. In the present instance it is possible that there was some exaggerated reference to a mode actually adopted in the siege of towns. Hooks or cranes were thrown upon the walls or battlements, with which, by means of attached ropes they were sometimes pulled down piecemeal into the surrounding trench or ditch. The language of Hushai is a stronger import than this, and seems intended to convey the idea, that with such vast power as Absalom could command, the mere manual force of his troops would sweep the strongest town from the face of the earth. It is in fact a true Oriental style of speaking of or to a prince. Forbes, in his '*Oriental Memoirs*,' has a passage which, as he states, illustrates this. In describing the manner in which the choppers or heralds proclaimed the titles of Futty Sing, the Mahratta chief, as they marched before him, when he visited the British camp at Brodera, he says:—"One of the most insignificant-looking men I ever saw, then became the destroyer of nations, the leveller of mountains, the exhaust of the ocean. After commanding every inferior mortal to make way for this exalted prince, the heralds called aloud to the animal creation, 'Retire, ye serpents; fly, ye locusts; approach not, guanas, lizards, and reptiles, while you lord and master condescends to set his foot upon the earth.' Arrogant as this language may appear, it is less so than that of Oriental pageantry in general. The sacred writings afford many examples of such hyperbole. None more so than Hushai's speech to Absalom." Indeed, all Hushai's speeches to him furnish a choice collection of such Orientalism. Absalom is to collect an army "as the sand that is by the sea for multitude;" which army is to light upon David as the faithful few "as the dew falleth on the ground;" and is to pull towns with ropes into rivers "until there be no one small stone found there."

19. "*Had a well in his court; whither they went down.*"—This may have been either a proper well, at that time dry, or a cistern for the preservation of rain-water, which happened at this time to be exhausted. The water in common cisterns is often out before the end of summer, and wells also sometimes become dry in the same season. Some wells remain dry permanently, and cisterns can of course be kept dry when once exhausted. Hence there are in the East great numbers of dry cisterns and wells, which furnish occasional retreats to such as require concealment. Hushai himself has in verse 7, suggested the probability that David was hid in some pit—perhaps referring to some such a place of refuge as that which the sons of the priests now found. Instances are often heard in the East of persons who have remained concealed a considerable length of time, under similar circumstances. They are also occasionally used as prisons. Scott Waring mentions a descendant of Nadir Shah whom he found acting as head groom to Mihdee Ulee Khan, on salary of about forty shillings a month. "At two different periods he was confined in a well for two, and then three years, and was indebted for his escape each time to the disturbances which distracted Khorassan." Empty cisterns (sometimes however with mire at the bottom) were used for the same purpose by the Jews, as we see by Jer. xxxviii. 6 (Zech. ix. 11).

29. "*Cheese of kine.*"—This is mentioned, we conclude, to distinguish the cheese from that made from the milk of goats and sheep. These, with cows, furnish most of the cheese used in the East. Camels' milk is not used for this purpose, or very rarely. In different times and countries, the milk of a great variety of animals has been used for making cheese. In the middle ages, we read of cheese from deers' milk. The Arabs near Mount Carmel readily believed D'Arvieux, when, to prevent them from seizing the cheeses which formed part of the cargo of a vessel wrecked on the coast, he told them that they were made with swans' milk. We conclude, that when cheese is mentioned without such distinction as in the present text, we are to understand that it is made from the milk of goats, and perhaps that of sheep.

CHAPTER XVIII.

1 *David viewing the armies in their march giveth them charge of Absalom.* 6 *The Israelites are sore smitten in the wood of Ephraim.* 9 *Absalom, hanging in an oak, is slain by Joab, and cast into a pit.* 18 *Absalom's place.* 19 *Ahimaaz and Cushie bring tidings to David.* 33 *David mourneth for Absalom.*

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part

under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently with

¹ Heb. set their heart on us. ² Heb. as ten thousand of us. ³ Heb. be to succour.

my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against me.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very

great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushí, Go tell the king what thou hast seen. And Cushí bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushí. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

23 But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushí.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.

⁶ Heb. multiplied to devour.

⁸ Heb. weigh upon mine hand.

⁶ Heb. Beware whosoever ye be of, &c.

⁷ Heb. before thee.

⁸ Heb. heart.

⁹ Gen. 14. 17.

¹⁰ Heb. judged him from the hand, &c.

¹¹ Heb. be a man of tidings.

¹² Heb. be what may.

¹³ Or, convenient?

¹⁴ Heb. I see the running.

¹⁵ Or, Peace be to thee.

¹⁶ Heb. Peace.

¹⁷ Heb. shut up.

29 And the king said, *"Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was."*

30 And the king said *unto him*, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cushy came; and Cushy said, *"Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee."*

32 And the king said unto Cushy, *Is the young man Absalom safe? And Cushy answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is."*

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

¹⁸ Heb. *Is there peace?*

¹⁹ Heb. *Tidings is brought.*

Verse 6. *"In the wood of Ephraim."*—This wood was, of course, not in the tribe of Ephraim, but on the east of the Jordan, near Mahanaim. It was so called, as some suppose, from the slaughter of the Ephraimites in this neighbourhood by Jephthah. Others think that the Ephraimites had pasture grounds there: for it is a remarkable fact, which, if true, will well explain why the name of Ephraim occurs in places remote from the inheritance of the tribe, that the Hebrews believe that Joshua gave to them the privilege of feeding their cattle in any wood within the lot of any of the other tribes: and the present wood being conveniently situated near the Jordan, they used to drive their cattle across the river for pasture.

8. *"The wood devoured more people . . . than the sword."*—Josephus explains this by observing that more of Absalom's army were slain in the pursuit through the forests and valleys than on the field of battle. This not unfrequently happens.

17. *"Cast him into a great pit . . . and laid a very great heap of stones upon him."*—The common opinion is, that this was intended as a dishonourable grave, for one who wanted nothing but the power to have been a parricide. Under this view, Divine Providence rendered his death dishonourable, by hanging in a tree; and man made his funeral dishonourable, by subjecting him after death to the punishment of stoning—awarded in the law to the rebellious son (Deut. xxi. 21). And this opinion is alleged to be supported by the fact, that the people are continually throwing stones toward the monument of Absalom, in the valley of Jehoshaphat, to mark their detestation of his crime. We feel obliged to dissent from this view. We will not decidedly contend that the heap of stones was intended to honour the memory of the king's beloved, though guilty, son; but we are certainly persuaded that no such stigma was originally intended by this mode of interment. Where do we read that a heap of stones over a grave was accounted disgraceful? So far from being so, perhaps the most ancient and prevalent method of preserving the memory of the mighty dead was to erect over their graves a heap of earth or of stones: and how shall we say, that what was deemed honourable under ordinary circumstances, was disgraceful in the case of Absalom? It is even possible that those wonders of the world, the Egyptian pyramids—if they be indeed sepulchral monuments—were, as such, founded on the idea which the primitive heap of loose unwrought stones suggested. A pyramid is little other than such a heap, in such a regular and stable form as an ingenious and laborious people might naturally think of giving to it. A pyramid is, in this view, a tumulus; and the rude tumulus of heaped earth or stone being perhaps deemed unseemly by so refined a people, they determined to retain the essential character of this kind of monument, but at the same time to render it a gigantic effort of human art and human labour. Princes, and chiefs slain in battle, seem to have been most generally distinguished by such heaped monuments. Absalom was both. Nevertheless, it must be confessed, that in instances which occurred some centuries earlier, a heap of stones does, on the first view, appear to have been considered a posthumous degradation (See Josh. vii. 26; viii. 29); but on this too much stress must not be laid, as we know that the same posthumous treatment of the body became, in other instances, honourable, which had originally been accounted degrading—burning, for instance.

But we are disinclined, in any of the cases mentioned, to consider the heap of stones as a peculiarly *sepulchral* monument, whether for honour or degradation. If we consider the declared sense in which heaps of stone are thrown up, we find that they were "heaps of witness," or memorials of various transactions—of covenants or events—and not individual monuments, or only so as connected with events. In short, they were general memorials; and if we find them thrown over the bodies of deceased persons, it was not, we conceive, solely for the purpose of a personal monument, but as a commemoration of the event of which the death of such a person formed the crisis or termination. Thus the heap of Achan commemorated the termination, by his punishment, of the public evil which his sin had occasioned; that over the king of Ai commemorated the downfall of that city; and that in the text was a memorial of the rebellion which terminated in Absalom's death.

As to the fact that the natives throw stones at the tomb of Absalom; the act has many meanings in the East, and we are not sure that travellers have not given it, in many instances, the explanation which they judged probable, rather than that which the natives had in view. We will mention a few instances of this practice. It is customary to make a heap of stones where a traveller has been murdered, and every one who passes throws one to increase the heap, from some superstitious feeling which has not been well defined. Some think it a mark of detestation of the deed; this it may be in part, but we believe the leading idea is—to cover deep the innocent blood shed there, that its cry from the earth for vengeance may not be heard. It may also be a contribution of respect to the memory of the deceased. The idea is not confined to the blood of man. Burckhardt notices that the man who sacrificed a goat at the tomb of Aaron, at Mount Hor, covered the blood with a heap of stones. The throwing of stones is also an act of respect. The Mohammedan pilgrims to Sinai visit what they believe to be the print of Mohammed's foot (or his camel's foot, according to some) impressed on the rock; and, to testify their respect, they bring a stone with them, which they lay there, and which has occasioned a very large heap to accumulate. The Arabs also thus distinguish the stone which they suppose to be the which was twice stricken by Moses. This mode of doing honour may be very widely traced. The Egyptian and Grecian Hermes was thought to be honoured by stones being thrown at the feet of his statue. Purchas, after Acosta, remarks the same custom among the Peruvians: "And such as their gods be, such are the things which they offer unto them in their worship. They have used, as they goe by the way, to cast in the crosses ways, in the hills, and tops of mountains

old shoes, feathers, and coca chewed. And when they had nothing else, they cast a stone as an offering, that they might pass freely and lustily; hence it is that they find in the high-ways great heapes of stones offered, and such other things." As, however, there is no particular reason to respect the memory of Absalom, it is probable that the sense in which stones are thrown at his tomb is similar to that of the famous stone-throwing in the Mohammedan pilgrimage to Arafat, and which is considered as throwing stones at Satan, who is believed to have there tempted Adam and Abraham. The motive of the Arabs in throwing stones at Absalom's tomb does not, however, show the original intention of the heap. And even with regard to the act as an expression of detestation at Arafat, it is much forgotten even by Mohammedans, that it was considered by Mohammed himself as no less an act of honour to God than of hate to Satan. He says: "Throwing stones, and running between Safa and Merwa, has not been ordained for any other purpose than to remember God." ('Mischat-ul-Masabih,' vol. i. p. 631.) Even here, then, throwing stones and heaping them, is stated to be for the purpose of *memorial*; which we believe to be the primary motive wherever the practices occur, in any of the diversified forms in which they are exhibited.

18. "*The king's dale*."—This is supposed to be the same as the "valley of Jehoshaphat," concerning which see the note on Joel iii. 2.



ABSALOM'S TOMB.—FROM CASSAS.

"*Absalom's place*."—This is literally "Absalom's hand" (see the note on 1 Sam. xv. 12), and properly, "Absalom's monument" or "pillar." The monument now shown in the valley of Jehoshaphat, as Absalom's tomb, may perhaps be taken as the representative of this monument. He was buried under the great heap of stones on the east of Jordan,

and this therefore could not really be his tomb, unless we suppose that David caused his remains to be disinterred and removed to near Jerusalem, which the feeling of the Jews with respect to the dead, renders altogether unlikely. Josephus describes Absalom's pillar as of marble, and as being two furlongs from Jerusalem. The structure now shewn, is situated on the edge of the valley of Jehoshaphat near the brook Kedron, and between it and the Mount of Olives. It answers well enough to the indication of Josephus; the distance would, as Buckingham remarks, depend on the part of the city it was measured from, but could not in any case be far from the truth; and the term *marble* may be indefinitely used to imply any fine stone, and that of *pillar* to express any lofty monument. Our cut will sufficiently exhibit its appearance, and supersede the necessity of detailed description. No one will suppose that this monument, as it now appears, was the work of Absalom. It bears the unquestionable impress of classical taste in some of its parts; and, upon the whole, there is not a finer piece of workmanship to be met with in this part of the country. It will be observed that it consists of a square mass, faced with twenty bastard Ionic columns half engaged in the rock out of which the whole of this part is hewn. Above this, upon a receding stage, rises the cylindrical dome with broad rope-like mouldings, terminating in a sharp cone like the top of a parasol, crowned with what seems to us a lotus, though some compare it to a flame, and others to a flower-pot. The dome is of masonry, and is clearly an addition to the original hewn rock. Upon the whole, we incline to think, with a slight modification of Mr. Buckingham's views, that the original square mass with the moulding and cornice, formed the ancient Jewish tomb, surmounted perhaps with a pyramid (such as appears in the tomb of Zechariah) and that the columns, with the Doric metopes and triglyphs, were sculptured at a subsequent period, and the dome of masonry perhaps added at a still later date; so that its primitive character, and perhaps its destination, was greatly changed. The square part seems to be chiefly a solid mass, but is excavated to some depth from the top. There is an opening in the upper part of the cone, which leads into a room, which is described as being much above the level of the ground on the outside, and as having niches in its sides. This clearly establishes its sepulchral character, as also does the fact that, close at hand, there are other tombs excavated in the same rock. Le Bruyn gives the whole height of this neat monument as upwards of thirty feet, the base being a square of eighty-two feet and a half. The custom for those who pass to throw a stone against the tomb, has not much attracted the attention of recent travellers, but is continually mentioned by those of the two last centuries, who describe these stones as having grown into a vast obstructing mound in front of the edifice. Jews and Mohammedans concurred in adding to the mass.

24. "*David sat between the two gates: and the watchman went up to the roof over the gate.*"...33. "*And the king was much moved, and went up to the chamber over the gate.*"—The due understanding of the passages we have here copied, will render intelligible many references to the gate which the Scriptures contain, and will corroborate some of the statements in the note to chap. xv. 2. It is not difficult to perceive that the entrance to the walled town of Mahanaim was through a gateway, closed by two gates, one outward, facing the suburbs, and one inward, facing the town. They may have been opposite to each other; but this is not always the case. In the gate-way, between the two gates, David sat, to render his presence as public as possible to the persons going to the battle, and to be ready to receive such intimations as the occasion might require. The gateway of Mahanaim was in fact the head quarters. Or David may have taken a lesson from Uriah, remaining in the gate and refusing the enjoyments of his chamber, while his army remained in the field. We are not to suppose that David's presence formed any obstruction in the gateway. There is frequently a raised flat on each side, where the officers in attendance often sit; and there are also sometimes rooms or cells, sometimes entirely open in front, for their accommodation and that of the guard. We have only to suppose that David sat on the bench, or, if there were none, in the front of one of those side rooms or recesses. Then, the gateway was high, as we see by its top being the station of a sentinel, who could from thence command a view of the country. It was apparently a sort of gate-tower. The height was occupied by a room above the gateway, and to which one could ascend from thence. This is the room which, in the note to xv. 2, we have supposed to have sometimes formed the seat of the gate tribunal. There is such a room in most Oriental gateways, whether of public or private buildings. In the former it is usually a sort of state-room, and in the latter often a drawing-room, handsomely fitted up, where the householder receives and entertains his friends, whom etiquette does not allow him to take to the interior parts of his mansion. He can come from the interior to it by a distinct passage, while visitors ascend to it by a flight of steps near to or in the gateway. In most cases this room has a window towards the street, being usually the only one that appears. In Egypt and Turkey this window projects forward, something like a bay window, and is called a *kiosk*: but in Persia it is commonly a strong lattice of curious joinery inserted in the wall. Sometimes, however, this favourite apartment was, and still is, used as a private sitting-room, being the only place, except the roof, from which the master can amuse himself by observing what is going on out of doors. In this sense it seems to have been the "summer parlour" of Egion (Judg. iv. 20), and the "bed-chamber" of Ishbosheth (chap. iv. 7); as we may observe from the fact that the regicides seem to have entered the room and left it without appearing to have been observed. This was certainly the case in the former instance, and would scarcely have been practicable had the room been other than over the gate, with such a separate entrance as we have described.—The room to which David withdrew would seem, from its being sought for privacy, to have been rather a "summer parlour" than a state-room. We need not remind the reader that rooms—sometimes large and elaborately finished state-rooms—frequently occur over the gate ways of our old towers and castles.

CHAPTER XIX.

- 1 *Joab causeth the king to cease his mourning.* 9 *The Israelites are earnest to bring the king back.* 11 *David sendeth to the priests to incite them of Judah.* 18 *Shimei is pardoned.* 24 *Mephibosheth excused.* 32 *Barzillai dismissed, Chimham his son is taken into the king's family.* 41 *The Israelites expostulate with Judah for bringing home the king without them.*

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the 'victory that day was *turne* into mourning unto all the people: for th people heard say that day how the king was grieved for his son.

3 And the people gat them by *stealt* that day into the city, as people bein ashamed steal away when they flee in battl

4 But the king covered his face, and t king cried with a loud voice, O my son A salom, O Absalom, my son, my son !

¹ Heb. *salvation*, or *deliverance*.

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 'In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, ^athat thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of one man*; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go

to meet the king, to conduct the king over Jordan.

16 ¶ And 'Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and 'Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do ^awhat he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember ^athat which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And ^bhe hath slandered thy servant

^a Heb. By loving, &c. ^b Heb. that princes or servants are not to thee.

^c 1 Kings 2. 8. ^d Chap. 16. 1.

^e Heb. the good in his eyes.

^f Heb. to the heart of thy servants.

^g Chap. 16. 5.

^h Heb. are ye silent

ⁱ Chap. 16. 8.

unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is good* in thine eyes.

28 For all of my father's house were but ¹¹dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him; Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and ¹²he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, ¹³How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city and be buried by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt ¹⁴require of me, *thou* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is not of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten par in the king, and we have also more *right*. David than ye: why then did ye ¹⁵despise us, that our advice should not be first heard in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

¹¹ Heb. men of death. ¹² Chap. 17. 27. ¹³ Heb. how many days are the years of my life? ¹⁴ Heb. choose. ¹⁵ Heb. set us at light.

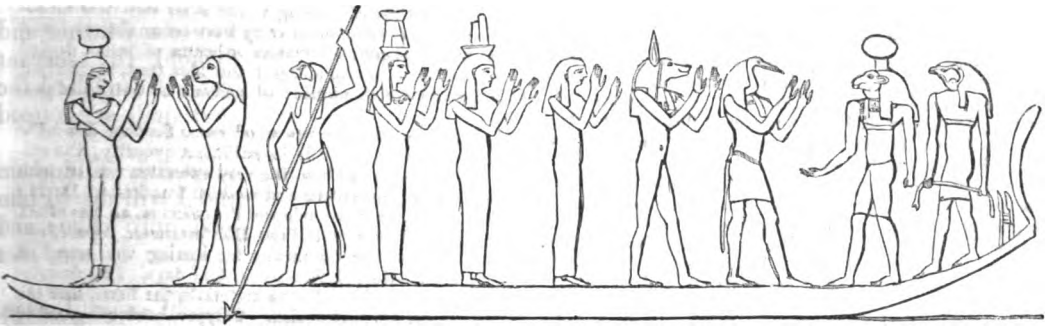
Verse 4. "Covered his face."—This act is obviously the same, or of equivalent signification to the covering the he mentioned in chap. xv. 30, and explained in the note.

14. "And he bowed the heart," &c.—The Hebrew interpreters refer this, with great probability, to Amasa, not to David: that is, that David having won over Amasa, the latter employed his great influence in bringing the men of Judah back to their allegiance.

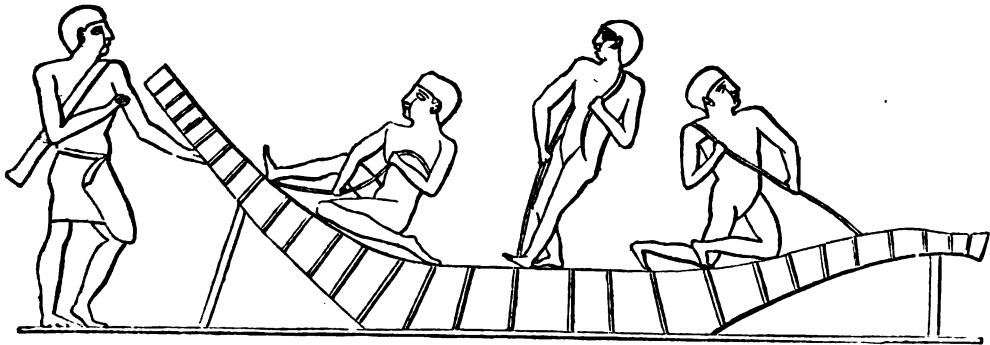
18. "A ferry boat."—This translation is very doubtful. The sense given by the Syriac and Septuagint seems preferable, in referring the words to the *men* mentioned in the preceding verse; and, accordingly, Dr. Boothroyd reads "And these went over Jordan before the king, and performed the service of bringing over the king's household:" that is, as some of the Rabbins understand, by carrying over, on their backs, the women and children who could not conveniently ford the river. Others think, however, that there was a bridge of boats used on this occasion; and some suppose that the men in question employed a ferry-boat of some kind or other for the purpose. We will take the latter sense; not as certain of its accuracy, but as it affords room for an explanation concerning the most ancient boats, which will serve as a general illustration; for boats of some sort must have been known to the Hebrews, and are sometimes mentioned in the Prophets.

Although the Arabs look upon a boat as a young ship, a boat is in fact the parent of a ship. To state therefore history of a boat would be equivalent to an account of the early history of navigation; and this would embrace many irrelevant topics to be here investigated. A few general remarks, chiefly with reference to the Oriental method in navigating or crossing rivers, will not be misplaced.

For obvious reasons, the banks of rivers furnished the sites earliest occupied by man, and on which the first towns were erected by him. Under such circumstances, the desire of persons occupying opposite sides of a river to com-



EGYPTIAN FERRY-BOAT.
From a Sculpture representing the Death-Judgment.



EGYPTIAN SWAMP-BOAT.
From a Sculpture representing the cutting of the Papyrus.



ANCIENT PERSIAN BOATS.
From a Bas-relief at Tack-t-Bostan.

nicate frequently with each other; or the wish to appropriate the opposite land for pasturage or culture, or to hunt the wild animals by which it was frequented—must soon have suggested a method of passing to the other side, less inconvenient and dangerous than that of swimming. The buoyant property of wood must early have been observed, and was probably first essayed upon the drifted trunk of some uprooted tree. Many such trunks or beams of wood, drifted together and stopping each other, so as to form a tolerably compact mass, would suggest the idea that, by binding them firmly together, a platform might be constructed, on which a considerable number of persons or weight of property might be conveyed across a river or floated down its stream.

It is evident that a raft could only be thought of in a wooded district, or where large wood came floating down the rivers. In places where wood is scarce, there can be no rafts of timber; but where it is in sufficient quantity, the evidence in favour of the priority of rafts seems to us indisputable. Ancient writers attest the very extensive use of such a conveyance; and, what is of most importance, we find it in use on both the eastern and western frontiers of David's dominions; that is, on the Euphrates, on the one hand, and among his western friends the Phœnicians, on the other. Rafts were also in general use, for local purposes at least, throughout the eastern part of the Mediterranean, from Sicily to the coast of Asia. It is also interesting to observe, that when Ulysses devised means for leaving the island of Calypso, it was a raft that he constructed; and a very complete one it was, though finished in four days. The description is one of the most interesting things of the kind we have. It describes not only the materials, the form, and the several parts, but the tools with which it was formed, and even the process of construction. Calypso, having agreed to the departure of the chief from her island,—

"She gave him, fitted to his grasp, an axe
Of iron, pond'rous, double edged, with haft
Of olive-wood, inserted firm, and wrought
With curious art. Then placing in his hand
A polish'd adze, she led, herself, the way
To her isle's utmost verge, where loftiest stood
The alder, poplar, and cloud-piercing fir,
Though sapless, sound, and fittest for his use,
As buoyant mast. . . . Then slept not he,
But, swinging with both hands the axe, his task
Soon finish'd; trees full twenty to the ground
He cast, which dext'rous with his adze he smooth'd,
The knotted surface chipping by a line.
Meantime the lovely goddess to his aid
Sharp augers brought, with which he bored the beams,
Then placed them side by side, adapting each

To other, and the seams with wadding closed.
Broad as an artist, skilled in naval works,
The bottom of a ship of burden spreads,
Such breadth Ulysses to his raft assign'd.
He deck'd her over with long planks, upborne
On mossy beams; he made the mast,
To which he added suitable the yard;—he framed
Rudder and helm, to regulate her course;
With wicker-work he border'd all her length
For safety, and much ballast stowed within.
Meantime Calypso brought him for a sail
Fittest material, which he also shaped;
And to his sail due furniture annex'd,
Of cordage strong, foot ropes, and ropes aloft;
Then heaved her down with levers to the deep;—
He finish'd all his work on the fourth day."

Odys. v.—COWPER.

This raft would have been very convenient for crossing and descending rivers; and, in fact, we have seen "flying bridges" in England, much on the same general principle, for the hull, which this exhibits. The mast, the sail, the helm, the deck, and the wicker fence, were improvements on the original raft, which was merely a float. The various and progressive ancient forms of the raft or float are still seen in different countries, from the catamaran—without sail or rudder, carrying one man, who sits with his legs in the water—to that of a large raft of sixty or seventy tons burthen, fitted with a rudder, mast, and sail, like the famous vessel of Ulysses.

Whether boats, properly so called, were earlier or later than rafts, it is of no consequence to inquire. Rafts may have originated first, where only trees of moderate or small size were found drifting on the water; and canoes may have had the priority, where very large trunks were thus found. The first boat was evidently a canoe—the trunk of a large tree hollowed by fire—such are still in use among the South-Sea islanders. Accident may have revealed this kind of boat; and, according to Sanchoniathion, that revelation was made on the Phœnician coast. With the claims of his curious fragment to attention, we have nothing to do; but the account which he gives of the origin of navigation is interesting, and, on account of the locality, illustrative. It says, that in the fifth generation from the first man and woman, an impetuous wind having kindled a forest hard by Tyre, Usous took a tree, cut off its branches, and having launched it into the sea, made use of it for a boat. This may either apply to a mere log, felled by a fire, or to a canoe excavated by fire; but we think the latter, as there seems an evident allusion to the practice. We have ourselves seen large trees in the East, so burnt hollow on one side by lightning, or by accidental fires, that a little lopping, or further application of fire, would have made them very tolerable canoes. Other and more perfect modes of excavation were found when tools of sufficient hardness were invented; and, ultimately, where timber was too scarce to render convenient the waste which this process involved—and still more where trees of suitable size could not readily be obtained—the happy plan was devised of obtaining a similar form by a construction of small parts, instead of by the wasteful excavation of a whole tree. Of this invention we find the earliest indications among the Egyptians. Their boats have generally that long, narrow form, which manifests the derivation from an excavated tree; and which, with some variation, we equally find still in the wherries of the Bosphorus and of the Thames. In looking at some of the Egyptian boats, we might suppose them to be single trees excavated, were they not mentioned by Herodotus as being formed of pieces of wood, two cubits long, joined together "in brick fashion," and afterwards planked over, the chinks being stopped with byblus (see 'Egyptian Antiquities,' vol. ii. p. 90—93). Such boats were for conveying merchandise upon the river.

But how did they manage whose rivers and countries afforded no wood adapted either for rafts, canoes, or other vessels of wood? To determine this, we must see what they actually did, and still do, on the Tigris and Euphrates; where processes were employed which the Hebrew captives must often have noticed when they sat and wept "by the waters of Babylon," and hung their harps upon its willows, refusing to sing the songs of Zion in a strange land; and where vessels occur in which they must often have crossed over and passed along those renowned streams.

It would seem as if the floating of a bowl in the water, and the accidental fall of an inflated skin-bottle into the river, suggested the first idea of the water-conveyances there in use. With reference to the last idea, perhaps a man having fallen into the river with such a skin, saved himself from drowning by its aid; whence possibly originated the custom still in use among the Arabs who occupy the banks, to cross to the other side, supporting the weight of their body upon an inflated skin, and propelling themselves with their feet. But it is more important to observe how, in the absence of large timber, they made such skins serve as a raft. The present custom is to join together several of these air-inflated sheep-skins, over which is laid a platform of trunks of the wild poplar tied tight together. These form exceedingly buoyant rafts, on which people from the towns high on the rivers, transport goods to places lower down—

from Mosul to Bagdad, for instance, where the raft is taken to pieces, the wood sold, and the emptied skins returned by land on the backs of camels, horses, mules, or asses. This is almost exactly the process described by Herodotus as prevailing in his time. This fact does not, indeed, clearly appear in the common translations of this most ancient historian; but has been demonstrated to be the real meaning of his text by Colonel Taylor of Bagdad, in a note found in Mignan's 'Travels in Chaldæa,' p. 243. Herodotus also mentions the other vessel, the idea of which seems to have been suggested by a floating bowl or basket. The vessels here indicated are in fact round wicker-baskets ("round as a shield," says Herodotus) rendered perfectly impervious to the water by an external coating of bitumen. Their ribs are composed of the midrib of the frond of the date-tree, or of thin willow rods, sometimes interwoven with reeds, rushes, or osiers, to form a basis to the bitumen. The only difference in the account of Herodotus is, that he describes the external covering as of skin; and the account which he gives of the Babylonian boats, which seemed to him among the greatest curiosities of Babylon, will be quite intelligible, when his account is understood to refer not to one of these conveyances, but to both. The round boats are used chiefly for local purposes, like wherries. Such baskets (not always round), covered with skin where bitumen could not be procured, were not confined to the rivers of Mesopotamia. As now existing, they answer to the ark of bulrushes, "daubed with slime and with pitch," in which the infant Moses was deposited by his mother; and, as covered with skin, their use was still more general. Thus Lucan:—

"The bending willows into barks they twine,
Then line the work with skins of slaughter'd kine;
Such are the floats Venetian fishers know,
Where in dull marshes stands the settling Po:
On such to neighbouring Gaul, allur'd by gain,
The bolder Britons cross the swelling main.
Like these, when fruitful Egypt lies afloat,
The Memphian artist builds his reedy boat."—Rowe.

The explanation we have given will elucidate the various references to boats of skin and of reeds, which were so general in ancient times, that many think them the most ancient of all; and we doubt not that they were so in countries where suitable timber for rafts and canoes could not be obtained. We incline to think that where boats are mentioned as of skin only, it is to be understood that the skin covered a basket of reeds or rushes, unless when inflated skins were employed as we have described: and, on the other hand, that when a boat is described as being of reeds or rushes, or papyrus (as in Egypt), a covering of skin or bitumen is to be understood. We know, indeed, that Oriental basket-work is often impervious to water; but still probability and actual usage confirm the impression, of the use of some kind of outward covering. Compare Isa. xviii. 2, with Exod. ii. 3; in the former we have "a vessel of bulrushes," in the latter a vessel of bulrushes is coated with "slime and pitch."



CORACLE.

We need not go far for illustration of the sort of boats of which we have been speaking. The British boat mentioned in the above quotation from Lucan, and also in Cæsar, continues to be used on the rivers of Wales, under the name of "coracle" (*corrag*). It differs little from the Babylonian boat, except in being smaller and lighter, and oval instead of round. It is from five to six feet long, by four in breadth. The wood-cut exhibits its form. The frame is of split reeds, plaited like basket-work, and covered on the outside with a raw hide, or with strong and coarse flannel, rendered water-tight by a thick coating of pitch and tar. It is only adapted to carry one person, who sits on a narrow board

across the middle, whence he directs the course of his vessel at pleasure. By means of a leathern strap attached to the seat, and which he passes around his body, the man carries his boat to or from home on his back, when his appearance has been compared to that of a tortoise walking on its hind legs. This comparison reminds us of one of the ancient statements (by Pliny, Diodorus, and Strabo), that large tortoise-shells were in early times used as boats. The Welsh coracle does not weigh more than from forty to fifty pounds; but it was perhaps anciently larger and heavier as a proverb still survives, which expresses that the coracle should form as heavy a load as could be carried by the man it was to bear on the water. One of our cuts, in page 135, represents a very remarkable boat, taken from the Persia sculptures at Takht-i-Bostan. The scene is a boar-hunt in watery ground, seemingly intersected by ponds, in which several of these boats are paddled about. They are probably of wicker-work, covered with skin or bitumen, being a sort of coracle, the height of which, as compared with its internal shallowness, implies that it had an elevated floor, or that the bottom was in some way filled up. We are not aware that any boats like this are now used in Western Asia.

24. "He had neither dressed his feet."—His feet, which were lame, and required attention; or perhaps it means that he had omitted that general attention to the feet which is required in the East.

"Nor trimmed his beard."—After the explanation given in the note to chap. x. 4, concerning the estimation in which the beard is held in Western Asia, we scarcely need add that very considerable care is taken of it, the neglect of which is understood to express very forcibly the forgetfulness of grief. The manner in which it is attended to, however, differs in various nations. It is clipped by some to give it a favourite shape, and by others only trimmed slightly to improve its appearance. The example of Mohammed, who is alleged to have diminished the length and thickness of his beard, has had more weight with some of his followers than with others.—Almost every Moslem carries a comb with him for the sole purpose of combing his beard. This is often done—particularly after prayers, at the conclusion of which the devotee usually remains sitting on his heels and combing his beard. The hairs which fall are carefully collected and preserved, to be buried with the person to whose beard they belonged; and sometimes, when he has collected a certain quantity, he deposits them himself in his destined sepulchre. It seems that in the time of Mohammed the Jews did not dye their beards; but the Arabs did: for the traditions mention it as a point of difference between Moslems and Jews. This however is not conclusive evidence that the latter never did so. The dyes usually employed for the beard are black or a fiery red. The latter is obtained by the application of a paste of *henna* leaves, and the black, by a further application of indigo. The process is painful and tiresome, and must be repeated every fortnight but men cheerfully submit to it for the honour of their beards. The Persians dye their beards more generally than any other people, and prefer the black colour. The Turks almost never dye theirs, and the Arabs but seldom. When the last named people use a dye, they are commonly content with the red colour. In this they follow the instruction of their Prophet, who recommended dyeing the beard, but hated the black dye, preferring the red, and recommending this the nearest approach to yellow that could be obtained. Beards are also anointed, perfumed, and incensed in the East by the upper classes. All this care of the beard will illustrate the entire abandonment to sorrow, which the neglect of that important appendage implies.

35. "Can I hear any more the voice of singing men and singing women?"—As Barzillai mentions this among the unaccustomed attractions which age rendered him incapable of enjoying, it would seem that David had made music to fortify one of the enjoyments of his royal state, and had probably trained or collected a body of vocal and instrumental performers, as part of his royal establishment. This we might expect from so accomplished a musician as David. The performances of his "singing men and singing women" would seem, from what Barzillai says, to have been so much admired, that the subject formed one of those prominent wonders of the court, of which people living in distant parts of the country were accustomed to speak. This is still a royal custom of the East.

CHAPTER XX.

1 *By occasion of the quarrel, Sheba maketh a party in Israel.* 3 *David's ten concubines are shut up in perpetual prison.* 4 *Amasa, made captain over Judah, is slain by Joab.* 14 *Joab pursueth Sheba unto Abel.* 16 *A wise woman saveth the city by Sheba's head.* 23 *David's officers.*

AND there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they

were shut up unto the day of their death living in widowhood.

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab men, and the Cherethites, and the Pelishtines, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it

¹ Chap. 16. 22.

² Heb. a house of ward.

³ Heb. bound.

⁴ Heb. deliver himself from our eyes.

⁵ Heb. in widowhood of life.

⁶ Heb. Call.

⁷ Chap. 8. 18.

le with a sword fastened upon his loins
the sheath thereof; and as he went forth
it out.

And Joab said to Amasa, *Art* thou in
th, my brother? And Joab took Amasa
the beard with the right hand to kiss

But Amasa took no heed to the sword
was in Joab's hand: so he smote him
ewith in the fifth rib, and shed out his
els to the ground, and ¹struck him not
n; and he died. So Joab and Abishai
brother pursued after Sheba the son of
iri.

And one of Joab's men stood by him,
said, He that favoureth Joab, and he
is for David, *let him go* after Joab.

And Amasa wallowed in blood in the
st of the highway. And when the man
that all the people stood still, he re-
ved Amasa out of the highway into the
l, and cast a cloth upon him, when he
that every one that came by him stood

When he was removed out of the high-
all the people went on after Joab, to
sue after Sheba the son of Bichri.

¶ And he went through all the tribes
Israel unto Abel, and to Beth-maachah,
all the Berites: and they were gathered
ether, and went also after him.

And they came and besieged him in
el of Beth-maachah, and they cast up a
k against the city, and ¹it stood in the
ch: and all the people that *were* with
battered the wall, to throw it down.

¶ Then cried a wise woman out of the
Hear, hear; say, I pray you, unto Joab,
ne near hither, that I may speak with
e.

And when he was come near unto her,

the woman said, *Art* thou Joab? And he
answered, *I am he*. Then she said unto him,
Hear the words of thine handmaid. And he
answered, I do hear.

18 Then she spake, saying, "They were
wont to speak in old time, saying, They shall
surely ask *counsel* at Abel: and so they
ended *the matter*."

19 *I am one of them that are peaceable
and faithful in Israel: thou seekest to de-
stroy a city and a mother in Israel: why
wilt thou swallow up the inheritance of the
LORD?*

20 And Joab answered and said, Far be
it, far be it from me, that I should swallow
up or destroy.

21 The matter *is* not so: but a man of
mount Ephraim, Sheba the son of Bichri
¹²by name, hath lifted up his hand against
the king, *even* against David: deliver him
only, and I will depart from the city. And
the woman said unto Joab, Behold, his head
shall be thrown to thee over the wall.

22 Then the woman went unto all the
people in her wisdom. And they cut off the
head of Sheba the son of Bichri, and cast *it*
out to Joab. And he blew a trumpet, and
they ¹³retired from the city, every man to his
tent. And Joab returned to Jerusalem unto
the king.

23 ¶ Now ¹⁴Joab *was* over all the host of
Israel: and Benaiah the son of Jehoiada
was over the Cherethites and over the Pele-
thites:

24 And Adoram *was* over the tribute:
and Jehoshaphat the son of Ahilud *was*
¹⁵recorder:

25 And Sheva *was* scribe: and Zadok
and Abiathar *were* the priests

26 And Ira also the Jairite *was* ¹⁶a chief
ruler about David.

⁸ Heb. doubled not his stroke.

⁹ Or, it stood against the outmost wall.

¹⁰ Heb. married to throw down.

¹¹ Or, They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.

¹² Heb. by his name.

¹³ Heb. were scattered.

¹⁴ Chap. 8. 16.

¹⁵ Or, remembrancer.

¹⁶ Or, a prince.

verse 1. "*We have no part in David.*"—This revolt of the ten tribes (Josephus says eleven, including Benjamin) seems to be the result of the quarrel between Israel and Judah, as to which had the greatest interest in David. The turn, from the contest about the greatest right to the determination to have no right, is natural enough. The tribes having denied the superior right of the Israelites, the latter make an unexpected application of the argument—assenting scornfully to the deficiency of their own claims, "We have no part in David," they take the opportunity of inferring that, this being so, neither had he any claim to their allegiance. "To your tents, O Israel!" seems to have been the watch-word of revolt among the Jews; and as such was adopted in our own country during the war.

"*It fell out.*"—That is, it fell out of the sheath. Josephus says that he purposely let it fall out as he approached David, that, taking it up again, he might salute him unsuspectingly, although he had the drawn sword in his hand. This is probable. We see that further, to prevent his intention from being suspected, he held the weapon in his left hand.

"*Joab took Amasa by the beard. . . to kiss him.*"—As the Hebrew language has no neuter gender, it is not clear whether the *him* should not have been rendered *it*; that is, whether Joab took hold of Amasa's beard to kiss *it* or *him*. The former seems most probable. In the East it is generally considered an insult to touch the beard, except to kiss it. Kissing the cheek or forehead, it is not usual to touch the beard, but it may be done incidentally without offence.

Among the Arabs, kissing the beard is an act of respect; it is an exchange of respectful salutation between equals, and also an act of respect and deference to a superior. D'Arvieux correctly observes that, "The women kiss their husbands' beards, and the children their fathers', when they go to salute them. The men kiss each other's beards reciprocally; and on both sides the beard, when they salute one another in the streets, or are returned from a journey. Such kisses are repeated from time to time among the compliments they make one another." The same traveller, describing an entertainment given by one Arab emir to several others, fails not to remark how, as they arrived, they kissed one another's beards and hands. Homer seems to describe the touching of the beard, or at least the chin, as an act of respectful supplication. Thus, when Thetis goes to Olympus to obtain Jupiter's favour for her son Achilles,—

"She sat before him, to his knees applied
Her left hand, placed her right beneath his chin,
And thus the king, Saturnian Jove, implored."

It is remarkable that both in this instance and that of Joab, the *right* hand is particularly mentioned.

10. "*And he died.*"—Josephus has a just observation to the effect—that this atrocious murder had much less show of excuse than that of Abner, since the fact that the latter had slain Asahel afforded, under the principle of blood-revenge, a decent pretext for the assassination, which was wanting in the present instance.

15. "*Abel of Beth-maachah:*" or Abel-beth-maachah.—This is probably the place of the same name that is mentioned in 1 Kings xv. 20, and 2 Kings xv. 29, as being in the tribe of Naphtali; and, it would seem, not far from the sea of Tiberias. The first of these passages describes its being taken and sacked by Benhadad, king of Syria; and the last mentions it as sustaining the same calamity at the hands of Tiglath-Pileser, who carried the ten tribes into captivity. It appears from the present text to have been an ancient and considerable town. There were several places of the name of Abel, and there has been some diversity in determining which this was. One Abel was six miles from Philadelphia; another twelve miles from Gadara; a third between Paneas (Dan) and Damascus; and Jerome places another in Judah, on the road from Eleutheropolis to Jerusalem. What gave the town its peculiar reputation for wisdom is not clear; but in most countries we find one or more towns, the inhabitants of which, on some account or other, are reported to be wiser than their neighbours.

22. "*They cut off the head of Sheba . . . and cast it out to Joab.*"—It is a very common course in the East, when an obnoxious person, who has taken refuge in a town, palace, or fortress, is demanded by an army or by an enraged populace, for the inhabitants to consult their own safety, by sacrificing the offender. How many instances occur in Turkish history of the heads of high functionaries being reluctantly thrown out from the seraglio at Constantinople, to pacify the enraged Janissaries!

CHAPTER XXI.

1 *The three years' famine for the Gibeonites ceaseth, by hanging seven of Saul's sons.* 10 *Rizpah's kindness unto the dead.* 12 *David burieth the bones of Saul and Jonathan in his father's sepulchre.* 15 *Four battles against the Philistines, wherein four valiants of David slay four giants.*

THEN there was a famine in the days of David three years, year after year; and David 'enquired of the LORD. And the LORD answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but *of the remnant of the Amorites: and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and where-with shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, *We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man

that consumed us, and that 'devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of 'the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of 'Michal the daughter of Saul, whom she *brought up for Adriel the son of Barzillai the Meholahite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

10 ¶ And *Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven,

* Or, It is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c.
* Or, chosen of the LORD. 1 Sam. 18. 3, and 30. 8, 43.

1 Heb. sought the face, &c.

* Josh. 9. 3, 16, 17.

7 Or, Michal's sister.

* Heb. bare to Adriel.

* Chap. 3. 7.

and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the ¹⁰Philistines had hanged them, when the Philistines had slain Saul in Gilboa :

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son ; and they gathered the bones of him that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father : and they performed all that the king commanded. And after that God was intreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel ; and David went down, and his servants with him, and fought against the Philistines : and David waxed fount.

16 And Ishbi-benob, which *was* of the sons of the ¹¹giant, the weight of whose ¹²spear

weighed three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the ¹³light of Israel.

18 ¹⁴And it came to pass after this, that there was again a battle with the Philistines at Gob : then Sibbechai the Hushathite slew Saph, which *was* of the sons of ¹⁵the giant.

19 And there was again a battle in Gob with the Philistines, where El-hanan the son of Jaare-oregim, a Beth-lehemite, slew ¹⁶the brother of Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number ; and he also was born to ¹⁷the giant.

21 And when he ¹⁸defied Israel, Jonathan the son of ¹⁹Shimeah the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

¹⁰ 1 Sam. 31. 10.

¹¹ Or, *Rapha*.

¹² Heb. *the staff, or the head*.

¹³ Heb. *candle, or lamp*.

¹⁴ 1 Chron. 20. 4.

¹⁵ Or, *Rapha*.

¹⁶ See 1 Chron. 20. 5.

¹⁷ Or, *Rapha*.

¹⁸ Or, *reproached*.

¹⁹ 1 Sam. 16. 9.

Verse 2. "*Saul sought to slay them in his zeal*."—There is no account of such an attempt in the preceding history, and various explanations have been given. Some think that, being hewers of wood and drawers of water to the priests considerable numbers of them were slain at Nob. at the same time with the priests. This is the Jewish explanation but we doubt it, as not only improbable in itself, but in the impression that the fact would have been noticed in the account of that transaction, if it had really occurred. Is it not rather probable that Saul, seeing the offence he had given by *sparing* the Amalekites, sought to atone for it by *destroying* the Gibeonites ? forgetting the oath between them and Israel, or thinking that the manner in which it was obtained warranted its infraction.

6. "*Hang them up unto the Lord*."—They probably slew them first, and gibbeted them after. It was against the law for a body to be left hanging after the sunset of the day in which the person was put to death. The continued gibbeting of Saul's descendants must have been very revolting to the Jews, who were less accustomed to such things than we have been. Drought is the usual cause of famine stated in the Scriptures ; and as we see, from verse 10, that they remained hanging "until water dropped upon them out of heaven," it seems more than probable that some vow or usage, in such cases, decreed them to remain suspended until that sign of peace and returning fertility was bestowed.

10. "*Suffered neither the birds of the air,*" &c.—See the note on Judges xiv. 8.

20. "*On every hand six fingers, and on every foot six toes*."—This is one of the aberrations of nature, of which instances have been known in all ages and countries, although they are sufficiently rare to remain a subject of wonder. The old stories told by Pliny, Ctesias, and others, of *nations* distinguished by a supernumerary allowance of fingers and toes, are now universally exploded, together with most of the other wonders which they and other ancient writers relate concerning the Indian and other remote nations, of which nothing was in their time distinctly known. The most wonderful circumstance of this kind, that rests on any thing like fair authority, is that adduced by Dr. Dodd from M. Maupertuis, who says, in his Letters, that he saw at Berlin two families, in which *six-digitum*, as he calls it, was equally transmitted, both on the side of father and mother.

CHAPTER XXII.

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

AND David spake unto the LORD the

words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul :

2 And he said, 'The LORD *is* my rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the 'waves of death compassed me, the floods of 'ungodly men made me afraid;

6 The 'sorrows of hell compassed me about; the snares of death prevented me;

7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke 'out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens also, and came down; and darkness *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, 'dark waters, and thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD thundered from heaven, and the most High uttered his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 He sent from above, he took me; he drew me out of 'many waters;

18 He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD *was* my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in me.

21 The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I was also upright 'before him, and have kept myself from mine iniquity.

25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness 'in his eye sight

26 With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt 'shew thyself unsavoury.

28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my 'lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have 'run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the LORD *is* 'tried; he *is* a buckler to all them that trust in him.

32 For who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my strength and power: and he 'maketh my way perfect.

34 He 'maketh my feet like hinds' feet: and setteth me upon my high places.

35 He teacheth my hands 'to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath 'made me great.

37 Thou hast enlarged my steps under me; so that my 'feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me hast thou 'subdued under me.

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to

¹ Psalm 18. 2, &c. ² Or, pangs. ³ Heb. Belial. ⁴ Or, cords. ⁵ Heb. ly. ⁶ Heb. binding of waters. ⁷ Or, great. ⁸ Heb. to him. ⁹ Heb. before his eyes. ¹⁰ Or, wrestle, Psalm 18. 25. ¹¹ Or, candle. ¹² Or, broken a troop. ¹³ Or, refined. ¹⁴ Heb. riddeth, or looseth. ¹⁵ Heb. equalled. ¹⁶ Heb. for the war. ¹⁷ Heb. multiplied me. ¹⁸ Heb. ankles. ¹⁹ Heb. caused to bow.

save; *even* unto the LORD, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people *which* I knew not shall serve me.

45 ²¹Strangers shall ²²submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The LORD liveth; and blessed *be* my

rock; and exalted be the God of the rock of my salvation.

48 *It is* God that ²³avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among ²⁴the heathen, and I will sing praises unto thy name.

51 *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and ²⁵to his seed for evermore.

²¹ Heb. *Sons of the stranger.*

²² Or, *yield feigned obedience.*

²³ Heb. *He.*

²⁴ Chap. 7. 12.

²⁵ Heb. *giveth avengement for me.*

²⁶ Rom. 15. 9.



FROM SCULPTURES AT PERSEPOLIS.

"Thou hast given me the necks of mine enemies."—*Vers 41.*

Chap. xxii.—This is the same as the eighteenth Psalm, under which such observations as are required will be given. The Rabbins reckon up seventy-four differences between the two copies; most of them very minute. They probably arose from the fact that the poem was, as they conjecture, composed by David in his youth, and revised in his later days, when he sent it to the chief musician. The present is, of course, supposed to be the earlier copy.

CHAPTER XXIII.

¹ David, in his last words, professeth his faith in God's promises to be beyond sense or experience. ⁶ The different state of the wicked. ⁸ A catalogue of David's mighty men. ³

Now these be the last words of David. Da-

vid the son of Jesse said, and the man *who* was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the LORD spake by me, and his word was in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, 'He that ruleth over men *must be just, ruling in the fear of God.*

4 And *he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.*

5 Although my house *be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.*

6 ¶ But *the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:*

7 But the man *that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.*

8 ¶ These *be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time.*

9 And after him *was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:*

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.*

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And *three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.*

14 And David *was then in an hold, and the garrison of the Philistines was then in Beth-lehem.*

15 And David longed, and said, Oh that

one would give me drink of the water of the well of Beth-lehem, which *is by the gate!*

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD.*

17 And he said, Be it far from me, O LORD, that I should do this: *is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.*

18 And ¹⁰Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, ¹¹and slew them, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first three.*

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, ¹²who had done many acts, he slew two ¹³lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, ¹⁴a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things did Benaiah the son of Jehoiada, and had the name among three mighty men.*

23 He was ¹⁵more honourable than the thirty, but he attained not to the *first three.* And David set him over his ¹⁶guard.

24 ¹⁷Asahel the brother of Joab *was one of the thirty; Elhanan the son of Dodo of Beth-lehem,*

25 Shammah the Harodite, Elikah the Harodite,

26 Helez the ¹⁸Paltite, Ira the son of Ikesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the ¹⁹brooks of Gaash,

¹ Or, Be thou ruler, &c. ² Heb. filled. ³ Or, Josheb-bashebet the Tachmonite head of the three. ⁴ See 1 Chron. 11. 11. ⁵ Heb. slain. ⁶ 1 Chron. 11. 12. ⁷ 1 Chron. 11. 37. ⁸ Or, for foraging. ⁹ Or, the three captains over the thirty. ¹⁰ 1 Chron. 11. 30. ¹¹ Heb. slain. ¹² Heb. great of acts. ¹³ Heb. lions of God. ¹⁴ Heb. a man of countenance, or sight: called. 1 Chron. 11. 23, a man of great stature. ¹⁵ Or, honourable among the thirty. ¹⁶ Or, council. ¹⁷ Heb. at his command. ¹⁸ Chap. 2. 18. ¹⁹ 1 Chron. 11. 37. ²⁰ Or, valleys.

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jaashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite, 36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

Verse 1. "*These be the last words of David.*"—The last of his poetical compositions, probably; or the original may be understood to mean merely, that it was a later composition than the preceding. The Hebrew Scriptures not being divided into chapters, a few words to this effect might be necessary, to prevent this from being read as a continuation of the preceding Psalm.—The first verse is the title given by the compiler of the book. The title of "sweet psalmist of Israel" is applied with great propriety to David—the great lyric poet of the Hebrew nation. "Sweet," however, has somewhat changed its use since our version was made, and now "pleasant," or "agreeable," would better convey the sense of the Hebrew (דָּוִד). The literal expression is, "Pleasant in the songs of Israel."

8. "*These be the names of the mighty men.*"—This account is repeated, with some variation, in 1 Chron. xi, in the notes to which some remarks will be found on the exploits of these distinguished men.

CHAPTER XXIV.

David, tempted by Satan, forceth Joab to number the people. 5 The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men. 10 David, having three plagues propounded by Gad, repenteth, and chooseth the three days' pestilence. 15 After the death of threescore and ten thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Araunah's threshing-floor; where having sacrificed, the plague stayeth.

AND again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, "Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, "Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer:

6 Then they came to Gilead, and to the

land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

10 ¶ And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

¹ Satan. See 1 Chron. 21. 1.
VOL. II. U

² Or, compass.

³ Or, valley.

⁴ Or, rather land newly inhabited.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man.

15 ¶ So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward

him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood.

23 All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

^b Or, many.

^c 1 Sam. 15. 11.

Verse 2. "*Number ye the people.*"—There is another account of this transaction in 1 Chron. xxi., between which and that now before us there are some apparent discrepancies, which will be noticed under the latter chapter. We may also refer the reader to what has been already said on the subject of the Hebrew census, in the notes to Num. i. and xxvi., some of the considerations in which will contribute to the elucidation of the present chapter. There have been various opinions as to the sin of David in this transaction, which must certainly have been of a most objectionable appearance, even in the general opinion of the time, as it certainly was in the eyes of God, since we see such a person as Joab—a man by no means of a very tender conscience—giving a most decided opinion as to the sin and danger of such a measure. The common opinion seems to be, that the act of taking a census was in itself culpable, as indicating a sinful pride in the king in contemplating the probable number of his subjects; and, strange as it may seem, this opinion had at first considerable weight in rendering the people in most European countries averse to enumerations of the population, when such things first began to be seriously thought of by the different European governments. The absurdity of this opinion is shown by a simple reference to the fact that, under Moses, two enumerations of the population were taken by the express direction of God himself. The explanation given by Josephus is very little better. It is, that David directed the census, without exacting for the sanctuary the half shekel of poll-tax enjoined by the law of Moses. We have, by anticipation, shown the puerility of this, in the note to Num. i. Neither here nor in 1 Chron. xxi. is there any mention of the half shekel, which seems only to have been required at the first census, to assist the erection of the tabernacle: and it is besides very unlikely that, if this tax ought to have been levied, David would have omitted to collect it, when he had himself laid aside for the erection of the future temple sums compared with which the result of such a collection would have been a mere trifle. Therefore, although we believe this collection *did not* necessarily accompany a census; yet *if it did*, it is impossible to prove that he did not, or to find any reason why he should not, direct it to be levied. We therefore concur in the explanation which is now usually given by the best Biblical scholars, and which is thus stated by Horne ('Introduction,' vol. ii. p. 615, edit. 1834). "At the time referred to, David probably coveted an extension of empire; and having, through the suggestion of an adversary, given way to this evil disposition, he could not well look to God for help, and therefore wished to know whether the thousands of Israel and Judah might be deemed equal to the conquest which he meditated. His design was to force all the Israelites into military service, and engage in the contests which his ambition had in view; and as the people might resist this census, soldiers were employed to make it, who might not only put down resistance, but also suppress any disturbances that might arise." See the same view more fully exhibited in Michaelis's 'Commentaries,' art. cixiv.

20. "*Bowed himself before the king on his face upon the ground.*"—The latter clause clearly denotes that absolute and humiliating prostration at the feet which Oriental kings are still in the habit of exacting, and which is often mentioned in Scripture as a manifestation of the most profound respect, or earnest supplication. This posture, as still in use, is exhibited in the figure of the prostrate Arab in our woodcut. He is at his devotions; this being also one of the postures of Mohammedan prayer. In this posture the weight of the body is supported on the knees and arms, and the face placed upon the ground, as the text expresses. It is also the attitude of a person who throws himself at the



MODES OF SALUTATION.

feet of another, to kiss his feet or the hem of his garment. Next to this, in intensity of reverence, is the bowing with the face "*towards*" (not "*upon*") the ground. In this posture, as still exhibited in the East, the saluting person remains on his legs, but bends his body very low, usually so as to form a right angle, so that the face is of course literally "*towards the ground*." In this posture the hands are either crossed upon the breast, or rest upon or near the knees, as exhibited in two figures of our cut. We believe that the hands on the knees is rather the more abased posture of the two; it has been mentioned, in the note to Gen. xviii. 2, as the ordinary posture of respect in the presence of the Persian king, and as being the third of the Mohammedan attitudes of devotion. Another posture is, with the body more slightly inclined, and the hands crossed on the bosom; this too is an attitude of devotion with the leading sect of Mohammedans; and it is also the posture of a slave in the presence of his master. The more common bow, as an expression of courtesy, or a general indication of respect, consists in a gentle inclination of the body, the right hand being laid upon the heart. To one, or to both, of the last-described postures, we may probably refer the "*bowing—stooping—the obeisance*," and other more simple indications of respect, which the Scriptures mention. Bending the knee is also mentioned in the Bible, among the attitudes of respect and homage; but kneeling, as a posture of reverence and supplication, is too well known among ourselves to require pictorial illustration.



PERSIAN BOWING BEFORE THE KING.—FROM MORIER'S 'SECOND JOURNEY TO PERSIA.'

THE FIRST BOOK
OF THE
K I N G S,
COMMONLY CALLED,
THE THIRD BOOK OF THE KINGS.

CHAPTER I.

¹ *Abishag cherisheth David in his extreme age.*
⁵ *Adonijah, David's darling, usurpeth the kingdom.* ¹¹ *By the counsel of Nathan,* ¹⁵ *Bath-sheba moveth the king,* ²² *and Nathan secondeth her.*
²⁸ *David reneweth his oath to Bath-sheba.* ³² *Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph.*
⁴¹ *Jonathan bringing these news, Adonijah's guests fly.* ⁵⁰ *Adonijah, flying to the horns of the altar, upon his good behaviour is dismissed by Solomon.*



OWking David was old and stricken in years; and they covered him with clothes, but he gat no heat.

² Wherefore his servants said unto him, 'Let there be sought for my lord the king^a a young

virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.

³ So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

⁴ And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

⁵ ¶ Then Adonijah the son of Haggith exalted himself, saying, I will be king: and

he prepared him chariots and horsemen, and fifty men to run before him.

⁶ And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom.

⁷ And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him.

⁸ But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.

⁹ And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

¹⁰ But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

¹¹ ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of ¹⁰ Haggith doth reign, and David our lord knoweth it not?

¹² Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

¹³ Go and get thee in unto king David, and say unto him, Didst not thou, my lord O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

¹⁴ Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

¹⁵ ¶ And Bath-sheba went in unto the

¹ Heb. entered into days. ² Heb. let them seek. ³ Heb. a damsel, a virgin. ⁴ Heb. be a cherisher unto him. ⁵ Heb. reign. ⁶ Heb. from his days. ⁷ Heb. his words were with Joab. ⁸ Heb. helped after Adonijah. ⁹ Or, the well Rogel. ¹⁰ 2 Sam. 3. 4. ¹¹ Heb. fill up.

king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, "What wouldest thou?

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldst tell them who shall sit on the throne of my lord the king after him.

21 Otherwise *it* shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted *offenders*.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, "God save king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came

"into the king's presence, and stood before the king.

29 And the king sware, and said, *As* the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon *mine* own mule, and bring him down to Gihon:

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too*.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with *"pipes*, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said,

¹² Heb. *What is this?*

¹³ Heb. *sinners*.

¹⁴ Heb. *which belongeth to me*.

¹⁵ Heb. *Let king Adonijah live*.

¹⁶ Or, *flutes*.

¹⁷ Heb. *before the king*.



PROCESSION OF A PASHA OF EGYPT AND HIS GREAT OFFICERS OF STATE, TO ILLUSTRATE THE PROCLAMATION OF SOLOMON.—CASSAR.

Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. *This is* the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than

thy throne. And the king bowed himself upon the bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing it.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

MUL. *Vers* 32.—T. LANDSEER.

I KINGS.—This book is a continuation of the preceding, and is, in the Septuagint and the Vulgate, called the third book of *reigns* or *kingdoms* in the former, and of *kings* in the latter. In the Arabic it is called the “Book of Solomon,” from the name of the most conspicuous of the kings whose history it relates. In the ancient Hebrew Bibles it formed but one book with the following, which together bore, as usual, various titles, the most common being taken from the initial words (מלך דוד), “Now king David.” The two books, considered as one, comprehend the history of the Hebrews from the closing scenes of David’s life to the thirty-seventh year of the captivity of king Jehoiachin (2 Kings xxv. 27); that is, according to Hales, a period of 469 years; but of only 444 years, if we exclude the somewhat extraneous notice at the end, and count only to the destruction of Jerusalem. The present book comprehends about a hundred years of this period, and comprises the history of the concluding portion of David’s reign, the glories of Solomon’s reign, and the reigns of four kings of Judah, and eight of Israel. It will be seen that the common chronology makes the period longer than as here stated after Dr. Hales. Concerning the authorship of the books of Kings, there is as much division of opinion as with reference to any other of the historical books. The Jews commonly ascribe the authorship to Jeremiah. Some suppose that David, Solomon, and Hezekiah wrote the history of their respective reigns. But the most probable opinion appears to be that which states that the books were written piecemeal by the prophets who lived in the several successive reigns, as Nathan, Ahijah the Shilonite, Iddo, Isaiah, and Jeremiah; and that the whole was afterwards put together, in its present form, by some inspired person—probably Ezra. He is certainly the most likely person to have written the concluding portion, which extends into the captivity; and from the uniformity of tone and style, the whole seems to have been composed by one person from the original documents, to which he frequently refers. The documents referred to in these books, and in the Chronicles, are thus discriminated by the Rev. T. H. Horne:—“In 1 Kings xi. 41, we read of the *acts of Solomon*, which acts were recorded in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer (2 Chron. xii. 15); which Iddo was employed, in conjunction with Shemaiah the prophet, in writing the acts of Rehoboam (1 Chron. xii. 15). We also read of the book of Jehu the prophet relating the transactions of Jehoshaphat (2 Chron. xx. 34; 1 Kings xvi. 1); and Isaiah the prophet wrote the acts of king Uzziah (2 Chron. xxvi. 22), and also of Hezekiah (2 Chron. xxxii. 32); and it is highly probable that he wrote the history of the two intermediate kings, Jotham and Ahaz, in whose reigns he lived (Isa. i. 1).” This writer also adopts the opinion that Ezra was the compiler of the book from these original sources, and he indicates various circumstances which concur in supporting this conclusion.

Vers 6. “*His mother bare him after Absalom.*”—The words “his mother” are not in the original, and they involve an error, for the mother of Absalom was Maacah, whereas Adonijah was the son of Haggith. The sense is, that he was born next after Absalom, but not by the same mother.

8. “*Shimei.*”—It does not seem likely that the notorious Shimei of Bahurim should be thus conspicuously mentioned, or that he took any part in public affairs. This was therefore most probably another Shimei. Accordingly, Josephus distinguishes him as “the king’s friend;” and we may conceive him to have been the same person whom we find, in chap. iv. 18, as one of Solomon’s twelve great officers. It is remarkable, however, that both this Shimei and the other were Benjaminites.

9. "*Stone of Zohelath, which is by En-rogel.*"—Without following the Rabbins in their speculations about this stone, we may observe, that its situation is marked by the proximity to En-rogel. We have mentioned this fountain in the note to Josh. xv. 7, with a further reference to John ix. 7, it being considered the same as the "pool of Siloam." In this case, it lay to the east of the city, at the foot of Mount Zion. Josephus says that it was a fountain in the king's garden, or perhaps we should say *near* the garden. From this proximity to the city, it appears that Adonijah's party were too confident of success and safety to affect secrecy in the first instance, or to consider distance necessary—differing in this from Absalom, who, when his conspiracy was ripe, went to Hebron and declared himself king there. This consideration elucidates the ensuing circumstances. It will be observed that Adonijah's entertainment was a sort of *stie champêtre*—such as Orientals still delight in—by a fountain, and in a pleasant part of a valley. The refreshments were not, however, cold; but the "sheep and oxen and fat cattle" were killed and dressed on the spot; which is also a peculiarity of Oriental entertainments of this description.

20. "*Tell them who shall sit on the throne.*"—It appears, throughout the history of David, that his right to nominate which of his sons he pleased to succeed him, was, at least formally, distinctly recognised by his subjects. Michaelis thinks that David had secured this right by the terms of the covenant which he made with the people when he received the crown. We are not inclined to concur in this opinion. To us it rather seems that it was a right which needed no stipulation, but was sanctioned by the general usage which we see exemplified in the case of Jacob, who deprived his eldest son Reuben of that priority which would otherwise have belonged to him. It was therefore natural to give that power to a king, in regulating the succession to the throne, which the head of a family enjoyed in regulating the inheritance of his sons. The right of the eldest son was in general recognised; but with a reserved right in the father to give the preference to a younger son, if he saw occasion. Oriental kings still enjoy this power. The late king of Persia, for instance, publicly recognised his second son as his successor, to the exclusion of the eldest, who however took no pains to conceal his intention to put the matter to the arbitration of the sword. In fact, notwithstanding the general recognition of the royal and paternal right of selection, troubles so usually follow its exercise, in consequence of the strong feeling for the right of primogeniture, that instances of the preference of a younger son are not of frequent occurrence. These considerations will enable us to account for the stand which, first Absalom, and then Adonijah, were able to make for the right of primogeniture, and the powerful support they were enabled to secure, even when we may suppose it to have been generally known that David, in nominating Solomon, was acting under the Divine direction, and not from the mere impulse of paternal preference. As the Lord did not again direct a particular preference, the troubles occasioned in this reign by a disturbance of the usual course of succession, probably operated in preventing the future kings from following the example; for we read of no other instance of preference of a younger son. Indeed, it is by no means certain that David himself would have nominated Solomon, had he not been aware that such was the Divine will. It is true that he loved Solomon, but he also loved Absalom and Adonijah; and it is difficult to suppose that his affection to any of his sons could exceed that which he manifested towards the former.

33. "*Ride upon mine own mule.*"—See note on 2 Kings xiii. 29.
 "Bring him down to Gihon."—It will be recollected that Adonijah's party were by a fountain in the valley east of Jerusalem; now this Gihon is agreed to have been a fountain or spring in the opposite or western valley. This simple fact explains, better than all the recondite reasons of the Rabbins, the motive of this precise direction. It was an opposite site, similarly circumstanced and equally public, selected for an opposition proclamation, made with all that authority and solemnity which the royal sanction only could give. If Adonijah's party had been in the western valley, Solomon would probably have been anointed and proclaimed in that to the eastern. It is stated, by several good topographers, that this Gihon was the Siloah, Siloe, and Siloam of the later Scriptures; while others, as above-stated, find Siloam in the eastern valley, at En-rogel, where Adonijah at this time was. This apparent discrepancy we shall endeavour to reconcile in the note to 2 Kings xx. 20.

35. "*That he may come and sit upon my throne.*"—The ancient and modern customs of the East, and indeed of the west, afford many instances of kings securing, or endeavouring to secure, the throne to the destined successor, by causing him to be proclaimed, crowned, or publicly recognised in his own lifetime. It was a regular practice for the ancient monarchs of Persia to have the heir solemnly inaugurated and acknowledged when they went on any dangerous expeditions. On the same principle, the late king of Persia presented his second son to his court, as the future king, and caused him to be publicly acknowledged; nor was the required acknowledgment and homage refused by any except the eldest son, who, even on that solemn occasion, alleged his claim to the rights of the first-born, and his determination to refer the result to the decision of the sword.

CHAPTER II.

1 David, having given a charge to Solomon, 3 of religiousness, 5 of Joab, 7 of Barzillai, 8 of Shimei, 10 dieth. 12 Solomon succeedeth. 13 Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death. 26 Abiathar, having his life given him, is deprived of the priesthood. 28 Joab fleeing to the horns of the altar is there slain. 35 Benaiah is put in Joab's room, and Zadok in Abiathar's. 36 Shimei, confined to Jerusalem, by occasion of going thence to Gath, is put to death.

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou ¹mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, ²there shall not fail thee (said he) a man on the throne of Israel.

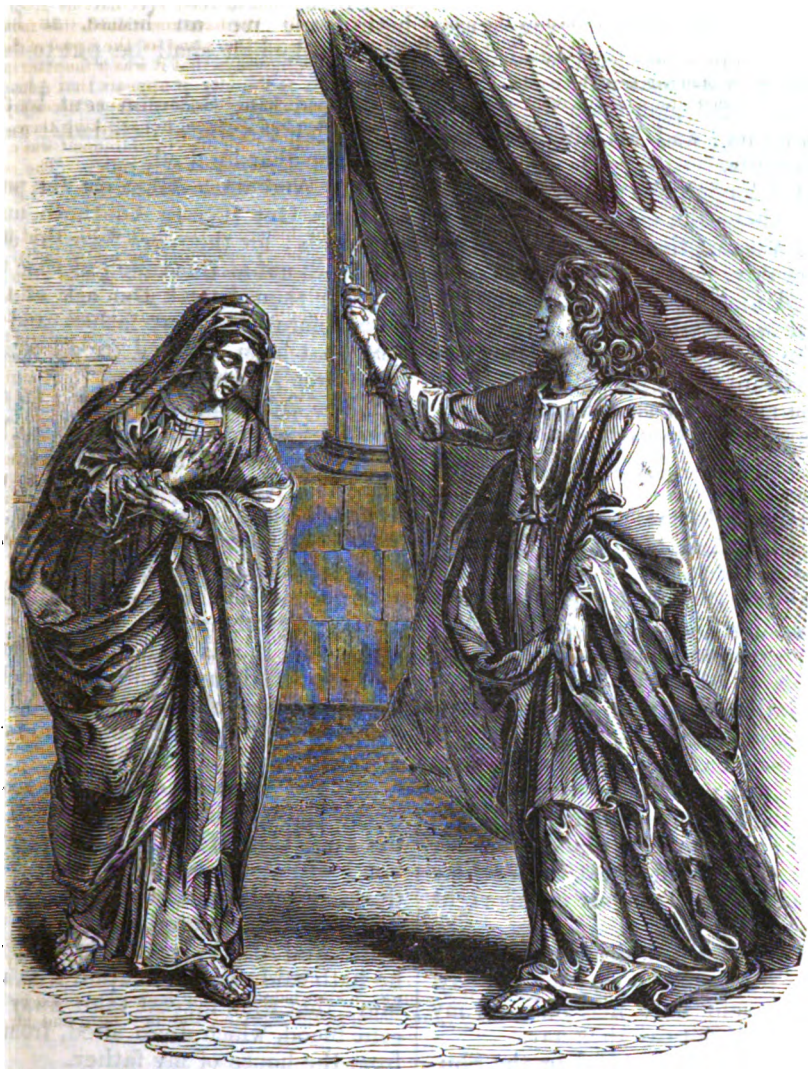
5 Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel,

¹ Dent. 29. 9. Josh. 1. 7.

² Or, do wisely.

2 Sam. 7. 12.

⁴ Heb. be cut off from thee from the throne.



SOLOMON AND BATH-SHEBA.—PHIL. DE CHAMPAIGNE.

unto 'Abner the son of Ner, and unto 'Amasa the son of Jether, whom he slew, and 'shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of 'Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee 'Shi-

mei the son of Gera, a Benjamite of Bahurim, which cursed me with a ¹⁰grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, "I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

10 So ¹¹David slept with his fathers, and was buried in the city of David.

11 And the days that David ¹²reigned

¹ 2 Sam. 2. 27.

² 2 Sam. 20. 10.

⁷ Heb. *gpt.*

⁸ 2 Sam. 19. 31.

⁹ 2 Sam. 16. 5.

¹⁰ Heb. *strong.*

¹¹ 2 Sam. 19. 33.

¹² Acts 9. 29, and 13. 36.

¹³ 2 Sam. 5. 4. 1 Chron. 29. 26, 27.

over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

16 And now I ask one petition of thee, ¹⁵deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who

hath made me an house, as he ¹⁶promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* ¹⁷worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might ¹⁸fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof*, to wit, ¹⁹Abner the son of Ner, captain of the host of Israel, and ²⁰Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: an

¹⁴ 2 Chron. 29. 23.

¹⁵ Heb. turn not away my face.

¹⁶ 2 Sam. 8. 37.

¹⁷ 2 Sam. 7. 12, 13.

¹⁸ 2 Sam. 20. 19.

¹⁹ Heb. a man of death.

²⁰ 1 Sam. 2. 31, 32.

he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

¶ 2 Chron. 1 1.

Verse 22. "*Ask for him the kingdom also.*"—See the note on 2 Sam. xii. 9. Bathsheba mentioned it as a small petition, and probably considered it in that light. She might, however, have suspected something, from the manner in which Aodijah had spoken to her of the loss of the succession, when all Israel had set their faces on him that he should reign—a fact of some importance in connection with the statement given in the note to chap. i. 20. Solomon, however, was at no loss to discover the latent motive, and acted accordingly.

26. "*Anathoth.*"—This was one of the cities given to the priests out of the tribe of Benjamin. There is no remaining trace of its existence; but Josephus, Eusebius, and Jerome concur in placing it three miles to the north of Jerusalem. It was the birth-place of the prophet Jeremiah.

27. "*Which he spake concerning the house of Eli.*"—This was in 1 Sam. ii. 27, &c., where this deposition of the house of Eli from the priesthood is foretold, while chap. iii. 11, &c., predicts the previous destruction which befel that house in the time of Saul. (See a note on 1 Sam. xxi.) It will be recollected that the high-priesthood was in the first instance settled upon Eleazar, the *eldest* son of Aaron; but in the beginning of 1 Sam. we find the priesthood held by Eli, a descendant of Aaron's youngest son, Ithamar, without being apprized of the cause of the alteration. Now, the effect of the deposition of Abiathar and the appointment of Zadok is, that the priesthood is taken from the Ithamar branch of Aaron's family, and restored to the elder branch of Eleazar. In this line the dignity remained till after the return from the Babylonian captivity, the last high-priest of the house of Eleazar being Joshua, the son of Josedech, who was himself one of the returned captives. This Joshua is several times mentioned in the prophecies of Haggai and Zechariah.

28. "*Caught hold on the horns of the altar.*"—We have given some statements on the general subject of asylums in a note to Josh. xx., and have there particularly referred to the present instance, as illustrating the superiority of the Hebrew practice and principle in this respect. The present is the first example of the altar being sought as a refuge; but the previous existence of the practice is distinctly indicated even in the Law (see the marginal references on verse 31), where God directs, in the case of a murderer, "Thou shalt take him from mine altar, that he may die." The altar, therefore, was a place of refuge before the time of Moses. Indeed temples, churches, shrines, and altars have been privileged as sanctuaries in almost every nation. Probably the law of Moses on this subject was levelled against a practice which the Israelites had first learned in Egypt, where some of the temples certainly were sanctuaries. Herodotus, for instance, mentions a temple of Hercules which was a refuge for slaves who, after they had received the marks or badges of that god, could not be reclaimed by their masters. We have also information concerning famous sanctuaries in Asia, Greece, and Rome. Some of these only afforded protection to a certain class of offenders or oppressed persons, but others to *all* without distinction. Thus, the temples which enjoyed this privilege became ultimately so many dens of murderers and thieves; and the resulting evil was most sensibly felt by the civil authorities wherever the practice prevailed. "It was," says Banier, "not only cities and temples that served for sanctuaries; the sacred groves, the *altars*, wherever they were, the statues of the gods, those of the emperors, and the tombs of heroes, had the same privilege; and it was enough for a criminal to be within the compass of those groves, or to have embraced an altar, or the statue of some god, to be in perfect safety. Being once within the protection of the asylum, the criminal remained at the feet of the altar

or statue, and had his victuals brought to him, until he found an opportunity of making his escape, or of satisfying the offended party." (Mythology, b. iii. c. 8.) In ancient authors we, however, sometimes read of the most sacred asylums being occasionally violated. This was generally by some method thought likely to be least offensive to the presiding deity, as by cutting off the provisions of the refugee, or by walling up his place of refuge. Sometimes he was even torn from the asylum and put to death. But it will be observed that, where such instances occur, we are sure to hear of some grievous calamity being the consequence of the profanation. It rarely happened that a refugee was slain in his refuge; and we may be sure that, if the present narrative had been related in profane history, we should have read of some horrible judgment befalling Solomon and Benaiah, if not the city at large. But, in the end, even pagan superstition gave way under the pressure of the evils which this state of things produced, and notorious offenders were forced even from the altar, its protection being only allowed to minor offences. Asylums such as we have mentioned still remain in the East, being generally the mosques built over the remains of distinguished saints; and the resources of the refugees are much the same, as well as the means sometimes taken to bring them to punishment—that is, by starving them in their retreat. In Europe, the privilege of sanctuary was revived in favour of the churches, and was in time followed by the usual evils. Speaking of Funchal in Madeira, Ovington says: "Murder is here in a kind of reputation; and it is made the characteristic of any gentleman of rank or fashion to have dipt his hand in blood. The chief source of this execrable crime is the protection it receives from the churches, which sort of sanctuaries are very numerous. The indulgence given to such malefactors is the greatest reproach to religion and humanity. It is enough if the criminal can lay hold on the horns of the altar; and the utmost punishment inflicted is banishment or confinement; both of which, by large presents, may be bought off." ('Voyage to Surat,' 1689.) In the reign of James I. the privilege of sanctuary in England was finally abolished by statute. This subject is of great interest; and now, after this statement of the ancient and modern practices, we need only refer the reader again to Josh. xx., and remind him that the Hebrew law provided *no sanctuary* except for involuntary offences, and that it directed voluntary offenders to be taken by force even from the altar of God.

CHAPTER III.

- 1 *Solomon married Pharaoh's daughter.* 2 *High places being in use, Solomon sacrificeth at Gibeon.* 3 *Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour.* 16 *Solomon's judgment between the two harlots maketh him renowned.*

AND 'Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great 'mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my

father: and I *am but* a little child: I know not *how* to go out or come in.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 'Give therefore thy servant an 'understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself 'long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding 'to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there *was none* like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also 'given thee that which thou hast not asked, both riches, and honour: so that there 'shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, 'as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings,

¹ Chap. 7. 8. ² Or, bounty. ³ 2 Chron. 1. 10. ⁴ Heb. *hearing*.
⁵ Or, *hath not been*.

⁶ Heb. *many days*. ⁷ Heb. *to hear*. ⁸ Wisd. 7. 11. ⁹ Math. 6. 33.
¹⁰ Chap. 15. 5.

and offered peace offerings, and made a feast to all his servants.

16 ¶ Then came there two women, *that were harlots*, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine hand-maid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but

¹⁰ Heb. *were but*

the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for her bowels ¹⁰yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide it.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* ¹¹in him, to do judgment.

¹¹ Heb. *in the midst of him.*



JUDGMENT OF SOLOMON.—RUBENS.

Verse 1. "*Building... the wall of Jerusalem round about.*"—Josephus understands by this, that he extended the walls, and made them much stronger than before. No doubt Jerusalem was a walled town before this. It would appear, from Pa. li. 18, that this was one of the objects in which David had interested himself.

7. "*I am but a little child.*"—Josephus says he was twelve years of age. But Dr. Hales and others have clearly shown, by an analysis of the history, that he could not have been much, if anything, less than twenty years old when he ascended the throne. It is clear, that here Solomon, in calling himself a little child, does so with reference to his inexperience and his insufficiency for the onerous duties which had devolved upon him. We therefore do not quite approve of Dr. Boothroyd's rendering, which is, "I am only a very young man; I know not how to conduct affairs." We rather think we are to understand that Solomon compares his condition to that of a little child. It is a well known Hebraism to state a comparison in a positive form; supplying, therefore, the comparison, we have: "I am as a little child, who knows not how to go out or come in." The last clause, *to go out or come in*, is, as Houbigant says, not only a Hebraism, frequent in the sacred writings, but is also a similitude taken from a little child, as yet unable to walk firmly, and ignorant of all things. This similitude in the last clause sanctions the form of comparison which we have assigned to the first.

27. "*She is the mother thereof.*"—In despotic governments, both of the East and West, there have been frequent instances of difficult judicial cases being decided in this manner, by an ingenious experiment upon the feelings of the litigant parties. Perhaps the fame of this decision of Solomon gave occasion, in many instances, to such experiments. Calmet mentions two illustrative examples. One is from Suetonius, who relates that the emperor Claudius discovered a woman to be the mother of a young man whom she would not own for her son, by commanding her to be married to him; when the horror of such a connection constrained her to confess the truth. Diodorus relates that, on the same principle, Ariopharnes, king of the Thracians, being appointed to arbitrate between three men, who all claimed to be sons of the king of the Cimmerians, and demanded the succession, discovered the rightful son and heir in him who alone refused to obey the order for each of them to shoot an arrow into the dead king's body. Better than either of these, is the illustration which Mr. Roberts gives from a Hindoo book. "A woman who was going to bathe left her child to play on the banks of the tank, when a female demon who was passing that way carried it off. They both appeared before the deity, and each declared the child was her own: the command was therefore given for each claimant to seize the infant by a leg and arm, and pull with all their might in opposite directions. No sooner had they commenced than the child began to scream, when the real mother, from pity, left off pulling, and resigned her claim to the other. The judge therefore decided, that as she only had shown affection, the child must be hers." ('Oriental Illustrations,' p. 196.) Mr. Roberts has another anecdote on the same subject. Some less instructed readers of the Bible are apt to wonder that no such striking anecdotes occur in the judicial proceedings of their own country. The reason is greatly in our favour. A judge must decide, not according to his own impression, founded upon the feeling exhibited by the applicants, but according to evidence derived from facts, and from nothing else. Let us suppose a case like this decided by Solomon, to have been brought before an English magistrate, and that he were to order the living child to be cut in two, and one half given to the respective claimants—what would be the effect? The women certainly would not be alarmed—but would probably be amused at so shallow an attempt to frighten them: and this would be, because they must know well that the magistrate could not and would not put the innocent child to death. But under the Eastern despotisms the case is different; and *there* such a direction would be really alarming, because, where the great practical law is that the king shall do as he pleases, there can be no assurance, unless from a knowledge of his private character, that he will not do an unjust and barbarous action. Therefore the alarm of the mother, arising from her belief that the king would really kill her child, is of very great importance as an evidence of the despotic character of the authority wielded by the Hebrew kings. It is indeed of more importance than any thing we might infer from the summary executions of Adonijah and Joab in the preceding chapter. There were reasons for their execution, and their offences were known; but here the success of the experiment depended upon its being believed by the women that the king could and would order an unoffending infant to be slain. The royal authority among the Jews had certainly many limitations; but its general tendency to despotism is every where apparent, and no where more so than in the reign of Solomon. In our view, the Hebrew government was generally not an absolute despotism on the one hand, nor a limited monarchy on the other; but what we would call a restricted despotism—that is, an authority restricted in some matters of general right, but despotic where such restrictions did not apply. It is evident that in *judicial* matters there was no limit to the royal power, whether for condemnation or for pardon.

CHAPTER IV.

1 *Solomon's princes.* 7 *His twelve officers for provision.* 20, 24 *The peace and largeness of his kingdom.* 22 *His daily provision.* 26 *His stables.* 29 *His wisdom.*

So king Solomon was king over all Israel.

2 And these *were* the princes which he had; Azariah the son of Zadok ¹the priest,

3 Elihoreph and Ahiah, the sons of Shisha, ²scribes; Jehoshaphat the son of Ahilud, the ³recorder.

4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests:

5 And Azariah the son of Nathan *was*

over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend:

6 And Ahishar *was* over the household: and Adoniram the son of Abda *was* over the ⁴tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: "The son of Hur, in mount Ephraim:

9 "The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

¹Or, the chief officer.

²Or, secretaries.

³Or, remembrancer.

⁴Chap. 5. 14.

⁵Or, levy.

⁶Or, Ben-hur.

10 The son of Hessed, in Aruboth; to him pertained Sochoh, and all the land of Hephher:

11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam:

13 The son of Geber, in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead: to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars:

14 Ahinadab the son of Iddo had Mahanaim:

15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai was in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

20 ¶ Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside

harts, and roebucks, and fallow deer, and fatted fowl.

24 For he had dominion over all the region on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

29 ¶ And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

¹ Or, Ben-hessed.

⁹ Or, Ben-abinadab.

¹⁰ Cr, Ben-geber.

¹¹ Or, to Mahanaim.

¹² Eccles. 47. 15.

¹³ Heb. bread.

¹⁴ Heb. corn.

¹⁵ Heb. confidently.

¹⁶ 2 Chron. 9. 25.

¹⁷ Or, mules, or swift beasts.

¹⁸ Eccles. 47. 14, 15, 16.

Verse 4. "Zadok and Abiathar were the priests."—From this it seems that Abiathar continued to retain the title of high-priest, after he had ceased to exercise the functions of that distinguished office. Some, however, think that after a time he was allowed to come to Jerusalem and act as high-priest when illness or any other circumstance prevented the attendance of Zadok. It will be well to recollect that there had always been two high-priests, from the time of the slaughter of the priests by Saul till Abiathar was deposed. The two acted separately—Zadok under Saul, and Abiathar under David—till David became king, when they acted together. It had therefore been customary to mention Zadok and Abiathar as the priests; and perhaps all we are here to understand is, that this form of expression continued to be used even after the latter had been deposed.

7. "Twelve officers."—The number does not appear to have had any reference to that of the tribes, but to that of the months of the year, as we see that during the year these officers took their turns monthly to supply the royal household with provisions. It seems, from the analogy of usages that long prevailed in the East and are not yet discontinued, that the taxes due to the state were paid in the produce of the soil. Indeed, in 1 Sam. viii. 15, there is express mention

of one-tenth of the produce of the fields and vineyards, which would be payable to the future king. As we may suppose, there may have been some difficulty in the collection of this revenue and its transmission to the capital, Solomon seems to have divided his dominion into twelve governments or districts, with power in the presiding officer to collect this revenue, from which each government was charged with the maintenance of the king's household for one month. The surplus probably enabled the governor (if we may so call him) to support his own establishment; perhaps in considerable state, as the preferment would seem, from the rank of the persons employed, to have been very valuable. We have no doubt that Bishop Patrick is mistaken in supposing that these twelve officers were merely commissioned to buy up provisions in their several districts.

8. "*The son of Hur.*"—Several of the persons in this list are named after their fathers. It would have been better to have retained the whole as a proper name, "Ben-Hur," &c. It was a custom among the Hebrews, it seems, as it is now among the Arabs, for sons sometimes to take their father's name with the prefix *Ben*, "son," their own name being afterwards neglected. They more commonly, however, annex their father's name to their own, and are then called indifferently by their full name, or by either of its component parts. Thus, David is generally called by his own name, but sometimes Ben-Jesse, the son of Jesse, and at other times David-ben-Jesse, David the son of Jesse. This is precisely analogous to the present usage of the Arabs.

11. "*which had Taphath the daughter of Solomon to wife.*"—Another of the governors was thus favoured (verse 15). We suspect that this chapter does not occupy its chronological place. If it does, several of its statements must be anticipatory; for Solomon could not at this time have had a marriageable daughter. We may therefore suppose that, like the account at the end of the chapter, of Solomon's songs, proverbs and researches in natural history, this merely indicates what ultimately took place. It is true, however, that, according to Oriental custom, his daughter may have been betrothed long before the marriageable age.

19. "*Geber...in the country of Gilead.*"—This region seems to have been already appropriated, in verse 13, to "the son of Geber." Was that officer the son of this Geber? He is described as "the only officer which was in the land," and Josephus says he had all the country beyond Jordan. We cannot reconcile the statements of either the text or of Josephus, but by supposing that he exercised a general superintending power over this region, including that part under Ben-geber, probably his own son.

Josephus adds, that besides these, Solomon had other rulers, who were over the lands of the Syrians and Philistines, from the river Euphrates to Egypt, and who collected the tribute of the nations subject to this great king.

22. "*Thirty measures of fine flour, and threescore measures of meal.*"—The meal is common flour as distinguished from fine flour. The quantity is about 480 bushels of meal, and 240 of fine flour.

23. "*Ten fat oxen,*" &c.—The statement of the daily provision for Solomon's household may well excite surprise in the European reader. It is less astonishing, although still very great, to one who is acquainted with the extent and arrangement of Oriental courts, and the vast number of persons, male and female, which the royal establishments support. We have touched on this subject in a note to 1 Sam. viii. We may now add one or two other illustrations of another kind. One is the account of the daily consumption of provisions in the royal establishment of Cyrus, the particulars of which were found by Alexander inscribed on a brazen pillar at Persepolis. The whole account is long, and some of the items obscure, and we shall only give the more conspicuous details. Upwards of 1000 bushels of various qualities of wheat; the same of barley-meal; 400 sheep; 300 lambs; 100 oxen; 30 horses; 30 deer; 400 fat geese; 100 goslings; 300 doves; 600 small birds (various); 3750 gallons of wine (half being palm-wine when the court was at Babylon or Susa, and the rest grape-wine); 75 gallons of new milk; the same of sour milk (which was and is an article much consumed in the East). Besides this, there is a supplementary account of a vast quantity of corn, &c. dealt out in gifts and allowed for the food of cattle. We cannot of course vouch for the authenticity of this document (which may be found in Polyænus, l. iii. c. 3); but, upon the whole, it is rather confirmed by the account of the number of cooks, confectioners, wine-servers, &c. attending Darius in the camp, and captured, with the royal baggage, by Parmenio at Damascus (see Athenæus, l. xiii.); as well as by the present text, and the existing state of things in the East. Still more remarkable is the account which Tavernier gives of the imperial kitchens, in his excellent account of the grand seignior's seraglio, as it was in his time. There were seven kitchens distinct from each other, each having its own officer, but all being under the control of one chief director, who had, altogether, not less than four hundred cooks under his superintendence. The kitchens were distinguished according to the person, or class of persons, for whom food was prepared in it. Thus there was one for the sultan, another for the sultaneesses, a third for the other women, and others for the officers and attendants in the different departments respectively, exclusive of the gardeners who dressed their own meat. Besides these there were various offices or laboratories in which conserves, sweetmeats, sherbets, &c., were in continual preparation, affording employment to four hundred persons. The consumption of food may be inferred from all this. On this point Tavernier himself observes, "there enters no beef into the kitchens of the seraglio; but the ordinary consumption of every day, including all, as well those who eat within as without, may amount to five hundred sheep, in which number must be comprehended lambs and kids. According to the proportion of mutton may be computed the quantity of pullets, chickens, and young pigeons, the number of which is limited according to the seasons; as also what may be consumed in rice and butter, for the *piam*, which is accounted the best dish in Turkey and all over the East." After this we shall wonder the less at the consumption of Solomon's household.

24. "*From Tiphshah even to Azzah.*"—We reserve some remarks on the general extent of Solomon's dominion for the note on 2 Chron. ix. 26. We may here observe, however, that these two places were evidently the extreme eastern and western towns of Solomon's dominion. The river is the Euphrates. Tiphshah is unquestionably the Thapsacus of the heathen authors. It was on the western bank of that river, at a point where its stream bends sharply eastward which course it maintains for about twenty-five miles, when it receives the Chaboras, and then inclines to the south again. The Hebrew name of the place (תִּפְשָׁה from תָּפַס, *to pass over*) signifies a *passage* or *ford*, and at this place was a celebrated ford, the lowest on the Euphrates; it was therefore a point of great trading intercourse between the nations east and west of the river; and this circumstance rendered the possession of Thapsacus a matter of great importance in the eyes of the neighbouring sovereigns, and this explains the contests, in later times, between the kings of Egypt and Syria for the possession of Carchemish, a strong place lower down the river, at the junction of the Chaboras. Azzah is Gaza.

25. "*Every man under his vine and under his fig tree.*"—Though this be no more than a beautiful figurative expression, it implies that the Israelites were in the habit of planting trees and training vines near their houses. The interior open

quadrangle, into which all the apartments of an Oriental house open, has generally one or more trees in the centre, answering probably to the fig-tree of the text. There is not much display of vine-training now in the East; but a vine is sometimes trained against one of the sides of the quadrangle—not upright against the wall throughout, but, at a proper distance from the ground, bent forward, sometimes on a sort of trellis, forming an awning over the head. It may also be mentioned that, in the East, the shops are in avenues not open to the sky, but arched over at top, to protect the goods and the people from the influence of the sun. The outskirts of these arched bazaars or *maras*, where there are inferior shops, are often protected by a cross roofing of branches and twigs, while the coffeehouses which are in the same quarter are sometimes protected by living vines, planted beside the passage, and trained across upon a trellis supported by beams. On the coffeehouse bench, under this shade, the Turk (who, more, we think, than any other Asiatic, has a quiet enjoyment in picturesque circumstances) will sit smoking his pipe and sipping his coffee for hours, the very image of comfort and satisfaction. The little collections of shops to be found in the smaller class of towns are sometimes entirely protected in this manner. But, as a general rule, we are not to suppose that there is any allusion here to the exterior front of houses towards the street being faced with a vine, as in our own "vine cottages," the exterior of Oriental houses having no such pleasant accompaniments; but we are to conclude that the vine, as well as the fig-tree, were exhibited in the interior court for the private solace of the occupant and his visitors.

25. "*Solomon had forty thousand stalls.*"—See 2 Chron. ix. 25: and here, not to multiply references, we may observe that we find it expedient to pass unnoticed in the book of Kings many subjects, connected with the magnificence and prosperity of Solomon's reign, to which due attention will be given under the parallel passages in Chronicles.

28. "*Barley also and straw.*"—The straw is used for food, not for litter (see the note on Gen. xxiv. 25). With some exceptions, arising from local circumstances, barley may be stated as the usual food of Oriental horses. In some Arabian districts dates are also given to them, and some favourite horses are treated with meat raw or dressed, or with the leavings of their owner's meals.

"*Dromedaries.*"—This is a finer breed of the camel, used for riding, and having the same relation to the common camel that a race-horse or hunter has to a coach-horse or pack-horse. The two-humped camel, which is usually called a dromedary, does not exist in Syria or Arabia, and is not likely to be here intended.

30. "*The children of the east country.*"—It has been discussed whether the Arabians, the Chaldeans, or the Persians be here indicated. It is not necessary to be very precise; and probably all, or any of these nations then most celebrated for their wisdom, are indicated. If it were necessary to determine, we should fix the reference to the Chaldeans, whose country is most usually understood as the "east country" of the Scriptures. The country of the Arabs was not, properly speaking, east from Palestine; and the Persians were too remote for their wisdom, if they had any, to have been much appreciated by the sacred writers. The word *דְּרָמָה* means "ancient" as well as "east," whence some think that the text means that Solomon's wisdom exceeded that of all persons who lived in the earlier times, and whose long lives were favourable to the individual acquisition of wisdom and knowledge.

"*All the wisdom of Egypt.*"—It seems then that, among the Hebrews as well as among the Greeks, the Egyptians were justly famous for their wisdom, that is, for their knowledge in science and art. Thus also Stephen says of Moses, that he was "learned in all the wisdom of the Egyptians" (Acts vii. 22). Egypt was deemed by the Gentiles the fountain of the arts and sciences, and their philosophers were wont to go thither to fructify their minds by the droppings of Egyptian wisdom. This did Pythagoras, Anaxagoras, Herodotus, Plato, and others. Now, the point of concourse to the seekers after wisdom was the court of Solomon. These journeys of people from remote regions to places where wisdom might be found, are interesting indications of that condition of things under which the general dearth of books, and the consequent want of any interchange of literature between different nations, obliged those who sought to derive benefit from the wisdom and knowledge of other people or other nations, to travel long and widely for it.

31. "*Wiser than all men.*"—Some think this to mean that Solomon was wiser than all men past or future; and this seems warranted by chap. iii. 12; but, without this, the context would seem to require us to understand no more than that he was the wisest man of his own time. If we allow Solomon to have been the wisest man of all times, we must remember that his wisdom was a supernatural gift from God, whereas others have been obliged to acquire knowledge by the slow and painful processes of study and experience.

"*Than Ethan,*" &c.—Some of the Rabbins think that the word rendered "men," above, should be the proper name *Adam*, meaning the father of mankind; also teaching that this Ethan is Moses, that Heman is Abraham, and Chalcol, Joseph. But others (as Maimonides) indignantly deny that Solomon was wiser than Moses, and think that all the persons named were eminent Hebrews living in Solomon's time. Josephus says the same. Certainly there were two eminent persons called Ethan and Heman in the time of Solomon, who were two of the three chief musicians of the Temple (Comp. 1 Chron. vi. 33; xv. 17; xxv. 5); and who probably, from the titles, were the authors of the Psalms lxxxviii. and lxxxix. But also in 1 Chron. ii. 6, we find all the names here mentioned assigned to sons of Zerah, the son of Judah; and some think that these enjoyed some traditional reputation for their wisdom and attainments, which is here referred to. They are said to be sons of Mahol; but this may have been another name of Zerah; or may be understood as an appellative describing these persons as skilled in (sons of) *mahol*—music or poesy. This characteristic would, however, apply as well or better to the Temple musicians.

32. "*Three thousand proverbs.*"—The book of Proverbs does not contain so many; and some doubt exists as to the proportion of even these which should be assigned to Solomon. There are, however, many more such pithy sentences in Ecclesiastes. Josephus absurdly says that the king wrote three thousand *books* of proverbs.

"*His songs were a thousand and five.*"—We have only the "Song of Songs" remaining, unless the 127th Psalm be correctly attributed to Solomon. The Septuagint has "five thousand."

33. "*He spake of trees,*" &c.—All these works on natural history are lost, probably because, not being of a sacred character, less interest was taken in their preservation than was exercised in behalf of those which still remain. Josephus understands that Solomon made every plant and living creature the subject of a parable.

CHAPTER V.

¹ *Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber thereto. 7 Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with trees. 13 The number of Solomon's workmen and labourers.*

AND Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

2 And 'Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.

5 And, behold, I 'purpose to build an house unto the name of the LORD my God, 'as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt 'appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have 'considered the things which thou

sentest to me for: and I will do all thy desire concerning timber of cedar and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt 'appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my household.

10 So Hiram gave Solomon cedar trees and fir trees according to all his desire.

11 And Solomon gave Hiram twenty thousand 'measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, 'as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a 'levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and 'Adoniram was over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the 'stone-squarers: so they prepared timber and stones to build the house.

¹ 2 Chron. 2. 3. ² Heb. say. ³ 2 Sam. 7. 13. 1 Chron. 22. 10.

⁴ Heb. say. ⁵ Heb. heard. ⁶ Heb. send. ⁷ Heb. corr.

⁸ Chap. 3. 12. ⁹ Heb. tribute of men. ¹⁰ Chap. 4. 6. ¹¹ Or, Gileites: as Ezek. 37. 9.

Verse 17. "*They brought great stones,*" &c.—In the treaty with Hiram no mention is made of stones or their conveyance, which must have been a matter of great difficulty if they were brought from Lebanon. The text does not seem to us to say more than that timber was brought from Lebanon; and that, wherever the stone was obtained, it was quarried and hewn with the help of the Phœnicians. Good stone, of the same character with that of Lebanon, might certainly have been obtained much nearer. In Lebanon, however, they might find large masses of stone, which in the course of time had been loosened by earthquakes and frosts, and cast down into the valleys. The stone of those regions generally is described by Shaw as hard, calcareous, and whitish, sonorous like freestone, and disposed in strata variously inclined. This stone has nearly the same appearance throughout Syria and Palestine, and is still used for building; and is perhaps that with which Solomon's Temple was built, and which Josephus describes as "white stone." The previous squaring of the stones at the quarry facilitated their removal to the site of the erection, and there produced the result noticed in verse 7 of the ensuing chapter. As to the largeness of the stones, we may remark that stones of astonishingly large size were certainly employed in the ancient structures of Syria. Thus, in the sub-basement of the great temple of Baalbec (which was probably much more ancient than the now ruined Roman superstructure), Irby and Mangles measured a stone sixty-six feet in length by twelve in breadth and thickness (*Travels* p. 215). And Wood, in his account of the same ruins, confirms this observation; and takes notice of stones which he found cut and shaped for use in a neighbouring quarry, one of which measured 70 feet in length by 14 in breadth!

and 14 feet 5 inches in depth, containing 14,128 cubic feet; and which would, if of Portland stone, weigh 1135 tons. This Baalbec is in Cœle-Syria, between Libanus and Anti-Libanus; and its foundation is attributed by all the Orientals to Solomon—which is a point for future examination. This conveys rather an interesting illustration; though stones so large could not have been conveyed to Jerusalem, nor have been employed in the building of the Temple, unless derived from some neighbouring quarry. We might also refer to the frequently enormous size of the stones employed in the erection of the ecclesiastical and sepulchral structures of Egypt.

CHAPTER VI.

1 *The building of Solomon's temple.* 5 *The chambers thereof.* 11 *God's promise unto it.* 15 *The cieling and adorning of it.* 23 *The cherubims.* 31 *The doors.* 36 *The court.* 37 *The time of building it.*

AND 'it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he 'began to build the house of the LORD.

2 And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

4 And for the house he made 'windows of narrow lights.

5 ¶ And 'against the wall of the house he built 'chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made 'chambers round about:

6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made 'narrowed rests round about, that the beams should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber was in the right 'side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house 'with beams and boards of cedar.

10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, 'which I spake unto David thy father:

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, 'both the floor of the house, and the walls of the cieling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.

17 And the house, that is, the temple before it, was forty cubits long.

18 And the cedar of the house within was carved with 'knops and 'open flowers: all was cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with 'pure gold; and so covered the altar which was of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

¹ 2 Chron. 3. 1. ² Heb. built. ³ Or, windows broad within, and narrow without: or, shewed and closed. ⁴ Or, upon, or, joining to. ⁵ Heb. floors. ⁶ Heb. ribs. ⁷ Heb. narrowings, or, rebatements. ⁸ Heb. shoulder. ⁹ Or, the raft-beams and the ciplings with cedar. ¹⁰ 2 Sam. 7. 13. ¹¹ 1 Chron. 22. 10. ¹² Or, from the floor of the house unto the walls, &c. and so verse 16. ¹³ Heb. openings of flowers. ¹⁴ Heb. shut up. ¹⁵ Or, girds.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims of ¹⁵olive tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was* it of the other cherub.

27 And he set the cherubims within the inner house: and ¹⁷they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and ¹⁹open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors of olive tree: the lintel and side posts *were* ^{2a}a fifth part of the wall.

32 The ²¹two doors also *were* of olive tree; and he carved upon them carvings of cherubims and palm trees and ²²open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for the door of the temple posts of olive tree, ^{2a}a fourth part of the wall.

34 And the two doors *were* of fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished ²⁴throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

¹⁵ Or, *oily*.

¹⁶ Heb. *trees of oil*.

¹⁷ Exod. 25. 30.

¹⁸ Or, *the cherubims stretched forth their wings*.

¹⁹ Heb. *openings of flowers*.

²⁰ Or, *flowers*.

²¹ Or, *leaves of the doors*.

²² Heb. *openings of flowers*.

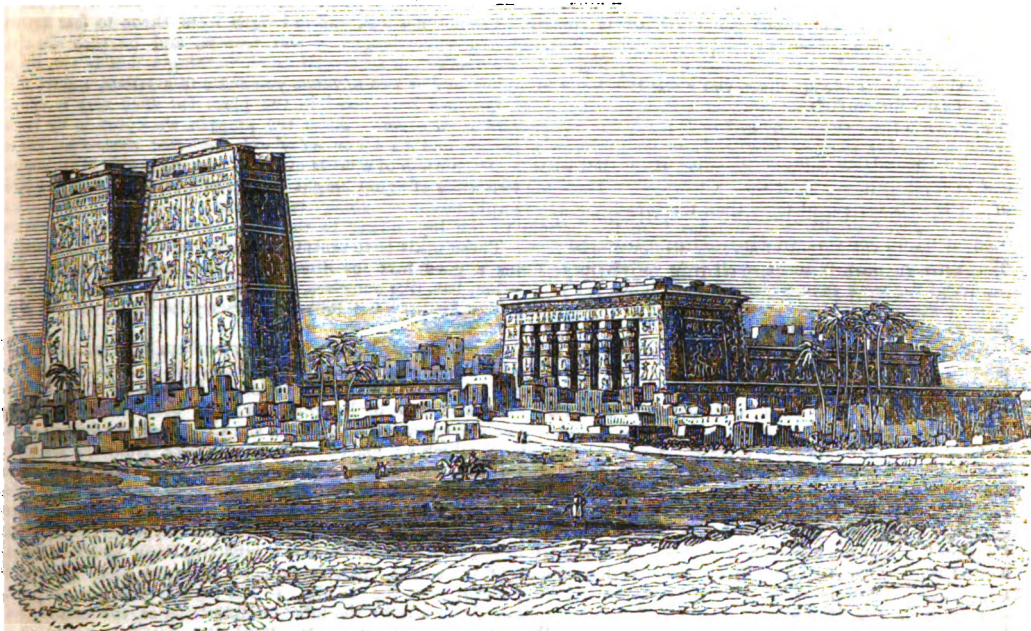
²³ Or, *four square*.

²⁴ Or, *with all the appertinances thereof, and with all the ordinances thereof*.

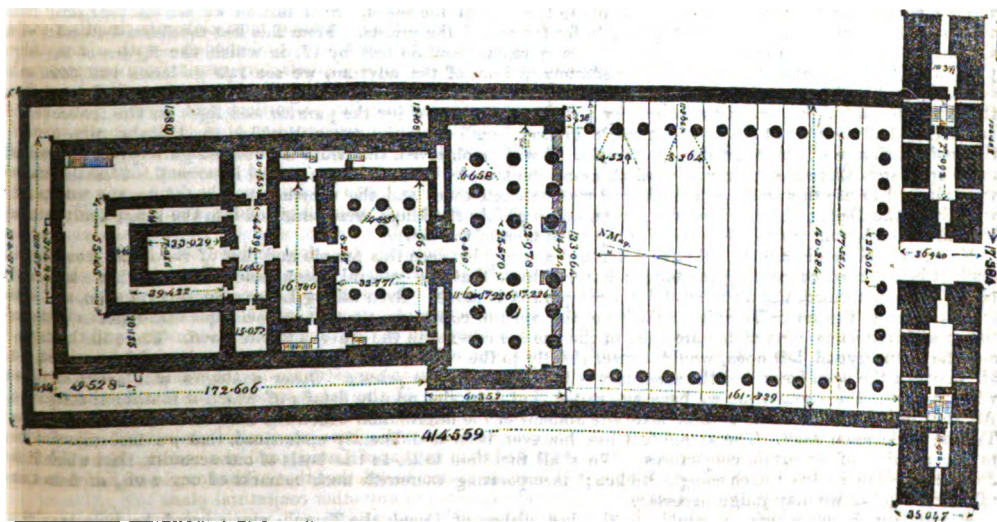
Verse 2. "*The house which king Solomon built for the Lord.*"—There have been many most elaborate treatises on the Temple; but the difficulty of the subject—the mistaken reference to classical ideas and models—with a comparative ignorance of the ancient and modern Oriental architecture, have prevented any satisfactory result from being obtained. Modern commentators and illustrators of Scripture have been so conscious of this that they have generally shrunk from the subject. Horne says, "Various attempts have been made to describe the proportions and several parts of this structure; but as scarcely any two writers agree on this subject, a minute description of it is designedly omitted." Others decline entering into the subject on the ground that the details would be unintelligible without plates. Of this excuse we cannot avail ourselves, having at all times given whatever cuts we judged necessary for the illustration of the various subjects which have required our attention. But we feel that very little can be done, even with plates, on the present subject. We have therefore confined ourselves to a ground-plan of Solomon's Temple according to the ideas of Lamy, which, although not unexceptionable, seems to harmonize better with the Scriptural accounts than any other which has been offered. We give no elevation of the building, because we have seen none which we do not think calculated to mislead the reader: and we think we have taken a better course in giving an elevation of the Egyptian temple at Edfou. We do not indeed suppose that Solomon's Temple was like this; but it is at least something better than bare conjecture. As indicating the principle of arrangement and general aspect of temples in a near country well known to the Hebrews, and with which they had at this time much intercourse, and the daughter of whose king was the wife of Solomon;—and as, moreover, *all* the neighbouring nations borrowed their earliest ideas concerning temples from the Egyptians,—we cannot be mistaken in our estimate of the value of such an illustration. And to render it complete, we have given a ground-plan of the same structure, to enable the reader to observe in how many respects the independent investigations of Lamy have brought out such analogies to the arrangement of an Egyptian temple as never entered into his consideration: We have seen other conjectural plans of the Jerusalem Temple, in which the analogy is still more marked than in that of Lamy; and the reader, if he see fit to compare the authentic descriptions of the Temple, will hesitate to decide whether that of the temple of Edfou does not offer a better analogy than even that of Lamy, or than that exhibited in any other conjectural plan.

But besides the general analogy which may appear from such comparison, and which becomes more than probable from the common derivation of the early ecclesiastical structures from Egypt, there is another point to which our attention is directed by the author of '*Egyptian Antiquities*,' to whose researches we have on several other occasions been indebted. He observes, "It is rather remarkable that Solomon, who was connected with the Egyptians both by marriage, alliance, and commercial exchange, should have borrowed artificers and cunning workmen solely from his

friend Hiram, king of Tyre, and not from his father-in-law, the king of Egypt. Even the house which Solomon built for his Egyptian wife appears to have been altogether the work of Tyrian architects; yet we have undoubted evidence, in the buildings and sculptured decorations of the Egyptian temples, that they possessed at that time the arts, in at least as high a state of perfection as anything that Tyre was likely to produce. It may be remarked, however, that many of the ornamental parts of Solomon's buildings resembled the decorations of an Egyptian edifice; and it is therefore by no means improbable that Egyptian artisans were employed by him, though there is no distinct mention of the fact." (*Library of Entertaining Knowledge*, vol. i. p. 20.)



GENERAL VIEW OF THE GREAT TEMPLE AT EDOU.



GROUND-PLAN OF THE TEMPLE AT EDOU.

(The dimensions are in feet, and tenths of a foot.)

Calmet, in his excellent 'Dissertation sur les Temples des Anciens,' prefates the description of Solomon's Temple with which it concludes, by inquiring into the form and situation of ancient temples in order to compare them with that of Jerusalem. After describing those of Egypt from ancient authors, he observes that those of the Syrians & Arabians were built on the same principles; and having proved this, he begins his account of Solomon's Temple with remarking, "If we now compare the structure of the ancient Egyptian and Syrian temples, with that erected at Jerusalem by Solomon, we shall not fail to observe a great number of resembling circumstances." This is our argument. We shall not, however, follow Calmet in his accounts of temples, as more distinct ideas have been furnished by modern travellers from the inspection of existing remains than can be obtained from the statement of ancient writers. We cannot however omit Strabo's general account of Egyptian temples, which deserves the best attention of those who are interested in the subject. We quote, with some abridgment, the translation given in the 'Egyptian Antiquities':—"The arrangement of the parts of an Egyptian temple is as follows: in a line with the entrance into the sacred enclosure a paved road or avenue about a hundred feet in breadth, or sometimes less, and in length from three to four hundred feet, or even more. This is called the *dromos*. Through the whole length of this *dromos*, and on each side of sphinxes are placed, at the distance of thirty feet from one another, or somewhat more, forming a double row, one on each side. After the sphinxes you come to a large propylon, and as you advance you come to another, and to a third after that; for no definite number either of propylæa or sphinxes is required in the plan, but they vary in different temples as to their number, as well as to the length and breadth of the *dromos*. After the propylæa we come to the temple itself, which has always a large and handsome *pronaos* or *portico*, and a *sekos* or cell of only moderate dimensions, with an image in it, at least not one of human shape, but some representation of a brute animal. On each side of the *pronaos* and in front of it, are what they call wings. There are two walls of equal height (with the temple?), but their width at the base is somewhat more than the breadth of the temple measured along its basement line. The width of the wings, however, gradually diminishes from the bottom to the top, owing to the sides leaning inward towards one another, up to the height of seventy-five or ninety feet. These walls have sculptured forms on them of a large size. This account, though not in itself very satisfactory, forms a good text for illustration from modern research. The author of the work from which we have taken the translation, has, like ourselves, taken the temple at Edfou as an average specimen of the sacred structures of Egypt; and from his work the following description of it is, with considerable abridgment, derived.

"The entrance is composed of two pyramidal moles, sometimes called propylæa by modern writers, each from which is about 104 feet long, and 37 feet wide at the base; the moles are about 114 feet high. These dimensions at the base diminish gradually from the base to the summit, where the horizontal section is 84 feet by 20." The walls of the moles are sculptured with immense figures, in the best style of Egyptian art; and between the moles is the grand entrance. This entrance conducts to a court (which may be partly seen in the view) surrounded with pillars. On each of the larger sides there is a row of twelve pillars, which are placed at some distance from the side walls, and as the space between the tops of the pillars and the wall is roofed over, a covered portico is formed, which leads on each side to the doors of the staircases which are in the pyramidal moles. These staircases furnish access to the chambers of the propylæa. There is also a row of four pillars, including the corner one, on each side of the doorway as you enter the court, similarly covered over. From the base of these pillars to the top of the stone covering is about 37 feet 6 inches." From the entrance of the court to the porch of the temple itself there is a gradual ascent by a kind of stair, so that the portico is about 56 feet above the lowest level of the court. This is common in many other temples, and appears to have been intended for the purpose of giving elevation to the façade. In the temple at Edfou, the porch as it appears in the ground-plan, consists of eighteen pillars, six in a row; the intercolumniations of the central pillars forming the doorway, being, as usual, the largest. The intercolumniations of the front row of pillars are built up to half their height. After passing through this porch there is a doorway leading to the *sekos* or cell, which, in Egyptian temples, is always divided into several apartments. The entrance passage has on each side a long chamber and conducts into a large hypostyle hall, supported by twelve pillars. It has a flat roof, composed of thick slabs of stone, resting on large stone beams which cross from each pillar to the next in the same row. "After leaving this chamber we come to another long and narrow one, from which there are two small entrances to the side gallery wherein we see flights of steps leading upwards to the roof of the *sekos*. Still further we see another small chamber with an apartment on each side of it, probably for the use of the priests. From this last-mentioned chamber we enter the holy recess itself" (the sanctuary), "an oblong room, about 33 feet by 17, in which the figure of the deity is placed.... From the chamber which is immediately in front of the adytum, we see two galleries run down on each side of it, and leading to a doorway, by which the priests might walk into a large but perfectly retired space all round the sanctuary, or might ascend to the roof by a flight of steps, to enjoy the pure air and light on the terraced roof below they had no light at all, except it might be from small apertures, through which the Fellahs, who now live in the roof, discharge all their dirt into the temple. It will be observed, that from the covered gallery, on each side of the large open area, there is a path continued all round the temple, between the outer and inner wall. Probably the priests were allowed to use this walk, as a thick wall was between them and the apartments devoted to the priests and the worship of the Deity; for none but the priests, and probably the kings, were admitted into the inner apartments, and less into the adytum, which contained the representation of the deity."

Now it would be difficult to establish a detailed analogy between this temple and that of Solomon, from the very distinct information concerning the latter; but we think that the general resemblance which we have suggested is the more confirmed, the more carefully a comparison is made. Even taking Lamy's conjectural plan, and confining our attention to the proper Temple, exclusive of the court or courts, we see that the principal difference is in the proportions; and that some parts which are open in the one are covered in the other, and *vice versa*. Thus the hypostyle hall and the room beyond, left open, would answer exactly to the "court of the priests" in the plan of Lamy; and, in all between the open court and the sanctuary is the domain of the priests. Other analogies will occur to those who wish to pursue the comparison we have suggested, but into the minute details of which it is not our design to enter. All that remains for us to do is to indicate the amount of the information which the Scriptures furnish concerning the Temple of Solomon itself. The sacred text has, however, been so differently understood, that we feel disinclined to enter into the number of uncertain conjectures. We shall therefore take, as the basis of our account, that which Prof. Jahn has given in his 'Archæologia Biblica;' incorporating therewith such remarks of our own, or from Calmet's 'Dissertation,' as we may judge necessary.

Mount Moriah, on which, agreeably to the last wishes of David, the Temple was erected by Solomon, 628 (Hales) after the departure of the Hebrews from Egypt, was an abrupt ascent, the summit of which was, according to Josephus, so small that it had not sufficient base for the sacred edifice with its courts and appendages. To re-

convenience, by extending the base of the summit of this mount, Solomon raised a wall of squared stones along the top of the hill, and filled up the intervening space between the wall and the acclivity of the hill with a wall of squared stones. And here, although the statement be *prospective*, we may as well mention from the same source, that, after the time of the Hebrews, for many ages, continued gradually to increase the extent of this hill; they moved back the top of the hill, the north, the south, and the west; and they also erected walls of immense square stones from the lowest parts of the valley, so as at last to render the top of the hill a furlong square. It will be distinctly remembered, that this was the *ultimate* extension, as it appeared in the time of our Saviour.

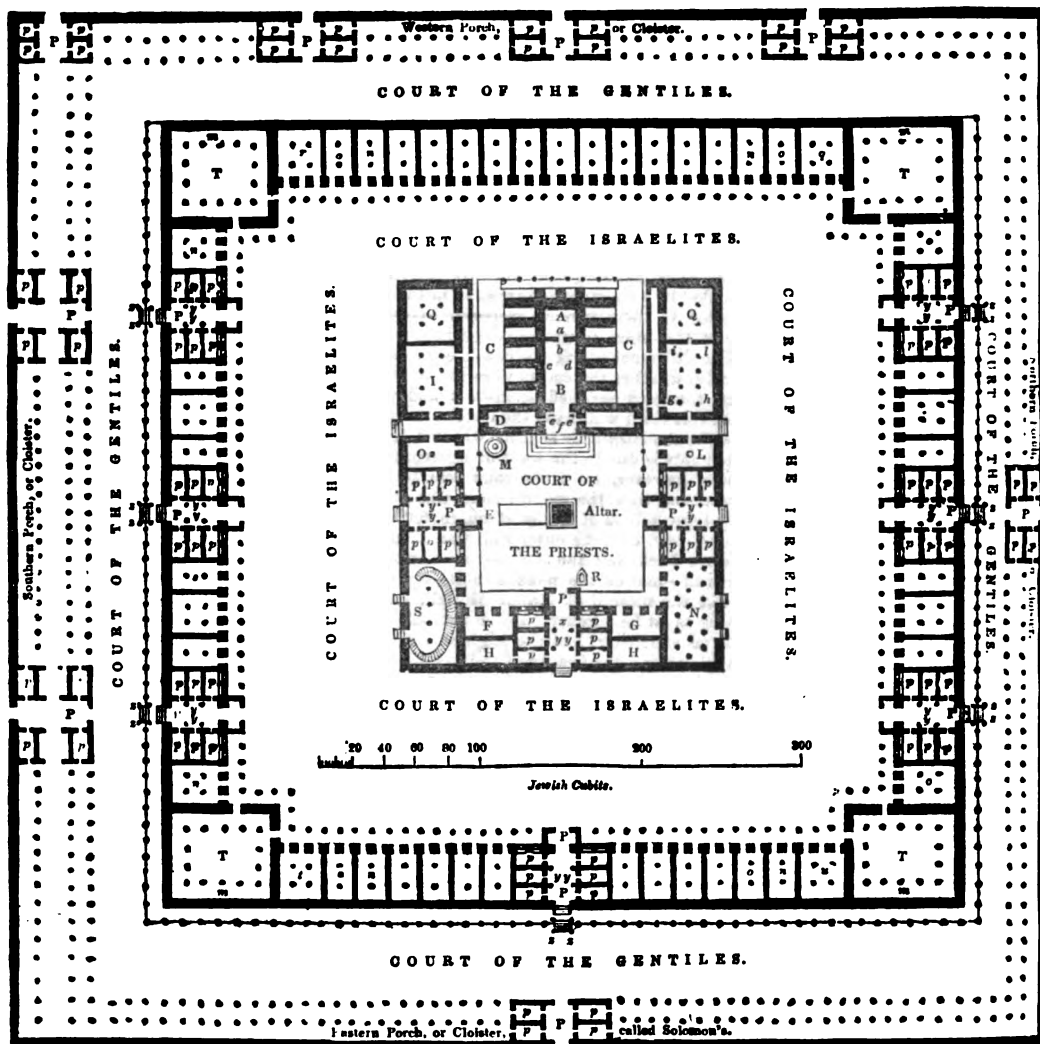
The summit of Moriah, being thus increased by Solomon, in the manner mentioned, appears to have been enclosed by a wall with an interior colonnade, and was divided into the great or *exterior court*, and the *interior court*, so called the *court before the Temple*, and also the *court of the priests*. (1 Kings vi. 36; vii. 12; 2 Kings ii. 2; 2 Chron. iv. 9; xx. 5; Ezek. xl. 28.) Whether these two courts were separated from each other by a wall, or by a sort of latticed fence or trellis, does not clearly appear from the descriptions of the Temple, which are in a very concise form. It is however evident that the court called the *new court*, in 2 Chron. xx. 5, was not a new court, but the second or interior one newly repaired. There were various buildings and apartments which served as magazines for the wine, oil, corn, wood; others in which were deposited the habits and utensils employed in the service; and some which served as lodges for the priests and Levites, while engaged in their course of duty. Does not say where these were situated; but, judging from the still existing practice in Oriental temples, we find no hesitation in subscribing to the opinion of Calmet and Lamy, who, although they differ in some details, as do the Rabbins and Josephus, in considering that both the courts (or the two interior courts, if there were as some conclude) were surrounded by a colonnade, formed as in the court of the Egyptian temple, and behind or within which were the cells appropriated to these several purposes. We may suppose that those of the outer court were the magazines, while those of the inner court contained the priestly cells, and whatever was needed for the late service of the Temple. The difference about the courts consists in this—whether there were at first two or three enclosing walls, and, consequently, whether the courts were two or three. Jahn seems to think that there were three, regarding the outer wall, and the court enclosed between it and the second wall, as a subsequent addition. Calmet and Lamy hold that this third wall from the interior existed from the first, only the former thinks that it was originally a simple wall without a colonnade or cells, whereas Lamy gives it a double colonnade, but without a double cloister, supported by high pillars of native stone, roofed with cedar. This agrees with Lamy's plan. In another place, Josephus seems to say, that the outer wall was at first without a colonnade, which was afterwards added when that wall was thrown back and the enclosed area enlarged: and this is Calmet's view. Although Calmet generally that the exterior wall—one of the most astonishing works of the Temple—was raised from the surrounding valley to the level of the summit of Mount Moriah, and, consequently, that all the courts were on the same level; yet it appears that this must be a general statement only; for, from what Josephus says elsewhere, we learn that the inner court, with the sanctuary, had the highest level, the middle court being a few cubits lower, and the outermost lower still. This allowed all the beauty of the Temple and its several courts to be conspicuous from the valley; and, in a general view, must have given some unity to the several parts of this extensive series of buildings. Calmet will not fail to compare this with the ascent in the court of the Egyptian temple.

As to the sanctuary itself, it was, as a whole, of an oblong figure, sixty cubits long, twenty broad, and thirty high, the exception of the "most holy place," the height of which was only twenty cubits, so that there remained above the sanctuary ten cubits in height. In front of the sanctuary was the vestibule or porch, which was one hundred and twenty cubits high, twenty broad from north to south, and ten in depth. But by including the thickness of the walls, with the pillars and the porch, the length is by some made one hundred cubits and the breadth fifty cubits; and other authors are considered to make the height of the building thirty-six cubits and of the porch one hundred and twenty cubits. (Lewis's 'Origines Hebrææ'.) This porch, which seems to have been the only part of the structure considerably elevated, was open in front, and had near the entrance the two massive pillars called Jachin and Boaz. The pillars were twelve cubits in circumference and thirty-six cubits high; the shafts being eighteen cubits, the capitals five, and the bases thirteen. They were profusely ornamented with representations of leaves, pomegranates, &c. They were of brass, hollow within, the metal being a hand's breadth in thickness. (1 Kings vii. 15-19; 2 Chron. iii. 15-17.) From this porch a door of oleaster, or wild olive, ornamented with cherubim, palms, and flowers of gold work, led to the sanctuary. This door was covered with gold, and turned on hinges of the same metal. A second door led from the sanctuary to the most holy place, and both doors were covered with a veil of linen richly coloured. The relation to each other, and the respective appropriation of the holy and the most holy places, were the same as in the tabernacle, the general plan of which may be distinctly traced in all that relates to the Temple. The most holy place contained the incense-altar, with ten tables and ten golden candlesticks, instead of one of each, as in the tabernacle, and was only entered twice a day by a priest to offer incense and attend to the lamps, while the "most holy place," containing the ark, was entered only once a year by the high-priest, on the great day of atonement.

Along the north, south, and west sides of the sanctuary extended a gallery three stories high, constructed of beams of cedar, planks, and to which there was access by means of a winding stair. These stories or stages did not altogether rise more than half the height of the Temple, and must have given more majesty of appearance to a structure which otherwise would have appeared naked without such accompaniments. These were in fact a sort of aisles; and we have seen in the descriptions of the Temple which fancifully compare it to some ancient churches which have in front a lofty porch (answering to the porch), and a low aisle running along each side of the main building. But such aisles, as the colonnades, were also common in the sacred structures of ancient nations.

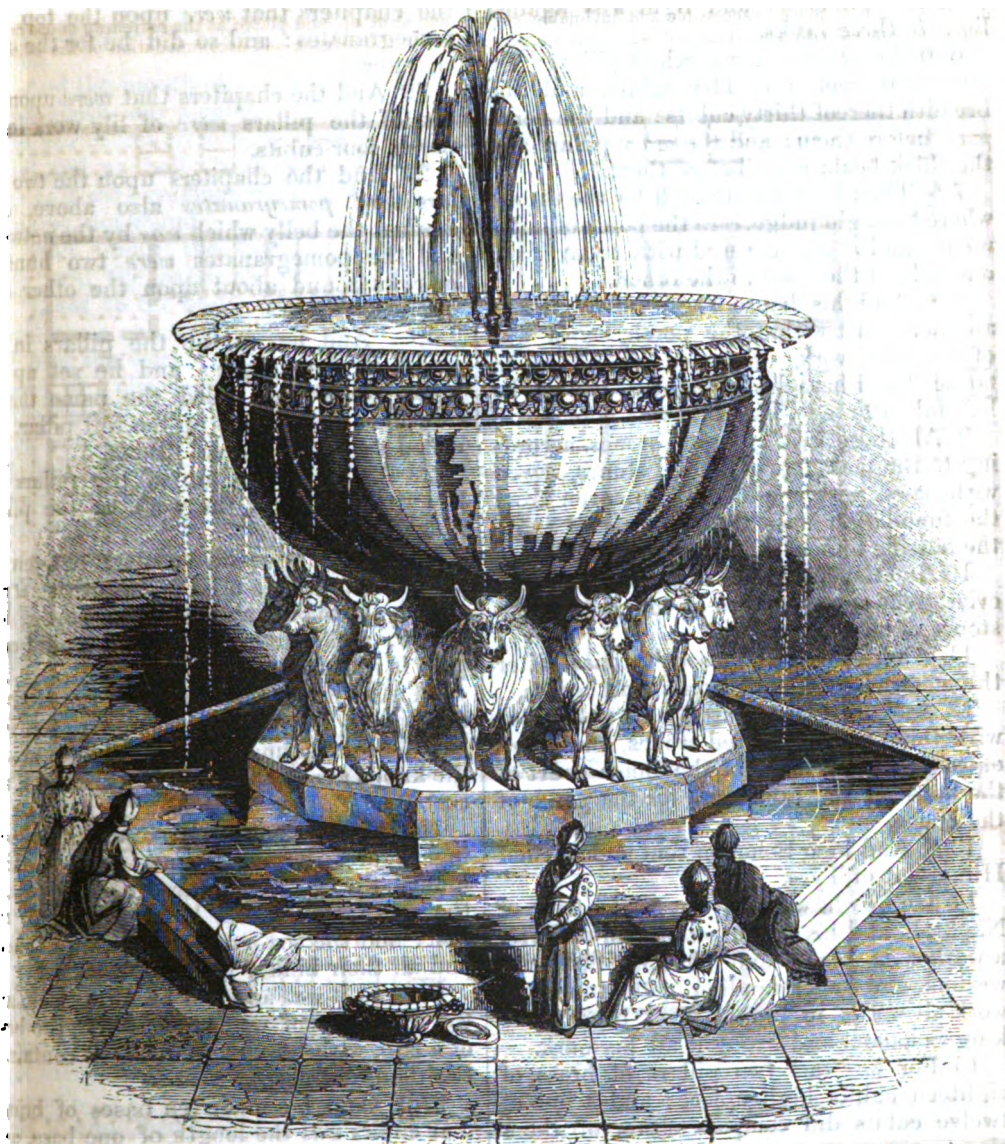
The structure of the sanctuary is distinctly described in the text as of hewn stones, covered with boards of cedar which were carved with a variety of ornamental figures, and overlaid with gold. The resulting conclusion from the entire examination and comparison will probably be, that the Temple of Solomon was an astonishing and magnificent work for the time in which it was built, particularly remarkable for its costly materials and elaborate workmanship; but that, as a whole, its architectural effect was not sufficiently concentrated in one pile of building to enable it to bear comparison with the cathedrals and other structures of a much later age. This is sufficiently evinced by the proportions which are given in the text. From the other temples of remote antiquity it seems to have been distinguished by this sumptuousness of detail. In other respects we recognise the general arrangement com-

mon to all—a holy place, inaccessible and inviolable, covered and shut up, and placed at the extremity of one or more courts, surrounded with peristyles and with cells or apartments for the lodging and accommodation of the officiating ministers.



PLAN OF SOLOMON'S TEMPLE.—AFTER BERNARD LAMY.

- A, Holy of Holies. B, Holy Place. C, Court round the Temple. D, Place where the knives for the sacrifices were kept. E, Ascent to the altar. F, Vestry, or robing-room. G, Place where the sacrificial cakes were made. HH, Apartments for the singers. I, Place where the priests assembled. L, Salt store. M, Bracen-sea. N, Place for washing the burnt-offerings. O, The wells, or places in which were kept the machines used in drawing water for the Temple services. P, Gates. Q, Priests' kitchens. R, King's throne. S, Hall of the Great Sanhedrim. T, Court of the kitchens. a, Ark of the Covenant. b, Altar of Incense. c, Golden candlestick. d, Table of shewbread. ee, The pillars, *Jachin* and *Boaz*. f, Porch. g, Place for the shewbread. A, Place for the stones used about the altar. i, Place for the lambs for the daily sacrifice. l, Bath for the priests. m, Kitchens. n, Halls or synagogues. o, Different apartments for lodgings, and the furniture of the Temple. ppp, Porters' lodges. q, Wood piles. r, Magazine of perfumes. s, Second Sanhedrim. t, Apartment for the Nazarites. u, Apartment of the lepers. x, Place for alms. y, Space before the porters' lodges. z, Engraved pillars, prohibiting the entrance of Gentiles and unclean persons.



SUPPOSED FORM OF THE BRZEN SEA.—AFTER BERNARD LAMY

CHAPTER VII.

The building of Solomon's house. 2 Of the house of Lebanon. 6 Of the porch of pillars. 7 Of the porch of judgment. 8 Of the house for Pharaoh's daughter. 13 Hiram's work of the two pillars. 21 Of the molten sea. 27 Of the ten bases. 38 Of the ten lavers, 40 and all the vessels.

But Solomon was building his own house thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest

of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And it *was* covered with cedar above upon the ¹beams, that lay on forty five pillars, fifteen in a row.

4 And there were windows in three rows, and ²light *was* against light in three ranks.

5 And all the ³doors and posts *were* square,

¹ Chap. 9. 10.
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² Heb. ribb.

³ Heb. sight against sight.

⁴ Or, spaces and pillars were square in prospect.

with the windows: and light *was* against light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* ⁹before them: and the *other* pillars and the thick beam *were* ¹⁰before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar ¹¹from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* another court within the porch, *which was* of the like work. Solomon made also an house for Pharaoh's daughter, ¹²whom he had taken *to wife*, like unto this porch.

9 All these *were* of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was* of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent and fetched Hiram out of Tyre.

14 He *was* ¹⁴a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 For he ¹⁵cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits:

17 And nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars: seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one network, to cover

the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.

20 And the chapiters upon the two pillars *had* pomegranates also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapter.

21 ¹⁶And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof ¹⁷Jachin: and he set up the left pillar, and called the name thereof ¹⁸Boaz.

22 And upon the top of the pillars *was* lily work: so *was* the work of the pillars finished.

23 ¶ And he made a molten sea, ten cubits ¹⁹from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, ²⁰compassing the sea round about: the knops *were* cast in two rows, when it *was* cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was* set above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this manner: they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the *laver*

⁹ Or, according to them.

¹⁰ Heb. fashioned.

¹¹ Or, according to them.

¹² 2 Chron. 3. 17.

¹³ Heb. from floor to floor.

¹⁴ That is, he shall establish.

¹⁵ Heb. from his brim to his brim.

¹⁶ Chap. 2. 1.

¹⁷ 2 Chron. 4. 3.

¹⁸ Heb. the son of a widow woman.

¹⁹ That is, in it is strength.

were undersetters molten, at the side of every addition.

31 And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round.

32 And under the borders were four wheels; and the axletrees of the wheels were ¹⁶joined to the base: and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten.

34 And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself.

35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the ¹⁷proportion of every one, and additions round about.

37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.

38 ¶ Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.

39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 ¶ And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the two bowls of

the chapters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapters which were upon the top of the pillars;

42 And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapters that were ¹⁸upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of ¹⁹bright brass.

46 In the plain of Jordan did the king cast them, ²⁰in the clay ground between Succoth and Zarthan.

47 And Solomon left all the vessels unweighed, ²¹because they were exceeding many: neither was the weight of the brass ²²found out.

48 And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread was,

49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,

50 And the bowls, and the snuffers, and the basons, and the spoons, and the ²³censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the ²⁴things ²⁵which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

¹⁶ Heb. in the base. ¹⁷ Heb. unshedness. ¹⁸ Heb. shoulder. ¹⁹ Heb. upon the face of the pillars. ²⁰ Heb. made bright, or scoured.
²¹ Heb. in the thickness of the ground. ²² Heb. for the exceeding multitude. ²³ Heb. searched. ²⁴ Heb. ash-pass.
²⁵ Heb. holy things of David. ²⁶ 2 Chron. 3. 1.

Verse 2. "The house of the forest of Lebanon."—Not that this house was in Mount Lebanon, but apparently so termed because of the great number of cedar trees employed in its construction, or perhaps with a particular reference to the large number of cedar columns, which might, not inaptly, be compared to a forest of cedars. It is not very clear whether this was Solomon's palace in Jerusalem, or a sort of country residence at no great distance from the city. Josephus seems to understand the former, and the Targum the latter. The idea to be formed of this palace is probably that the house of the forest of Lebanon, the house wherein the king dwelt, and the house of Pharaoh's daughter, were only different parts of the same large building. This is the notion of Lamy; and as it agrees well with the arrangement exhibited in Oriental palaces, we are disposed to concur in it. According to this view, the palace stood in the centre of a large oblong square, against the enclosing walls of which were built the necessary offices and apartments of the officers of the court. The palace itself was also, on the whole, an oblong mass, consisting of two hollow squares, one on each side of a great central oblong hall and portico. This central hall, one hundred cubits long by fifty broad, was, perhaps, in a

more particular sense, the house of the forest of Lebanon, on account of the forty-five cedar pillars which supported its ceiling of cedar. This would seem to have been the grand royal hall of the palace. In front of this hall was the grand porch of judgment, the particular mention of which illustrates the ideas given in a note to 2 Sam. xv., and is obviously analogous to the gate of judgment of the Alhambra at Granada. This central porch and great hall seem to have been devoted to public affairs. On the right is the king's house, being a square court surrounded on all sides by a colonnade in front of the buildings which compose the house, except on the side next the wall, where there are no buildings, but only the colonnade. On the other side of the great hall was a nearly similar house for Pharaoh's daughter, or, in other words, the harem or house for that princess and her female establishment; both the explanation of the text and Lamy's idea founded on it, being in strict accordance with existing usages, under which the females, both in royal and private establishments, occupy a building quite distinct from that of the men. In reality, this division of a mansion into three parts, one for the public, a second for the male part of the family, and a third for the females, still prevails in the East, where a mansion consists of what we should consider two or three houses, distinct, but adjoining and connected by doors and passages. It might be difficult to substantiate from the text every detail in this account; but we think that, as a probable approximation, it will be found as good an illustration as can be given of the indications which the text affords.



GATE OF JUSTICE.—FROM MURPHY'S 'ARABIAN ANTIQUITIES OF SPAIN.'

10. "*Stones of ten cubits, and stones of eight cubits.*"—These stones being called "great," as indeed they were, lead us to suppose that those similarly denominated in chap. v. 17 (see the note there), may have been about the same size. Josephus, speaking of the present stones, observes that some parts of the fabric were built of stones of ten cubits, the walls being wainscoted with sawn slabs of great value—"such as are dug out of the earth for the ornament of temples and palaces, and which make famous the quarries from which they are taken." Many of the stones in the existing walls of Jerusalem are fifteen or sixteen feet long, by four high and four deep; and it is remarkable that these dimensions, as to length, correspond to those given in the text.

12. "*For the inner court of the house of the Lord.*"—The description refers to Solomon's palace, not to the Temple: we may therefore either conclude, with Boothroyd, that the name of the Lord has been erroneously introduced by some copyist; or else that comparison only is to be understood, and that we should read—"like the inner court of the Lord's house." We prefer the last explanation, as it only requires the change of a single letter, ל for י in the word which now stands—לדָּבָר.

14. "*His father was a man of Tyre, a worker in brass.*"—Thus it would seem that there were not among the Hebrews any who could undertake the ornamental finishings of the Temple and the palace—particularly in metal. It is indeed doubtful whether Solomon could have completed his famous works without foreign assistance. Yet it will be recollected that when the Israelites had recently left Egypt, there were men quite competent to undertake the various rich and finished works in jewellery and metal, which were required for the tabernacle—such as the pillars, the rich curtains the ark with its hovering cherubs, the altars, the candelabrum, the table of shew-bread, and the priestly dress with its jewelled ornaments. It would indeed have been strange, if, in so large a host fresh from Egypt, some few had not been found who were skilled in the arts of that country; but from the present circumstance it would seem that the skill brought from Egypt had not been preserved. Nor is this wonderful, when we consider that the Israelites, as an agricultural and pastoral people, frequently under the oppression of their neighbours, and engaged in continual wars, were not in a state favourable to the cultivation, or even to the preservation of the arts of luxury and ornament. The fame of the Phœnicians for their skill in such arts has already been explained in the note to Josh. xix. 28.

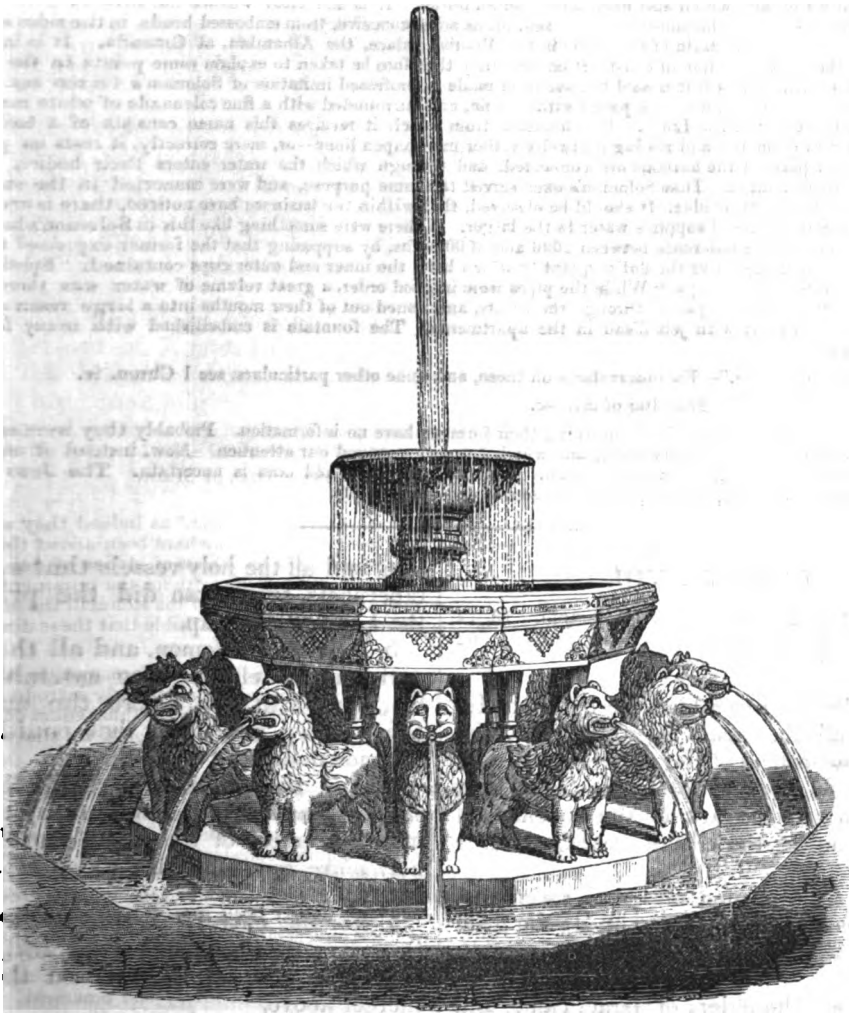
16. "*Five cubits.*"—"Three cubits" in 2 Kings xxv. 17. Perhaps they were abridged in the subsequent repairs of the Temple. We have mentioned these pillars in the general description of the Temple. They must have been very valuable, as well from their material as workmanship, since Nebuchadnezzar thought it worth while to transport them to Babylon. The English reader may be disposed to feel some surprise to discover brass so profusely employed in the most splendid ancient works, considering the comparatively low value it now bears. But we are to recollect that the

denomination "brass" comprehended copper and all metals compounded with copper, some of which were obtained with great labour and expense, and were in consequence highly valued. It is impossible to say what quality of brass is intended when that metal is merely named; but there were certainly some kinds considered much more precious than silver. This appears from the remark of Homer upon the exchange which Glaucus made of his golden armour for the brassy armour of Diomedes:—

"Then Jove so blinded Glaucus, that for brass
He barter'd gold: gave armour such as cost
A hundred oxen for the cost of nine."—*COWPER.*

It thus appears that, at the time of the Trojan war, the value of gold compared with brass was but one hundred to nine. At present, *silver* does not bear near so high a relative value to gold as this. The calculation indeed supposes that the armour of each was of nearly equal weight, which, as they belonged to men of equal strength, seems not an unreasonable supposition.

21. "*Jachin... Boaz.*"—The two names together form a kind of sentence, as the marginal interpretation reads; or it may be otherwise rendered—*Jachin*, it shall stand—*Boaz*, in strength. There have been various mystical speculations about these pillars and their names. The authors of the *Universal History* offer the conjecture that there was perhaps an inscription upon the base of each pillar, and that the names were respectively taken from the word with which each of the inscriptions commenced, according to the practice to which we have had several occasions to refer, several of the Old Testament books being denominated from the initial word. This conjecture is at least ingenious.



FOUNTAIN OF LIONS IN THE ALHAMBRA.

22. "*Molten sea.*"—We have already had occasion to observe that the Hebrews called all large collections of water, "*seas*," of which the present is a striking instance. There have been various representations of this famous vessel, most of them distinguished rather for elegance of taste than for conformity to the text. Whatever be its agreement with the Scripture, no objection from elegance of taste can apply to the explanation of the Rabbins, who conceive that the vessel was round for the two upper cubits of its height, and square below. This seems to have been devised for

the purpose of giving a greater capacity to the sea, and also as somewhat sanctioned by the statement that the twelve oxen faced, by threes, the cardinal points of the compass. This representation of the brazen sea is not however generally received, and we have given one which seems as fair an approximation as the statements in the text enable us to form. We need not repeat the particulars given in the text, which are sufficiently clear, as far as they go; but may add, that Josephus (a better authority in such points than the Rabbins) says that the vessel was hemi-spherical, its bottom resting on a pillar a cubit in diameter, and on the hinder parts of the twelve oxen.

The present text says that it contained 2000 baths, which is about 16,000 gallons; but in Chronicles iv. 5, which is followed by Josephus, 3000 is the number given. Some suppose one of these texts corrupted, while others endeavour to account for the discrepancy by a difference of measures, or by relative explanations—such as that of some of the Rabbins, who suppose that the basin or cup could contain 3000 baths, but usually contained only 2000; or that of Calmet, who concludes that the cup held 2000, and the base or foot 1000 more, making together the three thousand. Most of the Jewish writers say that it was supplied with water by a pipe from the well Etam, which seems more probable than that, as others say, the Gibeonites performed the duty of keeping it full. It was kept continually flowing, according to the same accounts, there being spouts which discharged for use from the basin, as much water as it received from the well Etam. As most, if not all, the Jewish ablutions were performed in running water, this is highly probable; and we may suppose that the priests performed their ablutions at these flowing streams. This, indeed, the Jews say, with respect to ordinary ablutions, but they add, that in complete ablutions of the whole person, the priests got into the basin, and to prevent their being drowned, was the reason that it never contained more than 2000 baths, according to the above-mentioned interpretation. Every one will see the absurdity of this notion. When a complete ablution was necessary, the priest could stand under the running streams, or bathe in the hollow base which received the discharged water, and which also must have had an outlet. It is not clear whence the streams were discharged; but it may have been from the mouths of the oxen, or, as some conceive, from embossed heads, in the sides of the vessel.

We give a cut of the Fountain of the Lions in the Moorish palace, the Alhambra, at Granada. It is interesting as exemplifying the same principle of construction, and may therefore be taken to explain some points in the description of the present vessel. Indeed, it is said to have been made in professed imitation of Solomon's brazen sea. It stands in a handsome square court, which is paved with marble, and surrounded with a fine colonnade of white marble pillars. This is called the Court of the Lions. The fountain from which it receives this name consists of a basin of white marble, six feet in diameter, and resting on twelve rather mis-shapen lions—or, more correctly, it rests on pillars, with which the hinder parts of the animals are connected, and through which the water enters their bodies, and is discharged from their mouths. That Solomon's oxen served the same purpose, and were connected in the same manner with the basin, is not improbable. It should be observed, that within the basin we have noticed, there is another, which is properly the fountain, and supplies water to the larger. If there were something like this in Solomon's brazen sea, we could easily reconcile the difference between 2000 and 3000 baths, by supposing that the former expressed the contents of the inner cup, and the latter the entire quantity which both the inner and outer cups contained. Speaking of this famous fountain, Swinburne says, "While the pipes were in good order, a great volume of water was thrown up that, thrown down into the basins, passed through the beasts, and issued out of their mouths into a large reservoir, where it communicated by canals with jets-d'eau in the apartments. The fountain is embellished with many festoons and Arabic distichs."

38. "*Ten layers of brass.*"—For observations on these, and some other particulars, see 1 Chron. iv.

48. "*The altar of gold.*"—The altar of incense.

49. "*Candlesticks of pure gold.*"—Concerning their form we have no information. Probably they were on the model of that which had been in the Tabernacle, and which formerly engaged our attention. Now, instead of one laver, one table, and one candlestick, there are ten of each. What became of the old ones is uncertain. The Jews think they were all preserved and occupied the places of honour in the new Temple.

CHAPTER VIII.

1 *The feast of the dedication of the temple.* 12, 14 *Solomon's blessing.* 22 *Solomon's prayer.* 62 *His sacrifice of peace offerings.*

THEN ¹Solomon assembled the elders of Israel, and all the heads of the tribes, the ²chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congrega-

tion, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ³ends of the staves were seen out in the ⁴holy place before the oracle, and they were not

¹ 2 Chron. 8, 2.

² Heb. princes.

³ Heb. heads.

⁴ Or, ark, as 2 Chron. 8, 2.

seen without: and there they are unto this day.

9 *There was* nothing in the ark *'save* the two tables of stone, which Moses put there at Horeb, *'when* the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud *'filled* the house of the LORD,

11 So that the priest could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD *'said* that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose *'David* to be over my people Israel.

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, *he* shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before *'the* altar of the LORD in the presence of all the

congregation of Israel, and spread forth his hands toward heaven:

23 And he said, *"LORD* God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, *"There* shall not fail thee a man in my sight to sit on the throne of Israel: *"so* that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, *"My* name shall be there: that thou mayest hearken unto the prayer which thy servant shall make *"toward* this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray *"toward* this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, *"and* an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee *"in* this house:

⁵ Dent. 10. 5. ⁶ Or, where. ⁷ Exod. 40. 24. ⁸ 2 Chron. 6. 1. ⁹ 2 Sam. 7. 8. ¹⁰ 2 Chron. 6. 19. ¹¹ 2 Mac. 5. 8.
¹² Chap. 2. 4. ¹³ 2 Sam. 7. 12. ¹⁴ Heb. There shall not be cut off unto thee a man from my sight. ¹⁵ Heb. only if. ¹⁶ Dent. 13. 1.
¹⁷ Or, in this place. ¹⁸ Or, in this place. ¹⁹ Heb. and he require an oath of him. ²⁰ Or, towards.

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be;

38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake,

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that "this house, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee, ("for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, to be thine inheritance, "as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

³⁵ Or, jurisdiction.

³⁶ Heb. thy name is called upon this house.

³⁷ Heb. the way of the city.

³⁸ Or, right.

³⁹ 2 Chron. 6. 36. Eccles. 7. 20. 1 John 1. 8, 10.

⁴⁰ Heb. bring back to their heart.

⁴¹ Or, right.

⁴² Exod. 19. 8.

56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

60 That all the people of the earth may know that the LORD is God, and that there is none else.

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the LORD was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.

66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

⁵⁶ Heb. fallen.

⁵⁷ Heb. the thing of a day in his day.

⁵⁸ 2 Chron. 7. 4.

⁵⁹ 2 Chron. 7. 7.

⁶⁰ Or, thanked.

Verse 2. "At the feast in the month Ethanim."—There was therefore an interval of eleven months between the completion of the Temple and its dedication. This interval may have been required for the finishing of the utensils, the drying of the walls, clearing away the rubbish, &c. Solomon also probably waited for the suitable opportunity which was offered in this month by the feast of tabernacles, when vast numbers of people resorted to Jerusalem from all parts of the kingdom. Indeed many commentators and chronologists think that the jubilee year now opened, and that the king waited for that most joyous and appropriate occasion. This view is that under which the jubilee year is conceived to be the seventh sabbatical year, not the year ensuing; and according to this, the year was the seventy-third sabbatical and the ninth jubilee year. Hales's chronology does not, however, make it either a sabbatic or a jubilee year, nor is there in the text any indication that it was such.

31. "The oath come before thine altar in this house."—Hence it would seem to have been a custom for solemn oaths to be taken at the altar; whence, in after times, also arose the practice of swearing by the altar, to which our Saviour alludes in Matt. xxiii. 20. This practice has been exceedingly general. We may suppose it a custom of the Tyrians, as we see that it was with the Carthaginians, among whom the young Hannibal was made by his father to swear enmity to Rome at the altar. It was certainly the custom among the Greeks and Romans for oaths to be taken before, or with the hand laid on the altar; and so far was this idea carried, that, when there was occasion for taking an oath where no temple was near, an altar was raised up in haste, or portable altars were immediately set up. (See Banier's 'Mythology,' vol. i. p. 425.) The same notions were preserved in the middle ages, when the most solemn oaths were those taken (with sundry variations enumerated by Du Cange) with one or both hands resting on the altar.

44. "Pray unto the Lord toward the city which thou hast chosen, and toward the house which I have built for thy name."—This refers to a very ancient custom for the worshippers, under different systems of religion, to direct their faces, when at prayer, towards some particular point where the presence of their deity was supposed to be more particularly manifested, or which was, otherwise, the holiest place which the religion recognised. This point is called the *kebla* among the eastern nations. Jerusalem and its Temple was the kebla of the Jews—the point to which they directed their prayers wherever they might be. In like manner the meridian was the kebla of the Sábians, the east of the Magians, and, at present, Mecca and its temple to the Mohammedans. There is an allusion in Ezek. viii. 16 to the kebla of the Magians in the east, the point of the rising sun. There twenty-five elders are represented as adoring, with their backs towards their own kebla, the sanctuary, and their faces directed to the east, worshipping the sun. Perhaps it was with a view to prevent the identification of the worship of Jehovah with that of the sun, that the kebla was fixed at the opposite point—that is, the sanctuary fronted the east, so that none could, at the Temple itself, or in any direction eastward from it, properly direct their attention to it, without turning their backs on the Magian kebla. There must be a decided alternative, to reject the one or the other; and this gives point to the sin of the elders, who being precluded, by this opposition, from identifying the two kebels and the ideas connected with them, were not deterred from that bold iniquity which was shown to the prophet as the last and the greatest of four very great abominations. We discover the continuance of the custom of worshipping towards Jerusalem and its Temple in the order issued by Adrian, by which the Jews were forbidden not only to enter Jerusalem (then called *Ælia*), but to look towards it. The custom is not yet relinquished. The Jews still, in all their wide dispersions, turn their faces in prayer towards their lost *Camán*: and for this reason it is that, in all Hebrew synagogues, we observe the door (or the principal door, if there

be more than one) is placed at or near the opposite point of the compass. The Mohammedans also take much care to turn themselves in prayer towards *their* kebla at Mecca. For this purpose, they have, in the wall of their mosques, a niche to indicate the point to which their attention should be directed. The doors leading to the galleries of the minarets of the mosques are likewise so placed, or other circumstances are so arranged, as to afford an external indication for the same purpose. Compasses are also used by some individuals, on the dial of which the point towards Mecca is distinguished by a particular mark; but as this mark is adapted to the place where the compass was made, its continued use by the owner in other places, and on journeys, is of course attended often with very absurd mistakes. The necessity of praying towards the kebla, and the difficulty, to a people wholly ignorant of geography, of determining the direction in which it lies, when separated from their accustomed associations, renders Moslems, when on a journey, thankful even to an European who can indicate the true point of their kebla; and still more so to a brother Mohammedan who possesses the same knowledge, and undertakes to lead their devotions.

We may here add, that the Greeks and Romans had the same kebla as the Magians; they prayed facing the east; and, in order to afford the facility which Solomon's Temple exhibits an apparent intention to prevent, the front of the temples was placed to the west, with the image of the god facing the west, that the sacrificers and worshippers might be able at the same time to direct their faces towards the image and the eastern quarter of the heavens.

63. "*Two and twenty thousand oxen, and an hundred and twenty thousand sheep.*"—Not at once, but during the whole festival, which, from verse 65, seems to have lasted for a fortnight, apparently including the period for the feast of tabernacles. The ancient pagans, in acknowledgment of great victories, or as a propitiatory offering under public calamities, sometimes offered at once as many as a hundred oxen or other animals. This they called a *hecatomb*; sometimes, but very rarely, the number was a thousand, when it was called a *chthonia*. We also read of intermediate numbers of three or five hundred; but all this seems very insignificant compared with this great sacrifice by Solomon. A considerable proportion appears to have consisted of peace-offerings, the flesh of which was no doubt distributed among the multitudes then assembled at Jerusalem.

CHAPTER IX.

God's covenant in a vision with Solomon. 10 The mutual presents of Solomon and Hiram. 15 In Solomon's works the Gentiles were his bondmen, the Israelites honourable servants. 24 Pharaoh's daughter removeth to her house. 25 Solomon's yearly solemn sacrifices. 26 His navy fetcheth gold from Ophir.

AND 'it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, 'as he had appeared unto him at Gibeon.

3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, 'to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, 'as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed 'for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, 'Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And 'it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold according to all his desire,*) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they 'pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of 'Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

¹ 1 Chron. 7. 11. ² Chap. 3. 8. ³ Chap. 8. 29. ⁴ 2 Sam. 7. 12. ⁵ 1 Chron. 22. 10. ⁶ Jer. 7. 14. ⁷ Deut. 29. 24. Jer. 22. 8.
⁸ 2 Chron. 8. 1. ⁹ Heb. were not right in his eyes. ¹⁰ That is, displeasing, or dirty.

15 ¶ And this *is* the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and "that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 And all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.

22 But of the children of Israel did Solomon "make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But "Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense "upon the altar that *was* before the LORD. So he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth, on the "shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

¹⁰ Heb. *the desire of Solomon which he desired.*

¹¹ Levit. 25. 39.

¹² 2 Chron. 8. 11.

¹³ Heb. *upon it.*

¹⁴ Heb. *it.*

Verse 13. "*He called them the land of Cabul.*"—There has been a considerable variety of opinion concerning the situation of this district, and the name which Hiram gave to it. We do not intend to enter into this unprofitable discussion. Josephus says that the towns lay not far from Tyre, and that, as Hiram did not like them, he gave the district the name of Cabul, which in the Phœnician language signifies *unpleasing*. It is easier to reject this account than to find a better. There is a town of this name mentioned in Josh. xix. 27 as in the tribe of Zebulun, and as this was in Galilee, and might be within a reasonable distance from Tyre, it may have been one of the twenty towns, and perhaps Hiram applied to the whole district the obnoxious name which this town bore. We do not know the cause of his dislike to what Solomon doubtless considered a liberal offering. Probably, as the Phœnicians were a maritime and commercial people, Hiram wished rather for a part of the coast, which was now in the hands of Solomon, and was not therefore prepared to approve of a district which might have been of considerable value in the eyes of an agricultural people like the Hebrews. Perhaps the towns were in part payment of what Solomon owed Hiram for his various services and contributions.

14. "*Hiram sent . . . sixscore talents of gold.*"—"Had sent" would be better. It is probably the gold mentioned in verse 11, and seems to have been lent to enable Solomon to complete his various undertakings. Notwithstanding the immense income of Solomon, his expensive establishments and magnificent undertakings may at times have caused him to feel the need of such assistance as Hiram seems to have afforded.

16. "*Pharaoh . . . had taken Gezer.*"—See the note on Josh. xii. 12. It is not very clear how the king of Egypt came to be engaged in this undertaking. Perhaps he had a quarrel of his own with the Canaanites who continued in occupation of this little territory; or perhaps Solomon, who does not appear to have been himself engaged in any military undertakings, requested his father-in-law to render him this service. This transaction probably took place in the early part of Solomon's reign.

CHAPTER X.

1 The queen of Sheba admireth the wisdom of Solomon. 14 Solomon's gold. 16 His targets. 18 The throne of ivory. 21 His vessels. 24 His presents. 26 His chariots and horse. 28 His tribute.

AND when the 'queen of Sheba heard of the fame of Solomon concerning the name of the

LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her ^aquestions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the ^aattendance of his ministers, and their apparel, and his ^acup-bearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true ^areport that I heard in mine own land of thy ^aacts and of thy wisdom.

7 Howbeit, I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told me: ^athy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees ^a"pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such ^aalmug trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her ^aof his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Beside *that* he had of the merchantmen, and of the traffick of the spice mer-

chants, and of all the kings of Arabia, and of the ^agovernors of the country.

16 ¶ And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of gold went to one target.

17 And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the ^ahouse of the forest of Lebanon.

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round ^abehind: and *there were* ^astays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not ^athe like made in any kingdom.

21 ¶ And all king Solomon's drinking vessels *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold; ^anone *were* of silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ^aivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth ^asought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ ^aAnd Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king ^amade silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore trees that *are* in the vale, for abundance.

28 ¶ ^aAnd Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

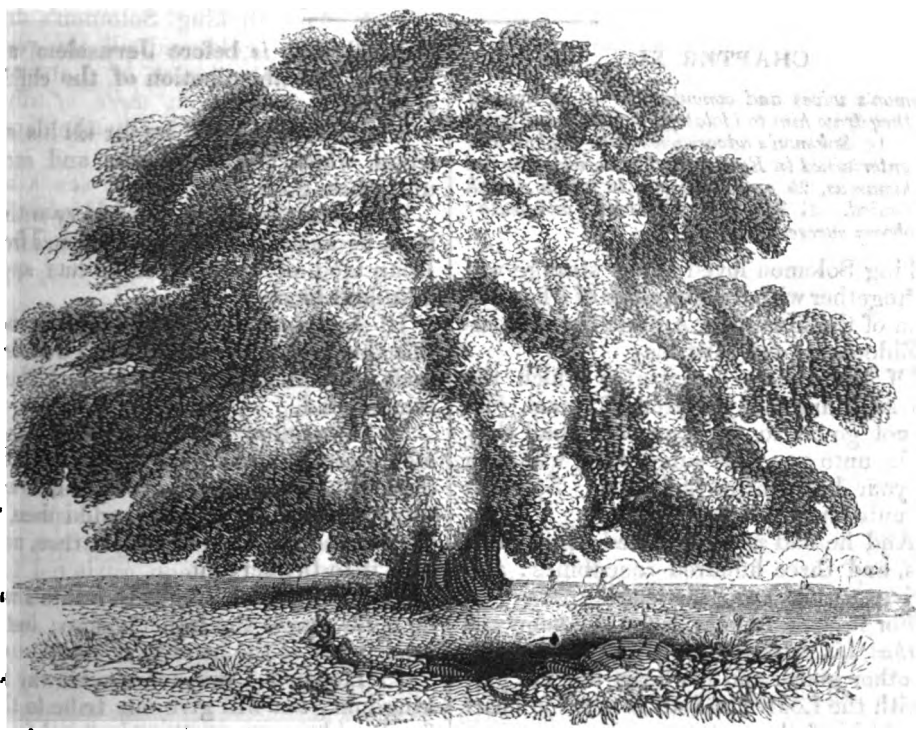
³ Heb. words. ⁵ Heb. standing. ⁴ Or, ballers. ⁵ Heb. word. ⁶ Or, sayings. ⁷ Heb. thou hast added wisdom and goodness to the fame. ⁸ Or, rails. ⁹ Heb. a prop. ¹⁰ 2 Chron. 9. 10. ¹¹ Heb. according to the hand of king Solomon. ¹² Or, captives. ¹³ Chap. 7. 2. ¹⁴ Heb. on the hinder part thereof. ¹⁵ Heb. hands. ¹⁶ Heb. so. ¹⁷ Or, there was no silver in them. ¹⁸ Or, elephants' teeth. ¹⁹ Heb. sought the face of. ²⁰ 2 Chron. 1. 14. ²¹ Heb. gave. ²² 1 Chron. 1. 16, and 9. 28. ²³ Heb. And the going forth of the horses which was Solomon's.

29 And a chariot came up and went out | so for all the kings of the Hittites, and for
of Egypt for six hundred *shekels* of silver, | the kings of Syria, did they bring *them* out
and an horse for an hundred and fifty: and | ²⁴by their means.

²⁴ Heb. by their hand.

Vers 1. "*The queen of Sheba.*"—See 2 Chron. ix. With a few exceptions, we refer the observations on the various topics of this chapter, and the latter part of the preceding, to the parallel passages in 2 Chronicles, which, with other similar postponements, will enable us to effect a more equal distribution of illustrative cuts and notes than would be otherwise practicable.

"*She came to prove him with hard questions.*"—See the note on Judges xiv. 12. Josephus gives an extract from the archives of Tyre, from which it would seem that Solomon and Hiram amused themselves by the interchange of such hard questions. The extract purports that Solomon sent riddles to Hiram, and desired to receive the like from him, on condition that he who could not solve those of the other, should forfeit a certain sum of money. Hiram, being unable to solve Solomon's enigmas, paid large sums according to agreement. He afterwards solved them, however, by means of a youth called Abdeemon; and (probably with the same assistance) proposed others himself; and Solomon, being unable to interpret them, paid back the sums he had received from Hiram. Perhaps this may be the money which the king of Tyre is represented, in chap. ix. 14, as having sent to Solomon. Whether the above statement from Josephus be correct or not, it certainly does furnish a good illustration of the character which was, in those early times, given to the intercourse of minds, and which it has not yet ceased to bear in the East. The Scripture does not condescend to preserve any such "hard questions," except in the case of Samson, where the connection of the history required its introduction. Those now mentioned were probably of a similar character, or perhaps like the famous riddle which *Œdipus* solved. The question being: "What animal is that which goes upon four feet in the morning, upon two at noon, and upon three in the evening?" The answer being: "Man: who in infancy goes upon all fours, walks erect in manhood, and in age requires the aid of a staff."



SYCAMORE TREE.

27. "*Sycamore trees, that are in the vale.*"—The Hebrew name of this tree is שִׁקְמִי (shikmî, or, to show the analogy, *sikmî*). On account of its appearing to partake of the qualities of the fig and mulberry-trees, the Greeks called it *συκίαν*, from *συκός*, a *fig-tree*, and *μύρον*, a *mulberry*. The species in Palestine, Egypt, and Abyssinia is the *Ficus sycamora* of botanists. The resemblance noticed, is to the leaves of the mulberry and the fruit of the fig-tree. It is still a common tree in the countries named; and how common it was anciently in Palestine is attested by the present text, as well as by various passages of the Scriptures. It is a wide spreading tree, attaining a considerable height, and occasionally exhibiting a trunk of great thickness. It is not uncommon to find some the trunks of which three men cannot embrace, and others of still larger dimensions sometimes occur. Our wood-cut exhibits a noble Abyssinian specimen of this tree, copied from Salt and Valentia's Views. Probably our Saviour had such a tree before him when he said, "If ye had faith as a grain of mustard seed, ye might say unto *this* sycamore tree, Be thou plucked up by the roots, and be thou planted in the sea; and it should obey you." (Luke xvii. 6.) The fruit grows from the

trunk itself, which throws out small sprigs, not unlike grape-stalks; at the end of which grow the fruits, clustered together after the manner of grapes. To ripen them properly, it is necessary that, as the season approaches, they should be scraped or rubbed about the middle. A man ascends the tree for this purpose; and this, rather than that (as in our version) of "a gatherer of sycamore fruit," seems to have been the employment of Amos (vii. 14). The Septuagint thus understood it (*σικκας συνάψαντα*), as do both Parkhurst and Gesenius. The fruit is bitter and useless without this process, but when properly ripened is good and palatable, though some Europeans pronounce a contrary opinion of sycamore figs. That this fruit was esteemed by the Hebrews appears from the passage just cited; and its importance to the Egyptians is noticed in Ps. lxxviii. 47. "He destroyed their vines with hail, and their sycamore trees with frost," which is obviously mentioned as a very heavy calamity to them. This would still be the case; for it forms a prominent article in the consumption of the lower classes, who, according to Norden, think themselves well regaled when they have a piece of bread, a couple of sycamore-figs, and a jug of water from the Nile. The tree furnished almost the only wood the Egyptians had for general purposes; and though light and porous, the coffins or cases of this wood, in which they inclosed their mummies two or three thousand years ago, still remain in perfect preservation. These facts, with the texts we have cited, and others of similar import, enable us to see that the tree was common among the Hebrews, and must have been considered valuable both for its wood and its fruit, though not in the same degree as among the Egyptians.

28. "*Linen yarn.*"—The word *קֶמֶח* (*koh* or *koa*) bears no where else the meaning here given to it. The Septuagint and the Vulgate give it as a proper name; and after them Boothroyd renders: "And Solomon had horses brought out of Egypt, and from Coa; the king's merchants received them from Coa at a stated price." It is true we know no such country as Coa; but this being made an Egyptian affair, the authority of the Septuagint is important, in at least proving that "linen yarn" is not intended. The word, when translated, has no other meaning in Scripture than that of a collection or a gathering together, as in Gen. i. 9; Jer. iii. 17; and we are not sure that it ought not to be here so understood, and referred to the collection of horses obtained from time to time from Egypt. Might we not understand that, a price being fixed, the king's merchants were allowed, from a large number of horses, to select such as they preferred? The text will certainly bear this interpretation. Mr. Taylor, the editor of Calmet, conjectures that, horses being taken to market attached to each other by cords, "strings of horses" are here intended.

CHAPTER XI.

1 *Solomon's wives and concubines.* 4 *In his old age they draw him to idolatry.* 9 *God threateneth him.* 14 *Solomon's adversaries were Hadad, who was entertained in Egypt, 23 Rezon, who reigned in Damascus, 26 and Jeroboam, to whom Ahijah prophesied.* 41 *Solomon's acts, reign, and death: Rehoboam succeedeth him.*

BUT king Solomon loved 'many strange women, 'together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations concerning which the LORD said unto the children of Israel, 'Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

5 For Solomon went after 'Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and 'went not fully after the LORD, as did David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in

the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, 'which had appeared unto him twice,

10 And 'had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this 'is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, 'I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

15 'For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;

¹ Deut. 17. 17. ² Ecclus. 47. 19. ³ Or, besides. ⁴ Exod. 34. 16. ⁵ Heb. *is with thee*.

⁶ Judges 2. 13. ⁷ Heb. *fulfilled not after*. ⁸ Chap. 2. 5, and 9. 2. ⁹ Chap. 12. 15. ¹⁰ 2 Sam. 8. 14.

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom :)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, "Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, "Nothing: howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, "when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

26 ¶ And "Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built Millo, and "repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the

young man that he "was industrious, he made him ruler over all the "charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and to keep my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But "I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a "light *alway* before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into

¹¹ Heb. Send me away.

¹² Heb. Not.

¹³ 2 Sam. 8. 3. and 10. 18.

¹⁷ Heb. burden.

¹⁸ Chap. 12. 15.

¹⁴ 2 Chron. 13. 6.

¹⁵ Heb. closed.

¹⁶ Heb. did work.

¹⁹ Heb. lamp, or candle.

Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the rest of the "acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

42 And the "time that Solomon reigned in Jerusalem over all Israel was "forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and "Rehoboam his son reigned in his stead.

⁴⁰ Or, words, or things. ⁴¹ Heb. days. ⁴² 2 Chron. 9. 30. ⁴³ Matth. 1. 1. called Roboam.

Verse 3. "*He had seven hundred wives, princesses, and three hundred concubines.*"—The fact is, that Solomon had become, at least in his external character as a king, quite such as the more splendid Oriental monarchs usually are. Among them an extensive female establishment is regarded as a piece of royal state, which sometimes gives occasion to one as large, or larger, than that of Solomon. And this is often the case when the prince himself, as frequently happens, distinguishes only three or four of the number, and sometimes one only, with his personal attention and favour. In the present instance, we are no doubt to understand with Josephus, that the seven hundred wives included not only females of royal extraction, but the daughters of eminent persons; and the Rabbins are probably correct in saying, that only the few who were especial favourites, or of royal descent, were regarded as queens. This is still the case in the East. China, India, Persia, and Turkey afford, or have afforded, instances similar to that before us. The Chinese emperor has a vast number of females in his establishment, many of whom he never saw in his life. Magalhaens computes their number at three thousand. They are called *kong-nyu*, or "ladies of the palace." These ladies have their particular dignities and titles, and are divided into several classes or orders, distinguished, like the mandarins, by their habits and other marks of their degree. Those for whom the emperor has particular regard are called *ti*, or "almost queens." Besides these there are three full queens, and one empress chosen from their number, and who is regularly proclaimed and enthroned. (See Le Comte and Magalhaens, in Astley's collection.) With some unessential variations the principle of this arrangement may be found in most Oriental courts; but the number of females is rarely so large. Those of the Great Mogul were stated at one thousand by the travellers of the seventeenth century—exactly Solomon's number. In Persia, also, instances have not been uncommon in which the state of Solomon, in this and other respects, has been equalled or exceeded. It is related of Darius Codomanus, that he was wont, in time of war, to take with him three hundred and fifty women in his camp; and their presence was not disagreeable to the queen, who also attended, for the others manifested all reverence and adoration for her, as if she had been a goddess. But of all even Persian kings, it is Khoosroo who seems to have eclipsed all other monarchs mentioned in history—Solomon included—in ostentatious magnificence, the details of which will not fail to strike the reader as remarkably analogous in kind to what we have read of the Hebrew king. We quote Sir John Malcolm's 'History of Persia': "While his generals were subduing the Roman empire, Khoosroo was wholly devoted to the enjoyment of unheard of luxury and magnificence. His noble *palaces*, of which he built one for every season—his *thrones*, which were invaluable, particularly that called *Takh-dia*, which was formed to represent the twelve signs of the zodiac, and the hours of the day—his treasures—his *ladies*, of whom there were twelve thousand, each, if we believe the gravest of Persian writers, equal to the moon in splendour and beauty—his *horses*, of which fifty thousand stood in the royal stables—his twelve hundred elephants—his Arabian charger, *Shub-dee*, fleetier than the wind—his enchanting musician, *Barbud*—and, above all, the incomparable *Shireen*, to whom he was passionately attached—are subjects on which a thousand volumes have been written by his countrymen." Sir John allows that there may be much exaggeration in all this; but that we may still conclude that no Oriental prince ever indulged in greater luxury and splendour.

24. "*Reigned in Damascus.*"—Here is a very important historical circumstance, describing the origin of the kingdom of Damascus, which appears previously to have appertained to the kings of Zobah. In the preceding verse we see that Rezin, the founder of the new kingdom, was an officer of the king of Zobah. It would seem that he fled from the battle in which his lord was defeated, and having collected a body of followers, lived as Jephthah and David had done in the early part of their career; and in this last sad period of Solomon's reign, was enabled to obtain possession of Damascus and establish a kingdom there, which we shall find frequently noticed in the sequel.

25. "*And reigned over Syria.*"—Our version seems to make this apply to Rezin, but the Septuagint applies it to Hadad, reading "Edom" (עֲדוֹם) instead of "Aram" (אַרָם) or Syria; and the sense would certainly be improved by this reading, inasmuch as it supplies an apparent omission, for, without it, we only know that Hadad left Egypt for Edom, and not how he succeeded there, or how he was able to trouble Solomon. The history of Hadad is certainly very obscure. Adopting the Septuagint reading, some conclude that Pharaoh used his interest with Solomon to allow Hadad to reign as a tributary prince; and that he ultimately asserted his independence. Josephus, however, seems to have read the Hebrew as our version does, "Syria" not "Edom." He says that Hadad, on his arrival in Edom, found the territory too strongly garrisoned by Solomon's troops to afford any hope of success. He therefore proceeded with a party of adherents to Syria, where he was well received by Rezin, then at the head of a band of robbers, and with his assistance seized upon part of Syria and reigned there. If this be correct, this must have been another part of Syria to that in which Rezin himself reigned, for it is certain from verse 24, that he (Rezin) did reign in Damascus. Carrières supposes that Hadad reigned in Syria after the death of Hadad; and it might reconcile apparent discrepancies, by supposing that two kingdoms were established (there were more previously), both of which, after the death of Rezin, were consolidated under Hadad. That Hadad was really king of Syria seems to be rather corroborated by the fact, that every subsequent king of Syria is in the Scripture called Ben-Hadad, "son of Hadad," and in Josephus simply Hadad; which seems to denote that the founder of the dynasty was called by this name. We may observe, that, whether we here read Aram or Edom, it must be understood as applying to Hadad, not to Rezin.

26. "*Zereda.*"—Not mentioned elsewhere. We only know that it was in the tribe of Ephraim.

27. "*Solomon built Millo.*"—Compare 2 Sam. v. 9; 1 Kings ix. 15. 24; 2 Kings xii. 20; 1 Chron. xi. 8; 2 Chron. xxxii. 3. There has been considerable diversity of opinion about this Millo. The word (מִלּוֹ) is supposed to be derived from מָלַא (*male*), "to be full," and it is thought by some to apply to the filling up of the ditch or valley between Mount Zion and the lower city, which was either done or completed by Solomon. However, Millo is spoken of as a building, and as the house of Millo; and being mentioned as a strong place, and one of the important defences of Jerusalem (2 Chron. xxxii. 3), it is inferred that it was a sort of fortress or arsenal. It is also supposed to have been a sort

of senate-house, where the kings met and conferred with their princes and elders; and this is thought to be indicated by the fact that Joash was slain by the conspirators "in the house of Millo" (2 Kings xii. 8), probably when he had proceeded thither to confer with his council. This is considered to be corroborated by the mention of another "house of Millo" at Shechem,—"All the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king;" where "the men of Shechem" are supposed to be the inhabitants generally, and "the house of Millo," as distinguished from them, to mean the elders or governing body of the place. Millo was doubtless a public building, and whatever probability may belong to the inferences we have mentioned, might easily be combined in one view, by supposing that it was a strongly fortified building in which the senate or council used to meet the king, and which may have been situated near or upon the filled up valley between Zion and the lower town. It evidently formed part of the city of David, and in this case it would have been just within the line which divided the citadel from the lower town. Another, and we believe the least probable account is, that Solomon filled up the valley to build a palace there for Pharaoh's daughter. The whole subject is very obscure; but it was certainly some expensive and onerous undertaking; and it is not improbably conceived that the discontent which it inspired, gave occasion to Jeroboam (who appears to have been overseer of that part of the work which it fell to "the house of Joseph" to execute) to stir up those feelings which ultimately alienated ten of the tribes from the house of David; of which alienation therefore the building of Millo may be considered as the proximate cause.

40. "*Shishak king of Egypt.*"—This is the first time we find the proper name of an Egyptian sovereign in the Scriptures, unless Rameses, in Gen. xlviii. 11, be the name, not of a country, but of the king. Josephus, however, is not correct in saying that Solomon's father-in-law was the last who bore the common titular denomination of "Pharaoh," for we afterwards read of Pharaoh-Necho and Pharaoh-Hophra, besides the frequent use of the name in the prophets. It is clear, however, that Josephus does not consider this Shishak as the father-in-law of Solomon, which indeed the history before us would render unlikely. Marsham and Newton identify him with the famous Sesostris; but Dr. Hales thinks that this is placing Sesostris much too late, and he himself identifies him with Cephrenes, and therefore Cheops, his brother and predecessor, must have been the father of Solomon's wife. The priests of Egypt told Herodotus that the first pyramid was built by Cheops, and the second by Cephrenes;—a statement probably founded on their desire to make the pyramids be considered as monuments of the glory of their native kings, and to conceal the shame of their more ancient subjection to those "shepherd kings," under whom the pyramids seem to have been really erected, by the hands of the subjected Egyptians, and perhaps of the Israelites, then in Egypt.

M. Champollion is generally allowed to have rendered it sufficiently probable that this Shishak was the Sesonchosis of Manetho, and whose name (Sheshonk), with the title, "confirmed by Ammon," appears on one of the columns of the first grand peristyle in the palace of Karnac. Now, among the sculptured ornaments of this same palace, the personage thus named is represented as dragging to the feet of his gods the chiefs or representatives of thirty conquered nations. Having identified this monarch with Shishak, it was natural to look among the captives for a representative of the Jewish nation. The search was repaid by finding one whose distinguishing hieroglyphic inscription was equivalent, in phonetic value, to "*Jouda-ha-melek*," written at full length, and meaning, the king of the Jews, or of Judah. It may therefore fairly be inferred that the triumphant scene commemorates, among the other victories of the Egyptian king, that which the text records; and that it thus, as Champollion himself remarks, forms an interesting commentary upon 1 Kings xiv. 25—28. We take these explanations at the value given to them by Champollion, and admitted by Heeren and others, without feeling it necessary either to enforce or dispute their claims to attention. The corroboration is in itself probable, and, as such, curious and interesting. (See Champollion, '*Précis*,' p. 205; '*Lectures*,' p. 99; and Heeren's '*Egypt*,' sect. iii. ch. iii.)

CHAPTER XII.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men's counsel, by the advice of young men, answereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to flee. 21 Rehoboam, raising an army, is forbidden by Shemaiah. 25 Jeroboam strengtheneth himself by cities, 26 and by the idolatry of the two calves.

AND Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which

he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

¹ 2 Chron. 10. 1.

² Chap. 11. 40.

³ Chap. 4. 7.

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people *'roughly*, and forsook the old men's counsel that they gave him:

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD *'spake* by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam *'made* speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel *'rebelled* against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah *'only*.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But *'the* word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: *'behold* thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went to *worship* before the one, *even* unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he *'offered* upon the altar. So did he in Beth-el, *'sacrificing* unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he *'offered* upon the altar which

⁶ Heb. *hardly*.

⁸ Chap. 11. 31.

⁹ Heb. *strengthened himself*.

⁷ Or, *fell away*.

⁸ Chap. 11. 13.

⁹ 2 Chron. 11. 2.

¹⁰ Exod. 32. 8.

¹¹ Or, *went up to the altar, &c.*

¹² Or, *to sacrifice*.

¹³ Or, *went up to the altar, &c.*

he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, "and burnt incense.

¹⁰ Heb. to burn incense.

Vers 4. "*Thy father made our yoke grievous.*"—The fact seems to be, that it was under Solomon that the Israelites first strongly experienced the consequences, which Samuel had long before told them would result from their determination to have a king to reign over them. It is clear that Solomon's vast establishments and expensive undertakings required a very large revenue, and that no means were left untried to raise it to the highest possible amount. The tribute of the subject nations, the presents from foreign princes, and the profits of his commercial speculations, were not adequate to his wants; and hence he was obliged to establish a regular system of taxation over the country, so that every one was more or less subject to its operation, such as we now find established in the European nations; besides which, it would seem from chap. ix. 15, that he required extraordinary grants for particular undertakings. Now we do not feel that the grounds of discontent arising from this source have ever been properly discriminated. In the first place, Oriental feeling is altogether opposed to an organized system of taxation, from which none can escape. Although in the long run the people may pay more than such a system would exact, they prefer the contingencies of uncertain demand—in which they do not know beforehand what they shall have to pay, and have room to hope that nothing will be required, or that the demand, being unequal, may not fall individually on themselves—to the certainty that, at such a time, such a proportion of their income will be taken from them, without any hope of postponement or exemption. This kind of feeling extends even to the person who benefits by such demands; for instances have been known of Oriental governors of cities, who have preferred to trust for their income to the chance results of fines and exactions, than to receive from their prince a regular salary, equal or superior to what they might thus hope to secure. Another circumstance is, that all the taxes of the Israelites were taken directly from the produce of their grounds and cattle—and under this form, even a light contribution will always be felt more onerous in its pressure, and will occasion more discontent than one much heavier, raised indirectly by duties on articles of consumption—which is a refinement in finance that does not appear to have been understood in the time of Solomon.

8. "*The young men that were grown up with him.*"—It was an ancient custom, particularly in the East, for young princes to be trained up with the young men, who, from the rank or influence of their families, might be expected to become the leading men of the nation. Sesostris in Egypt, Cyrus in Persia, and Alexander in Macedon, were brought up in this manner; and we find that the companions and fellow pupils of their early days were their devoted friends and military commanders in more advanced life. These "young men" were probably as old as Rehoboam himself, who was turned of forty; and he and they were therefore quite old enough to have been wiser than they were. But it seems that they calculated on overawing the malcontents, by using high language on the occasion.

11. "*Whips...scorpions.*"—Here a simple scourge and another more painful are mentioned in opposition. The latter is called "a scorpion," probably to denote a comparison between the pain respectively occasioned by the scourge and the reptile. The Rabbins think generally, that this scorpion was a scourge composed of knotted and thorny twigs, by which the flesh was severely lacerated. More probably it consisted of thongs, set with thorns or sharp iron points. Such scourges were known to the Romans as a means of torturing, used by unrelenting persons, and particularly by masters in the punishment of their slaves. Some of the early martyrs were thus tortured. See Calmet's '*Dissertation sur les Supplices*,' and Jahn's '*Archæologia Biblica*.'

17. "*Rehoboam reigned over them.*"—In the progress of the history we often see Judah and Benjamin mentioned as one tribe, the two having incorporated their interests, and the capital being partly in the one tribe and partly in the other. It may be useful to distinguish the respective territories of the two kingdoms into which we find the dominion of David and Solomon now divided. Jeroboam possessed ten tribes, together with all the tributary nations eastward to the Euphrates. This formed the kingdom of Israel. Rehoboam retained only the tribes of Judah and Benjamin, with Philistia and Edom. But the whole of this territory, which was now called the kingdom of Judah, included scarcely a fourth part of Solomon's dominion. (See Jahn's '*Hist. of the Heb. Commonwealth*.')

28. "*Made two calves of gold.*"—This passage seems a very clear corroboration of the views which we took, in the notes to Exod. xxxii. 4, 5, respecting the golden calf erected in the wilderness. This was, that no apostacy from Jehovah to other gods was immediately intended; but that it was a gross irregularity and an infusion of idolatrous ideas into the worship of the true God. Jeroboam was afraid, not without reason, that if his subjects went three times a year to Jerusalem, as the law required, they would soon return to their allegiance to the house of David. He therefore set up two golden calves at suitable distances from each other, with the declared view of saving them the trouble of so long a journey; and this alone proves that the symbols were intended for the accommodation of the worshippers of Jehovah, who alone could have any inducement to take such a journey. Jeroboam seems to have taken up many Egyptian ideas during his stay in Egypt, and by which he was influenced in the selection of this symbol. He probably thought this was the least offensive contrivance by which his object could be attained: and in that object his successors also were so much interested, that they took care to keep up this symbolical worship, whence we read of all of them, that they "departed not from the sin of Jeroboam the son of Nebat, who made Israel to sin."

31. "*He made priests of the lowest of the people.*"—Properly, "*any of the people*, not of the sons of Levi." The second clause explains the first. By the law, none but a Levite of Aaron's family could be a priest, and none but a Levite could officiate in the subordinate services of religion. But it seems that the priests and Levites were faithful, and would not be parties in the sin of Jeroboam; which obliged him, one evil bringing on another, to appoint persons out of any of the tribes who were willing to accept the office. We see Jeroboam himself burning incense, in the next chapter; and as this was a function discharged by the high-priest, it would seem that the king himself discharged that high office under the new system, at least on great occasions. Such an union of the priestly and regal offices has had other examples in the East. We never read of any high-priest in the kingdom of Israel. Perhaps no one was ever bold enough formally to assume that office.

33. "*The month which he had devised of his own heart.*"—He changed the feast of tabernacles from the fifteenth day of the seventh month to the fifteenth of the eighth month.

CHAPTER XIII.

1 *Jeroboam's hand, that offered violence to him that prophesied against his altar at Beth-el, withereth, 6 and at the prayer of the prophet is restored. 7 The prophet, refusing the king's entertainment, departeth from Beth-el. 11 An old prophet, seducing him, bringeth him back. 20 He is reproved by God, 23 slain by a lion, 26 buried by the old prophet, 31 who confirmeth his prophecy. 33 Jeroboam's obstinacy.*

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar ¹to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, ²Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought ³the LORD, and the king's hand was restored him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For ⁴it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the* LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

¹ Or, to offer.² 2 Kings 23, 16.³ Heb, the face of the LORD.⁴ Heb. a word was.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath ⁵torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled him.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor ⁶torn the ass.

29 And the prophet took up the carcase

of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but ⁷made again of the lowest of the people priests of the high places: whosoever would, he ⁸consecrated him, and he became one of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

⁵ Heb. broken.

⁶ Heb. broken.

⁷ Heb. returned and made.

⁸ Heb. filled his hand.

Verse 1. "*There came a man of God out of Judah.*"—There have been many conjectures as to who this was. It can not be ascertained: but he certainly was not either Ahijah or Iddo, as some suppose, for both these prophets were alive after the circumstances recorded in this chapter.

2. "*Josiah by name.*"—This clear, distinct, and remarkable prophecy, concerning what should be done by a man who was not born till 360 years later (Hales), and whose very name is mentioned, may be advantageously contrasted with the obscure, indeterminate, guarded, and equivocal predictions of the idle oracles of ancient paganism.

9. "*Eat no bread, nor drink water.*"—We have already had occasion to explain that for persons to eat bread or drink water together was a symbol and seal of mutual friendship and peace; which sufficiently explains why the prophet was forbidden to refresh himself in this evil city.

11. "*An old prophet.*"—The character of this person has been very largely discussed, but with no very satisfactory result. The most likely conclusion is, that he was a true (perhaps unwillingly true) prophet, but a bad man. We know he prophesied truly; but we know also that his sons attended the worship of the golden calf, and that he told a premeditated falsehood, of a very awful character, to divert the stranger from a purpose which he knew that his duty required from him. His object looks kind towards the stranger, in the first instance—and we may suppose that he was not then aware of the terrible judgment which he was afterwards constrained to denounce—but as he must have known that a neglect of duty in a prophetic messenger could not pass unpunished, we may conclude that his object in seducing back the strange prophet was to weaken any impression which his message might have produced on the mind of Jeroboam and others, by affording them room to suspect that he was not an authorised messenger, since he had himself neglected that which he had avowed to have been part of the Lord's command. This explanation will also show that the final judgment of the disobedient prophet was not merely a personal punishment of the messenger, but was necessary to vindicate the character of the message, which had been compromised by his disobedience. We may, upon the whole, conceive the "old prophet" to have been much such another person as Balaam.

24. "*A lion met him by the way.*"—In 2 Kings ii. 24, we find that near Bethel there was a wood, out of which came two she-bears; and it is probable that this lion came from the same wood. All the circumstances of this transaction—that the lion did not devour the body, or rend the ass, or molest the passengers or the old prophet's sons—were calculated, in the most striking manner, to direct the attention of the people to that Divine power which thus authenticated its own message by the destruction of the messenger.

CHAPTER XIV.

Abijah being sick, Jeroboam sendeth his wife disguised, with presents to the prophet Ahijah at Shiloh. 5 Ahijah, forewarned by God, denounceth God's judgment. 17 Abijah dieth, and is buried. 19 Nadab succeedeth Jeroboam. 21 Rehoboam's

wicked reign. 25 Shishak spoileth Jerusalem. 29 Abijah succeedeth Rehoboam.

At that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise,

I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that *'I should be king over this people.*

3 And take *'with thee ten loaves, and 'cracknels, and a 'cruise of honey, and go to him: he shall tell thee what shall become of the child.*

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes *'were set by reason of his age.*

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be another woman.*

6 And it *was so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be another?* for I *am* sent to thee *with 'heavy tidings.*

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that only which was right in mine eyes;*

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

10 Therefore, behold, *'I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam 'him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.*

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it.*

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him,

and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he *'slept* with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. *'Rehoboam was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and *'images, and groves, on every high hill, and under every green tree.*

24 And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass in the fifth

¹ Chap. 11. 31. ² Heb. *in thine hand.* ³ Or, *cakes.* ⁴ Or, *bottle.* ⁵ Heb. *stood for his hoariness.* ⁶ Heb. *hard.* ⁷ Chap. 15. 29.
⁸ Chap. 21. 21. ⁹ Kings 9. 8. ¹⁰ Heb. *lay down.* ¹¹ Or, *standing images, or, statues.* ¹² 2 Chron. 12. 13.

year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem :

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold ¹⁴which Solomon had made.

27 And king Rehoboam made in their stead brassen shields, and committed *them* unto the hands of the chief of the ¹⁵guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare

them, and brought them back into the guard chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead

¹⁴ Chap. 10, 16.

¹⁵ Heb. runners.



ABIJAH AND THE WIFE OF JEROBOAM.—ANGELICA KAUFMANN.

Verse 3. "*Take with thee ten loaves, and cracknels, and a cruse of honey.*"—See the note on 1 Sam. ix. 7. This does not prove, as Bishop Patrick conjectures, that the queen had disguised herself as a poor countrywoman; for presents of provisions are still made, in the East, by persons in good circumstances to others whom they respect. We need not therefore suppose that the queen thought the affectation of a very low condition necessary to her purpose. The word

translated "*cracknels*" (מִקְדִּים, *mikkudim*) doubtless means some kind of small cake or biscuit; and as the word suggests the idea of something *spotted*, Harmer fairly enough conjectures that they were some sort of biscuit, sprinkled with seeds, as are still much used in the East. We use caraway-seeds for this purpose: poppy-seeds are usually employed by the Orientals, who often also sprinkle thus their ordinary kinds of bread.

10. "*Him that is shut up and left in Israel.*"—This is the literal Hebrew, which has been differently understood. We believe Boothroyd's version, "bond or free," is too restricted. It probably means that all Jeroboam's family should perish—not one escaping, however carefully *shut up* and hidden from calamity—till the last remaining fragment of the family should be extirpated.—We adopt the opinion, that the clause immediately preceding this does not refer to the human male, but to a dog, and for this reason, that the custom of the East prevents its application to any but the canine species. This frequently-recurring expression will therefore mean, that not even a dog belonging to the condemned family should escape destruction. This is a strong metaphor, expressing utter extirpation.

13. "*In him there is found some good thing.*"—The Jews say that this good thing was, that he disapproved of the golden calves; and that he had persuaded his father to withdraw the guards and sentinels which he had posted along the frontier to prevent those from going to Jerusalem, at the three great annual festivals, who still felt inclined to do so.

15. "*Shall smite Israel as a reed is shaken in the water.*"—Instead of *shall smite* (וַיִּכּוּ), the Arabic reads *shall shake* (וַיִּנָּד), which if correct, agrees better with the comparison.

29. "*The book of the chronicles.*"—Not the books of that name, but the current annals of the kingdom, from which the canonical books of Kings and Chronicles seem to have been compiled. See the note on Esther vi. 1.

CHAPTER XV.

1 *Abijam's wicked reign.* 7 *Asa succeedeth him.*
9 *Asa's good reign.* 16 *The war between Baasha and him causeth him to make a league with Benhadad.* 23 *Jehoshaphat succeedeth Asa.* 25 *Nadab's wicked reign.* 27 *Baasha conspiring against him executeth Ahijah's prophecy.* 31 *Nadab's acts and death.* 33 *Baasha's wicked reign.*

Now in the eighteenth year of king 'Jero-boam the son of Nabat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father,

4 Nevertheless for David's sake did the LORD his God give him a ¹lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did *that which was right* in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, ²save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the 'book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David: and ³Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his 'mother's name was Maachah, the daughter of Abishalom.

11 And Asa did *that which was right* in the eyes of the LORD, as *did* David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also 'Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa ⁴destroyed her idol, and burnt *it* by the brook Kidron.

14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

15 And he brought in the 'things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And ⁵Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to 'Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

¹ 2 Chron. 13. 2.

² Or, *condemned*.

³ 2 Sam. 11. 4, and 12. 9.

⁴ 2 Chron. 13. 2.

⁵ 2 Chron. 14. 1.

⁶ That is, *grandmother's*.

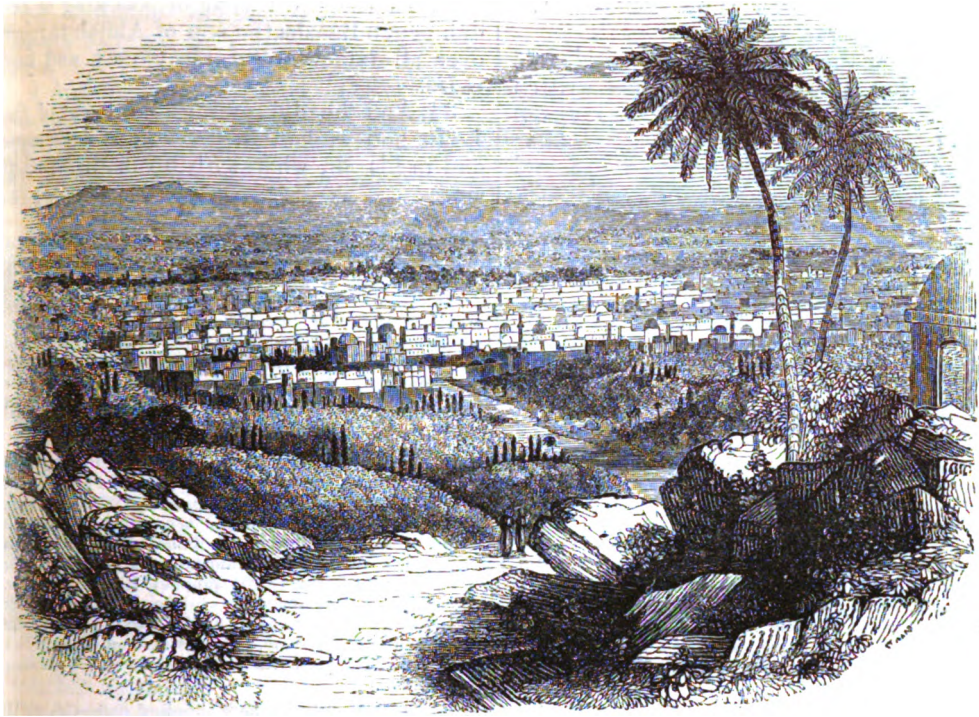
⁷ 2 Chron. 16. 16.

⁸ Heb. *cut off*.

⁹ Heb. *holy*.

¹⁰ 2 Chron. 16. 1.

¹¹ 2 Chron. 16. 2.



DAMASCUS.

19 *There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.*

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* ¹⁸exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and

was buried with his fathers in the city of David his father: and ¹⁴Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam ¹⁵began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto ¹⁶the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by

¹⁸ Heb. *go up*.
VOL. II.

¹⁹ Heb. *free*.
2 C

¹⁴ Matth. i. 8, called *Josaphat*.

¹⁵ Heb. *reigned*.

¹⁶ Chap. 14. 10.

his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

Chap. xv.—From hence to the end of the second book of Kings, we have a history of the affairs of the two kingdoms of Israel and Judah; while, in the second book of Chronicles, from the tenth chapter to the end, the parallel history refers almost exclusively to the affairs of the latter kingdom, the particulars of which are there given more in detail than in the books of Kings. Under these circumstances, it will be found a very convenient arrangement to confine our present attention chiefly to the history of the northern kingdom, which will not again come so fully under our consideration; reserving much that relates to Judah in particular for the second book of Chronicles. It will therefore be understood by the reader, that, under the parallel texts of that book he will find whatever observations, on the affairs of the kingdom of Judah, may seem to be included within our range of illustration. We do not, however, altogether preclude ourselves from noticing occasionally, even in the books of Kings, whatever, connected with the southern kingdom, it may not seem desirable to postpone to the Chronicles.

17. "*Ramah*."—The name means an eminence; and there are several places distinguished by it, which have been strangely confounded by travellers. The present is evidently the Ramah in the tribe of Benjamin, on the borders of Ephraim, which Jerome places six miles to the north of Jerusalem. It still exists as a village, under its ancient name. It is pleasantly situated on an eminence, the sides of which are covered with olive-trees and sycamores. Some traces of old buildings still existed when Ranwolff was there. The Jews believe that this is the Ramah where Samuel was born, lived, and was buried; and Calmet concurs in this opinion, which has several circumstances in its favour. The old traveller, John Sanderson, says, "The second day of July we went to Rama, to the prophet Samuel his house, where the Jews say he was buried; upon the top of the said house is the place where the children of Israel had their haire cut off, at which time they made vows, and gave great sums to the *sancitorum*. At this day, there are of the Jews that vow and performe, carrying their children to have their haire cut off there, for devotion: on the right hand is a well, which is called Samuel's well. Other matters I observed not." The present inhabitants are chiefly Christians of the Greek persuasion.

18. "*Damascus*."—We give a view of this city, the description of which has already been supplied under Gen. xiv. 15.

20. "*Ijon*," &c.—All the places here named were in the north of Israel, nearest to Syria. They have all been mentioned already, except Ijon, the precise situation of which cannot be determined.

27. "*Gibbethon*."—This belonged to the tribe of Dan, and was given by that tribe to the Levites (Josh. xix. 44; xxi. 23). The Levites seem to have been dispossessed of the towns they held in the ten tribes, which may have afforded the Philistines an opportunity of getting Gibbethon into their own hands. That it was within the limits of Dan is all we can know with certainty, except that the text sufficiently indicates the town to have been one of considerable strength and importance.

CHAPTER XVI.

1, 7 *Jehu's prophecy against Baasha.* 5 *Elah succeedeth him.* 8 *Zimri conspiring against Elah succeedeth him.* 11 *Zimri executeth Jehu's prophecy.* 15 *Omri, made king by the soldiers, forceth Zimri desperately to burn himself.* 21 *The kingdom being divided, Omri prevaieth against Tibni.* 23 *Omri buildeth Samaria.* 25 *His wicked reign.* 27 *Ahab succeedeth him.* 29 *Ahab's most wicked reign.* 34 *Joshua's curse upon Hiel the builder of Jericho.*

THEN the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house;

and will make thy house like 'the house of Jeroboam the son of Nebat.

4 'Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza ³steward of his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha ⁴by Jehu the prophet.

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not

written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, 'Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin where-with he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, 'as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that *were* before him.

³ Heb. which was over.

⁴ Or, *loath his kinsmen and his friends.*

⁵ Heb. *by the hand of.*

⁶ Heb. *Shomeron.*

⁷ Heb. *was it a light thing, &c.*

34 ¶ In his days did Hiel the Bethelite | thereof in his youngest son Segub, 'accordir
build Jericho: he laid the foundation thereof | to the word of the LORD, which he spake |
in Abiram his firstborn, and set up the gates | Joshua the son of Nun.

* Josh. 6. 26.

Verse 9. "*Tirzah*."—See the note on Josh. xii. 24; where we mentioned the difficulty of determining its site. T current maps generally follow D'Anville, who seems to have adopted the statement of Brocard, a monk of Strasbu who travelled in the latter part of the 13th century. He places it upon a high mountain three leagues to the east Samaria.

24. "*Samaria*."—The destruction of the palace at Tirzah (verse 18) probably assisted Omri's decision to found new capital. The two talents of silver which Omri paid for the hill is equal to 684*l*. Some travellers and topog phers confound Samaria with Shechem or Nablous; but it is now generally identified with a site about eight miles the north of that city, and about forty-five miles to the north of Jerusalem. It remained the capital of the northe kingdom, while that kingdom endured, and perished with it; for when taken, after a three years' siege, by Shalmanez king of Assyria (719 B.C.), he razed it to the ground, leaving it a mere heap of rubbish (Micah i. 6). The foreigne whom that prince settled in the desolated country, and who took the name of Samaritans, seem to have made Sheche their chief seat, as it was ever after. But they appear also to have gradually rebuilt part of this town, as we find it occ pied by them after the southern Jews had returned from *their* captivity (Ezra iv. 17; Nehem. iv. 2). Still later, it seer to have been more fully rebuilt and occupied by the Samaritans; for when they revolted from Alexander the Great, fro jealousy at the favour he had shown to the Jews, that conqueror came from Egypt, and having taken the city, b stowed it upon his Macedonian followers. After this, it was sometimes in the hands of the kings who succeeded Ale ander in Syria, and at others was held by his successors in Egypt, until the Jews acquired full possession of the count under John Hyrcanus, who took the city, after a year's siege, and razed it to the very ground. It was afterwar rebuilt by Gabinus, the Roman president of Syria, who called it after his own name; but it was still a comparative inconsiderable place until it was restored to its ancient splendour by Herod the Great (A.C. 21), who changed its nan to the Greek one of *Sebaste*, which in Latin is *Augusta*, in honour of Augustus. As thus restored, it existed in ti time of our Saviour, and it continued a place of importance until the Jews were expelled from their country by Adria after which it went gradually to decay. Such ruins as have since been mentioned, or now exist, of course belong to ti city which existed in the time of our Saviour, when, according to Josephus, it was twenty furlongs in circumference.

The situation of Samaria is well described by Dr. Richardson. He says:—"The situation is extremely beautiful and strong by nature; more so, I think, than Jerusalem. It stands on a fine large insulated hill, compassed all rou by a broad deep valley, and when fortified as it is stated to have been by Herod, one would have imagined that, in ti ancient system of warfare, nothing but famine could have reduced such a place. The valley is surrounded by fo hills, one on each side, which are cultivated in terraces up to the top, sown with grain, and planted with fig and oliv trees, as is also the valley. The hill of Samaria likewise rises in terraces to a height equal to any of the adjoinir mountains.' This description answers exactly to that given 550 years ago by Brocard ('*Descriptio Terræ Sanctæ* in whose time much more of the ancient city remained than at present. He notices the innumerable marble colums still standing, belonging to the royal buildings, palaces and colonnades of this once magnificent city. But there we only a few inhabited houses, together with a church dedicated to John the Baptist, which the Saracens had turn into a mosque. Maundrell could find no other traces of the ancient city than a large square piazza encompassed wi pillars. Later travellers describe this in such a manner as to convey the impression, that in the 130 intervening yea the fall of many of the pillars has caused such alteration, that its character as a square piazza is no longer distinguis able. But, as such, it may well answer to the description by Josephus, of a sacred enclosure of about a furlong and half, built nearly in the middle of the city, by Herod, who adorned it with all kinds of ornamen's, and erected there a temple, remarkable for its largeness and beauty. Buckingham says that the pillars in this part are now eighty-thr in number, standing, and many others fallen. They are all without capitals; but Richardson (who counted but six pillars) says there are numerous fragments of Ionic volutes to testify the order to which they belonged. This state colonnade doubtless formed a part of some of Herod's magnificent buildings, if not, as seems most probable, a portio the sacred enclosure. It is locally considered to have belonged to Herod's palace. None of the walls of this buildi remain: but there are several detached pieces of walls standing on the edge of rocky prominences, that seem to fragments of the ancient fortifications. There are also a number of columns still standing on the first terrace. R chardson says: "I counted twelve in a row, besides several that stood apart, the brotherless remains of other rows." (the eastern side of the hill, near the summit, are the remains of another building, where eight large and eight sm columns are still standing, with many others fallen near them. They are all smaller and of inferior stone to those the great colonnade (Buckingham).—The great church mentioned by Brocard is still existing as a conspicuous rui It is said to have been built by the empress Helena. It had become a ruin even in Maundrell's time, and the Turks h erected a small mosque *within* its walls, over the venerated dungeon in which John the Baptist is supposed to ha been imprisoned and beheaded. This ruined church and the interior mosque are fully described by Mr. Buckingham

The modern representative of Samaria is a poor village of about thirty dwellings of the most humble description and is governed by its own sheikh, who is himself a husbandman. In the walls of these dwellings, however, portio of sculptured blocks of stone are perceived, and even fragments of granite pillars have been worked into the mason while other vestiges of former edifices are seen occasionally scattered widely about. The most complete account of th site which we possess, is that given by Mr. Buckingham.

31. "*Baal*."—This word (בעל) is not, so to speak, the proper name of a god, but a general title of honour (a swering to master, lord, or husband) applied to many different gods. Thus we have "*Baalim*," in the plural, for fal gods collectively, and in some cases the title "*Baal*" is applied to Jehovah himself (Hos. ii. 16). As the sun was th great and prominent object of ancient idolatry, we must understand that he is most usually intended by Baal, partic larly when the name is mentioned with that of the moon and the host of heaven. In other cases various local idols a intended, which may in most instances be resolved into different symbolizations or impersonations of the sun. In ti instance of the Baal now before us, a great weight of testimony enables us to determine, with almost absolute certaint that he was the Phœnician Melkart, called by the Greeks and Romans, the Hercules of Tyre. It will be observed th Jezebel, who introduced and so jealously supported this worship, was the daughter of a Phœnician king—*Eth-baul*, th king of Zidon, which proves it to have been the Baal, or great god, of that people. It was therefore also the sun Baal whose worship was at a later period introduced by Athaliah, the daughter of this same Jezebel, into the kingdo

dah. This single fact is so conclusive as to the identity of this Baal with that of Phœnicia, that we shall not on others which might be adduced from similarity of worship, and other circumstances. It will be observed, that *Jezebel* and her father *Eth-baal* have the name of the idol incorporated with their own.

2. The Phœnician Baal was Melkart, whom the Greeks, according to their usual custom of identifying the gods with their own, confounded with Hercules, and distinguished as the Hercules of Tyre. In reality, he was a very different idol to their own deified hero of that name, and would appear to have been an incarnation of the sun. It was allowed even by the Greeks, that of all the gods and demi-gods who bore this name, he of Tyre was the most ancient of all. Those who wish to understand his reputed place in the genealogy of the Phœnic gods, may find it in the fragment of Sanchoniathon preserved by Eusebius, and it would be unintelligible separately from the context. It may suffice to state that, from the earliest foundation of Tyre, Melkart appears to have been the chief god of that city; and that his worship extended with the extension of that state, until it was prevalent in the towns of the Phœnician confederation, and was established in the most distant colonies of that most enterprising people. At Gades (Cadiz) the everlasting light was kept burning in his temple; and the Carthaginians, who had his worship, for a long time sent to Tyre for his service a tenth part of their income. He almost became the chief god of the Phœnician people, at home and in all their dispersions; and some faint traces of his worship still remain among the people of Malta.

The name which he bears (Melkart, Melkrat, or Melchrat.) is usually understood to mean "the king of the city," of Tyre; although Selden thinks it means "the strong king." We are however convinced in our own minds, that the name is equivalent to the Hebrew מלך ארץ, *melek-eretz* (the vowels not being essential), "king of the earth," which would naturally be applied to him as an impersonation of the sun.

3. The name of the Tyrian Hercules this idol was very famous. When Herodotus was in Egypt, he learned that the Tyrians regarded as one of the primeval gods of that country; and being anxious to obtain some more information on the subject, he undertook a voyage to Tyre, for the express purpose of seeking such information at the famous temple there dedicated to his worship. What he learned confirmed his impression as to the high antiquity of this god; for the priests informed him that the foundation of the temple was coeval with that of the city, which, they said, was founded 2300 years before that time. His attention was attracted by the various rich offerings at the temple, particularly by one pillar all of gold, and another of emerald, which by night shone with amazing splendour. Some particulars furnished by him and other writers, are interesting, as showing some such analogies to the worship of the true God, as may have the more readily induced the Israelites to fall into the idolatry of their neighbours. No human sacrifices were offered to him: nor does the Bible any where lay this charge to the Tyrians. No swine were sacrificed to him; though this was a common enough sacrifice to many other idols. Fire was always burning on his altar—the priests officiated barefoot—and kissing was among the acts of worship, which is in fact expressly mentioned in chap. xix. 18.

4. The representations of the Tyrian Hercules are extant on coins. We give two, which will serve as fair average specimens: they are both in the British Museum, and are represented of twice the real size. The first, which deserves the most attention as being the most ancient, and in the style which the coins of Western Asia exhibit before the time of Greek and Roman taste, is of copper. It was found in the island of Cossyra (now Pantellaria), which belonged to the Tyrians. The other is a Tyrian coin of silver (weighing 214½ grains), and exhibiting a very striking representation of the same idol, in a more modern and perfect style of art. One of the figures in the plate is unfortunately mutilated; but the curator of the coins in the British Museum thinks that the complete date may have given 84 B.C. for the date of this description are sometimes as old as 122 B.C. For more information concerning Melkart, see the 'Mythology' of Bannier and Creuzer; Jahn's 'Archæologia Biblica,' and Heeren's 'Phœnicians,' with the several authorities by them.



Fig. 1.



Fig. 2.

Fig. 1.—Melkart, or the Tyrian Hercules (the Phœnician Baal). From a Copper Coin of Cossyra in the British Museum. (Twice the size of the original.)

Fig. 2.—Head of do. From a Silver Coin of Tyre in the British Museum. (Twice the size of the original.)

"Jericho."—See the notes on Josh. v. 9, 10. All travellers previous to Mr. Buckingham have acquiesced in the statement, that, as we stated in the first of the notes now cited, the site of the ancient Jericho is marked by the village of Ribhah, between three and four miles from the Jordan, where, however, it was admitted that *no trace of the city could be found*. But that traveller has questioned this conclusion on such strong grounds, that his conclusion has, and we think with great propriety, been introduced into most recent maps of the Holy Land. As Mr. Buckingham has the sole merit of this discovery, and we decidedly acquiesce in his conclusions, there is nothing for us

to do but to follow his account. We have already, in the second of the above-cited notes, described the plain of Jericho. It is only necessary therefore to observe, that travellers from Jerusalem to Jericho must, after descending the hills which bound the plain on the west, proceed for about four miles towards the Jordan before they reach Rihhah. But Mr. Buckingham had scarcely quitted the foot of these hills to go eastward over the plain, before he came upon the ruins of a large settlement, of which sufficient remained to prove it to have been a place of consequence, although no one perfect building existed. Some of the more striking objects among the ruins were several large tumuli, evidently the work of art, and resembling in size and shape those of the Greek and Trojan heroes on the plain of Ilium. Near to this was also a large square area, enclosed by long and regular mounds, uniform in their height, breadth, and angle of slope, and seeming to mark the place of enclosing walls now worn into mounds. Besides these, the foundations of other walls in detached pieces, portions of ruins of an undefinable character, shafts of columns, and a capital of the Corinthian order, were seen scattered about over the widely-extended heaps of this ruined city. These ruins did not seem, taken in their greatest extent, to cover less than a square mile; but the remains were not sufficiently marked to enable Mr. Buckingham to form a plan of them. The order of the columns is indicated by the Corinthian capital, which also shows that the building belonged probably to the time when the country was dependent on Rome; and we hazard a conjecture, that they may have belonged to the palace which Herod built at Jericho; and the knowledge that a palace was built at so comparatively late a period, strengthens whatever conclusion may be formed in preference of this site to that of Rihhah, where no ancient remains whatever are found.

But, besides this, the situation of these remains agrees much better than the site of Rihhah with the position which Josephus assigns to Jericho. He says: "It is situate in a plain; but a naked and barren mountain, of very great length, hangs over it. This mountain extends to the land about Scythopolis northward, and southward as far as the country of Sodom and the utmost limits of the lake Asphaltites. It is all of it very uneven, and uninhabited by reason of its barrenness." ('De Bello Jud.' l. iv. c. 8, sec. 2.) And in another place, he says that Jericho is one hundred and fifty furlongs from Jerusalem, and sixty from the Jordan, adding, "The country as far as Jerusalem is desert and stony; but that as far as the lake Asphaltites lies low, though it be equally desert and barren." It is clear that all this applies very exactly to Mr. Buckingham's Jericho, but not to Rihhah. He observes himself: "Nothing can more accurately apply in all its particulars than this description does to the site of the present ruins, assumed here as those of the ancient Jericho, whether it be in its local position, its boundaries, or its distance from Jerusalem on the one hand, or from the Jordan on the other. The spot lies at the very foot of the barren hills of Judæa, which may be said literally to overhang it on the west; and these mountains are still as barren, as rugged, and as destitute of inhabitants as formerly, throughout their whole range, from the lake of Tiberias to the Dead Sea. The distance, by the computation of our journey in time, amounted to about six hours, or nearly twenty miles; and we were now, according to the report of our guides, at the distance of two hours, or about six miles, from the banks of the Jordan."

Concerning Rihhah, which has so long borne the honour of being the representative of Jericho, we have only to observe that it appears to have obtained this distinction through some supposed resemblance between its name and that of Rahab the harlot. But were this analogy still clearer, it would prove nothing, since Jericho was never called after that celebrated woman. It is a poor village, containing about fifty dwellings, every one of which is fenced in front with thorny bushes, while a barrier of the same kind encircles the whole of the village. A fine brook flowing by the village, and emptying itself into the Jordan, supplies the inhabitants with water for the irrigation of the grounds, and for the domestic wants of the inhabitants. The only alleged antiquities shown here are a modern square tower of Mohammedan workmanship, said to be the house of Zaccheus, and an old tree, stated to be that into which the same person climbed to see Christ pass by; but, unfortunately for the story, this tree is not a sycamore, which the Evangelist mentions in the narrative of that interesting transaction.

CHAPTER XVII.

1 *Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him.* 8 *He is sent to the widow of Zarephath.* 17 *He raiseth the widow's son.* 24 *The woman believeth him.*

AND 'Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, ^a*As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and

flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass ^aafter a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to 'Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of

^a Heb. *Elijahu*. Luke 4. 25, he is called *Elias*.

^b Eccles. 48. 3. James 5. 17.

^c Heb. *at the end of days*.

^d Luke 4. 26, called *Sarepta*.

meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD ⁵sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat ⁶many days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake ⁷by Elijah.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art

thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil unto the widow with whom I sojourn, by slaying her son?

21 And he ⁸stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come ⁹into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

⁵ Heb. *giveth*.

⁶ Or, *a full year*.

⁷ Heb. *by the hand of*.

⁸ Heb. *measured*.

⁹ Heb. *into his inward parts*.

Verse 1. "*Elijah the Tishbite, who was of the inhabitants of Gilead*."—It is commonly thought that this describes Elijah as a native of the town of Tishbe in Galilee (tribe of Naphtali), which the Apocrypha mentions as the birth-place of Tobit, and which is the only place of the name we know. But it does not follow that there was no place of the same or similar name on the east of Jordan; for many places are mentioned only once in Scripture. It also rather tells against this interpretation, that the Jews in our Saviour's time believed that no prophet ever came out of Galilee. Furthermore, we doubt that the text describes him as the native of one place and the inhabitant of another; especially when we consider that the original clause is *והתשבי מתשבי גלעד*, in which the word rendered "the inhabitants" is the same as that rendered "the Tishbite," with the necessary difference in the servile prefix, and which, in this connection, the Septuagint understood as a proper name, giving the sense of, "the Tishbite, from Tishbe of Gilead." This interpretation also agrees with Josephus, who says that Elijah was a prophet of Thesoon, a country of Gilead.

5. "*The brook Cherith*."—This appears to have been a winter torrent falling into the Jordan. There have been various opinions about its situation, particularly with reference to the side of the river on which it lay. In the first place, however, we think that if Elijah was apprehensive of Ahab's persecution, he would probably not have remained in the west of Jordan, but would have interposed that river between himself and his pursuers. We think this also is proved by the text, which places it "*before Jordan*;" for, as we explained in the note to 1 Sam. xiii. 5, "*before*," as a topographical indication, usually means "eastward." Upon the whole, it appears to us that the local traditions point out as fair an alternative as any that can be chosen. They place the retreat of the prophet near a brook on the east of the Jordan, a few miles below the ford near Bethshan. The district is finely broken into hill and vale; and being well wooded, and caverns being formed in the sides of some of the hills, it furnished as secure a retreat to the fugitive prophet as could be well selected, unless he had retired to the mountains or deserts on the outskirts of the kingdom. Josephus indeed says that he went into the *southern* parts of the country, which does not apply to the situation mentioned, which is nearly east from Samaria.

6. "*And the ravens brought him bread and flesh*."—All the versions, the Arabic excepted, agree in rendering the word *עורבים* *orebim*, by "ravens." Such a weight of testimony is not to be lightly rejected, notwithstanding the difficulties of the interpretation which it offers. It would suggest that the ravens, which would naturally be induced to harbour in such a wooded neighbourhood as that which appears to have been Elijah's retreat, were directed by a controlling and directing impulse from God, to drop or otherwise deposit, near the refuge of the lone prophet, a portion of the food which they were conveying to their nests for their own offspring. The raw meat he might easily dress with a fire of dry wood: and as to the objection derived from the unclean character of the bird, according to the law, it has been much exaggerated; for although the bird was one of those declared unfit for food, it is not true that contact with it, or the touch of that which had been in contact with it, conveyed any ceremonial pollution. An ass was as unclean as a raven; yet no one was polluted by riding on an ass, or by eating that which an ass had carried. However, many ancient and modern commentators are of opinion that the word on which the whole question turns should be rendered as a proper name, and as such referred either to the Arabians, whose name is (without the points) the same as this; or else to the inhabitants of some town called Horbo or Orbo. This last conjecture is better than the other, and also than that which, from a similar analogy, makes the word to mean "merchants;" and it would be still better if we suppose the name of the town to have been Oreb (or raven). There are not known to have been any towns called Orbo or Horbo; but we know there was a rock called Oreb, from the Midianitish king of that name being slain there

(Judges vii. 25), and a town or village near it may at this time have borne the same name. It is at least interesting to know that a local site bore this name of "raven;" and we have no hesitation in expressing an opinion that the altar native lies between real ravens and the inhabitants of a place denominated from the raven.

9. "*Zarephath, which belongeth to Zidon.*"—This place, called Sarepta in the New Testament, was one of the Phœnician towns which stood between Tyre and Sidon, and which, although less renowned than these two famous cities were still noted in history for their industry and manufactures. Reland quotes several ancient writers who celebrate the wine of Sarepta. It was also famous in mythology as the spot from which Europa, the daughter of Agenor, king of Phœnicia, was stolen and carried to Crete by Jupiter. The town stood near the sea, about nine miles south of Sidon, where its modern representative is found in a small collection of humble dwellings (forming a hamlet called "Sarphan"), about half a mile from the sea-side. The ancient town would seem to have stood on the declivity of the hills on which this village stands, and on the space between them and the sea. There are no standing ruins; Sarepta having shared the fate of five or six other considerable cities in this quarter, the sites of which are only distinguishable by numerous stones, much dilapidated, but retaining marks of having been cut square by the chisel, with mortar adhering to them, and some fragments of columns. Antoninus Martyr, who seems to have been there in the seventh century, says that Sarepta then existed as a small town, occupied by Christians, and where they failed not to show the apartment occupied by Elijah, the bed in which he lay, and even the marble vase in which the widow made her bread. There was a town there also, distinct however from the remains of the old one, in the time of Sandys, who says:—"We came to a small solitarie mosque not far from the sea; erected, as they say, over the widdowes house that entertayned Elias; close by it are the foundations of Sarepta. It was the seat of a bishop, and subject unto Tyrus. Right against it, and high mounted on the mountayne, there is a handsome newe towne now called *Sarapanta*. Beyond, on the left hand of the way, are a number of caves, cut out of the rocke, the habitationes, as I suppose, of men in the golden age, and before the foundation of cities." This comparatively modern town has also disappeared, being represented, as we mentioned, only by the small village upon the mountain.



ELIJAH IN THE DESERT.—M. ANGELO.

CHAPTER XVIII.

¹ *In the extremity of famine Elijah, sent to Ahab, meeteth good Obadiah.* 9 Obadiah bringeth Ahab to Elijah. 17 *Elijah, reproving Ahab, by fire from heaven convinceth Baal's prophets.* 41 *Elijah, by prayer obtaining ruin, followeth Ahab to Jezreel.*

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called 'Obadiah, which *was* the governor of his house. (Now Obadiah feared the LORD greatly :

4 For it *was so*, when 'Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks : peradventure we may find grass to save the horses and mules alive, *that we lose not all the beasts.*

6 So they divided the land between them to pass throughout it : Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah *was* in the way, behold, Elijah met him : and he knew him, and fell on his face, and said, *Art thou that my lord Elijah?*

8 And he answered him, I *am* : go, tell thy lord, Behold, *Elijah is here.*

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee : and when they said, He is not there ; he took an oath of the kingdom and nation, that they found thee not.*

11 And now thou sayest, Go, tell thy lord, Behold, *Elijah is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not ; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me : but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD,

how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, *Elijah is here* : and he shall slay me.

15 And Elijah said, *As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.*

16 So Obadiah went to meet Ahab, and told him : and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art thou he that troubleth Israel?*

18 And he answered, I have not troubled Israel ; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long halt ye between two 'opinions? if the LORD *be* God, follow him : but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD ; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks ; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under* : and I will dress the other bullock, and lay *it* on wood, and put no fire *under* :

24 And call ye on the name of your gods, and I will call on the name of the LORD : and the God that answereth by fire, let him be God. And all the people answered and said, *It is well spoken.*

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first ; for ye *are* many ; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, *hear us.* But

¹ Heb. Obadiah.² Heb. over his house.³ Heb. Jezebel.⁴ Heb. that we cut not off ourselves from the beasts.⁵ Or, thoughts.⁶ Heb. The word is good.⁷ Or, answer.

there was no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah

the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

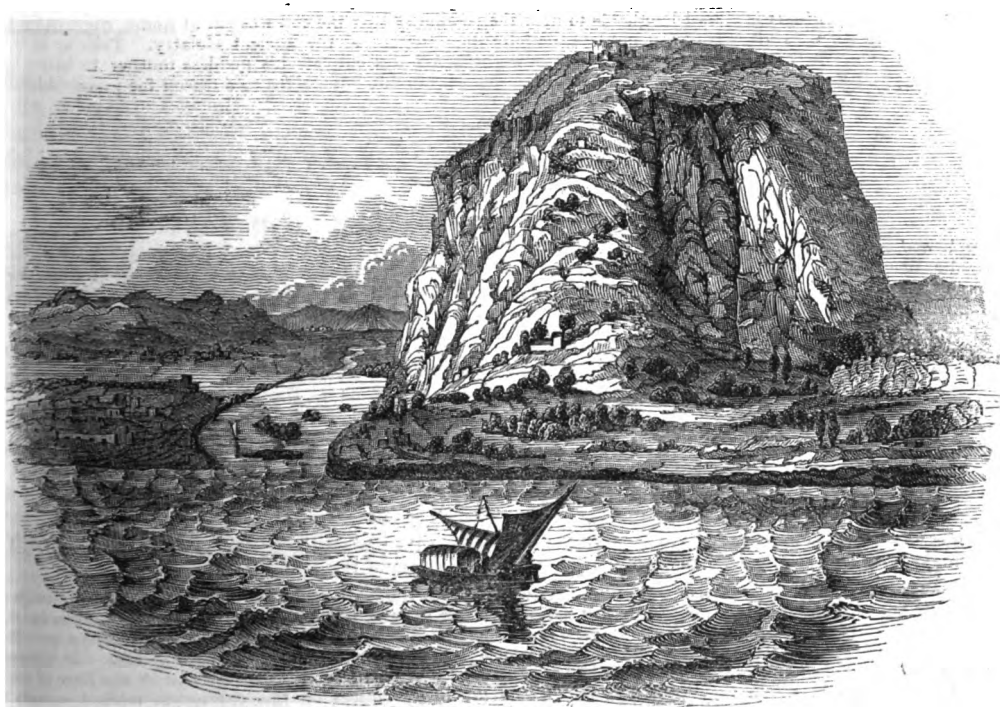
46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

¹² Or, heard. ¹³ Or, leaped up and down at the altar. ¹⁴ Heb. with a great voice. ¹⁵ Or, he meditated. ¹⁶ Heb. hath a pursuit. ¹⁷ Heb. poured out blood upon them. ¹⁸ Heb. ascending. ¹⁹ Heb. attraction. ²⁰ Gen. 31. 22. ²¹ Kings 17. 34. ²² Heb. went. ²³ Or, Apprehend. ²⁴ Or, a sound of a noise of rain. ²⁵ Heb. Tie, or, Bind. ²⁶ Heb. till thou come to Jezreel.

Verse 19. "Mount Carmel."—This mountain forms a bold promontory on the south side of the fine bay of Acre; the town of that name being at the northern point of the same bay. It is, properly speaking, a range of mountains, about eight miles in extent, from north-west to south-east; and although it may fairly be regarded a part, yet, in a general view, it is obviously an extraneous member, of that central ridge of hills which traverses Judea from north to south: and the line of its connection therewith may be traced without difficulty. Regarded apart, its greatest elevation is about 1500 feet, according to Buckingham; although others have made it 2000 feet. To the north of this ridge is the bay of Acre, on the west a narrow plain descending to the sea, and on the east the river Kishon washes the inland part of its base before entering the bay of Acre, beyond which spreads the wide plain of Esdraelon. The elevation of the mountain gives it a refreshing temperature, with a degree of verdure and spontaneous productiveness remarkably contrasted with the sultry heat and aridity of the plains. "No part of the promised land," says Carme, "creates a deeper interest in the traveller than the rich and extensive bosom of Mount Carmel: while barrenness is felt on every side, and the curse of the withered soil is felt on hill, valley, and shore, this beautiful mountain seems to retain its ancient 'excellency' of flowers, trees, and a perpetual verdure. The scenes in its interior are often bold and

romantic in the highest degree; deep and verdant precipices descending into lonely glens, through which a rivulet is seen dashing wildly; the shepherd and his flock on the long grassy slopes, that afford at present as rich pasture ground as when Nabal fed his numerous flocks in Carmel." (This is a mistake, as Nabal did *not* feed his flocks in *this* Carmel; but still its rich pastures did render it "the habitation of shepherds"—if this Carmel be intended in Amos i. 2.) "There is indeed a character peculiarly pastoral about the scenery; few grey or naked rocks, or sublime but useless cliffs, are here, as in the mountain of the Temptation, or on Pisgah. And this fertility and vivid verdure, on so sultry a soil, is deeply welcome and refreshing; more especially so the woods, that wave over the summits and sides. It is beautiful to stand beneath their shelter on the brink of the mount, and look far on every side, where nought but a forsaken and shadowless land meets the eye."

To this we may add the description of Sandys:—"Mount Carmel hath his uttermost basis washt with the sea. It is steepest towards the north, and of indifferent altitude rich in olives and vines, when cultivated, and abounding with several sorts of fruits and herbs, both medicinable and fragrant; and now much overgrown with woods and shrubs of sweet savour." There are still olive-grounds at the north-eastern foot of the mountain; and wild vines and olive-trees, found among the shrubs and brushwood upon its sides, bear testimony of ancient cultivation. Oaks and other trees abound in the higher parts of the mountain. Upon the mountain are the ruins of two old monasteries, and a third more modern, belonging to the Carmelite monks, which, after having lain ruined and forsaken during the greater part of the present century, has lately been repaired and re-occupied. There are spots pointed out, which, from their supposed connection with the history of Elijah, are visited with much veneration by Jews, Christians, and Moslems; such as the grotto in which he is said to have lodged—another, in which he instructed the "sons of the prophets"—a fountain which was produced by miracle to supply him with water—his garden, where certain stones are found which are fancied to be petrified fruits—the spot where he offered sacrifice—and that where the priests of Baal were slain. On all this we need only observe, that the mountain has several grottoes, of various dimensions, some one of which may have been the retreat of Elijah, if he had any retreat there, which the Scripture does not say. Perhaps to such retreats the prophet Amos alludes,—“If they hide themselves in the top of Carmel, I will search and take them out thence (ch. ix. 3). The finest of these caves is that called “the school of Elias,” in the north-east side of the mountain, and is a well-hewn chamber, cut entirely out of the rock, and squared with great care; being 20 paces long, 12 broad, and from 15 to 18 feet high. Pococke declares it to be one of the finest grotts he ever saw. The only determinations of locality which deserve attention are that of the slaughter of Baal’s priests, which was certainly beside the river at the base of the mountain; and that which was the scene of the sacrifice. The latter can scarcely be doubted to have been on a part of the side or summit of Carmel which overlooked the river Kishon and the plain of Esdraelon. Mr. Carne says, “There can be no illusion with respect to the scene of the memorable descent of the fire from heaven. When ‘all Israel was gathered together unto Carmel,’ it was clearly on this side the mountain, where it descends gradually into the noble plain beneath. The spot was finely-chosen by the prophet for the spectacle of his sacrifice; since the multitude of people, coming from the regions of Samaria might stand with perfect convenience in the splendid and open area of Esdraelon, which is here terminated at the foot of Carmel. The declivity of the mountain, its brink dark with woods, and its sides covered with the richest pasture, looks over a vast extent of country on every side: from the hills of Samaria, Cana, and Gilboa, the miracle might have been beheld; and to the eager gaze of the Israelites in the plain, the prophets of the groves, their useless altars, and the avenging messenger of God, were as distinct as if the scene had been acted at their feet. This too is the only face of the hill beneath which the Kishon flows.” (‘Recollections of the East,’ p. 45: see also the respective ‘Travels’ of Sandys, Thevenot, Pococke, Buckingham, and Irby and Mangles.)



PROMONTORY OF MOUNT CARMEL FROM THE SEA.—FROM MAUNDRELL.

24. "*The God that answereth by fire, let him be God.*"—The idea of a trial of power between the gods different and adverse, was not unknown to the ancient heathen, which probably accounts for the acquiescence of the priests of Baal in this proposal. It will be interesting and instructive to compare the magnificent and convincing evidence of the Lord's power with which this transaction concludes, with the paltry trickery which the contrivances of the heathen priests in the behalf of their respective gods exhibited on such occasions. We take the story related by Rufinus, on account of some analogy which it offers, as to the agency employed. As this author does not state his authority, the account may seem doubtful; but even so, it remains illustrative of ancient ideas and practices in general, whatever be the accuracy of its details. The anecdote is to the effect—that the Chaldeans, who adored fire, carried their god into several countries, to try his power over the gods of other nations. He baffled the images of brass, gold, silver, wood, or of whatever other material they were formed, testifying his power by reducing them to dust; and thus his worship was almost everywhere established. But when he was brought to Egypt, the priest of Canopus thought of a stratagem, which succeeded in evincing the superiority of the god whom he served. The jars in which the Egyptians were wont to purify the water of the Nile, having been perforated on all sides with small imperceptible holes, he took one of them, stopped the holes with wax, and fitted to the jar's mouth the head of an idol. When the Chaldean priests applied their fire to this strange idol, the heat of course melted the wax, and the water flowing out extinguished the fire, giving Canopus the victory over the god of the Chaldeans.—The least probable part of the story seems to be the mission which the Chaldean priests undertook. Jars such as the account mentions are still used for purifying and cooling the Nile water; and even Canopic jars—or jars with an idol's head—continue to be found among the ruins of ancient Egypt, and specimens of them are preserved in the British Museum and other collections of Egyptian antiquities.

26. "*They leaped upon the altar.*"—Rather, "about the altar," doubtless in their sacred dances. Such dances accompanied the sacrifices and other acts of worship rendered to many of the ancient idols. The Jews themselves had also some semi-religious dances, but not directly connected with acts of worship or sacrifice. See the two concluding notes to Judges.

27. "*Either he is talking, or he is pursuing,*" &c.—These taunts of the prophet bear a peculiar force when viewed with a reference to the ideas concerning their gods entertained by the Pagans of ancient and modern times. Elijah recommends them to call upon their god more loudly, to attract towards themselves that attention which might be otherwise engaged:—"Cry still louder: though he is a god, yet he may be musing; or he may be employed; or on a journey; or, perhaps, he is asleep and must be awakened" (Boothroyd). This was a taunt, but not a satire. It represents the false gods such as their worshippers believed them to be; and not all that they believed: for they believed them not only human in their amusements and pursuits, but human also, or worse than human, in their moral character and conduct. A large proportion of the imaginary gods of paganism would, if human, have been hanged by the law of England, and many of the goddesses would not have escaped.—On this however we need not enlarge; but confine ourselves to giving a brief illustration of the points which form the bitter taunt of the prophet. "*Talking*," the old Pagan poets, particularly Homer, describe much talking, and sometimes very hot disputes, as going on among the gods; or if *musings* be understood, the Hindoo mythology affords the case of Siva, who fell into a fit of musing which lasted for ages, during which all things went to confusion, and the frame of universal nature was about to dissolve for want of his attention. "*Pursuing*," or, as Boothroyd, "*employed*," or as others, "*hunting*," or otherwise, "*diverting himself*." All these senses are good, and certainly applicable. Some of the Pagan deities were "mighty hunters," as Apollo and Diana; and all of them were at times employed in some absorbing pursuit, not always of a very creditable nature. "*On a journey.*"—It is almost laughable to hear the possibility that the god was not at home, suggested as a reason for his inattention. But Elijah knew not less the folly than the sin of the ancient idolatry. Take as an instance, under this head, that which occurs in the Iliad, where Achilles entreats his goddess-mother to hasten to Olympus, and plead his cause before great Jove. This she promises to do; but assigns as a reason for present delay—

"For to the banks of the Oceanus,
Where Æthiopia holds a feast to Jove,
He journeyed yesterday, with whom the gods
Went also, and the twelfth day brings them home.
Then will I to his brazen floor'd abode,
That I may clasp his knees, and much misdeem
Of my endeavour, or my pray'r shall speed."—*Iliad*, i. 423. COWPER.

"*Sleepeth, and must be awaked.*" Such of the expectant multitude who knew that their own true Lord was characterised as one "who neither slumbereth nor sleepeth," must have been struck by this part of Elijah's taunting address to the priests. Homer, at the conclusion of the book we have just quoted, describes the gods as drinking and enjoying themselves together. Vulcan served as cupbearer, and

"Heav'n rang with laughter not to be suppress'd"

at the sight of the limping god's awkwardness in this new employment. Finally, they all went to sleep:—

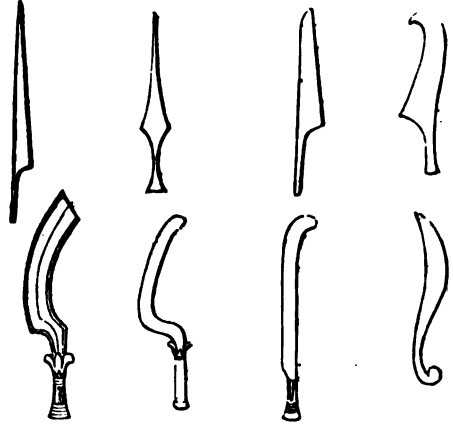
"But when the sun's bright orb had now declined,
Each to his mansion, wheresoever built
By the same matchless architect, withdrew.
Jove also, kindler of the lightnings, climb'd.
The couch whereon his custom was to rest,
When gentle sleep approach'd him, and reposed
With his imperial consort at his side."

As it was now noon, we venture to suppose that Elijah intended in the present clause to suggest that the god had retired to take his siesta, or afternoon nap, according to the usual custom of the East.

28. "*Cut themselves.*"—This has been, and is, no uncommon act in the East, under the excitement of grief, love, or devotion. As an act of mourning, we shall notice it hereafter. The general idea of the act is, that, as a testimony of properly excited feeling, it is an act acceptable to gods and men; and therefore, although in different countries we read of the self-inflicted tortures which deliberate devotees rejoice to undergo, we never read of cutting after this fashion but as an act of excitement. The priests of Baal had been previously excited by their dances, and by the force of the peculiar circumstances in which they were placed. There are many notices of this custom in ancient writings. Herodotus mentions it (l. vii. c. 191) as a custom of the Persian magi, relating that when the Persian fleet was near ruin by a storm on the coast of Magnesia, the magi, by *making incisions in their flesh*, and by performing incantations

to the wind, assuaged the storm: "Or it may be," adds the sensible old historian, "that the storm subsided of its own accord." The priests of the Syrian goddess also (who was nearly related to Melkart), when they carried her about in procession, were wont to cut and gash their persons with knives till the blood gushed out. We are told by Plutarch, also, that the priests of Bellona, in their sacrifices to that blood-thirsty goddess, were accustomed to mingle their own blood with that of their sacrifices. What a relief it is, to turn from these things to the calmly reverent ceremonies, which the law of Moses enjoins for the priests and worshippers of Jehovah!

"*Knives and lancets.*"—The observations as to the materials of swords, in the note to Num. xxxi. 8, will equally apply to knives and other cutting instruments. They were successively, and afterwards simultaneously, of flint, bone, copper, iron, and steel. (See the note to Exod. iv. 25.) Probably at first a single knife or dagger worn in the girdle, was made to serve all general purposes. Indeed, at present in the East, almost every one wears a dagger in his girdle, from the noble to the shopkeeper and husbandman; and although ostensibly a military ornament, it is rarely drawn for any more formidable duty than that which usually devolves upon a knife—from the slaughter of a sheep to the cutting of a string or the scraping of a shoe. Homer's heroes kill their sacrifices with knives or poniards, which they wear by the side of their swords (*Iliad*, iii. 271; xix. 252). In process of time, however, knives became scarcely less diversified in form and adaptation to particular uses than those which the shop of an English cutler exhibits. In sacrifices alone, three or four different knives were used—one for killing the victim, shaped like a poniard; another sharp, but rounded at the top to the fourth of a circle, for flaying; and a third, stronger than these, and of a cleaver-shape, for dissecting the carcase. There were also pruning-knives, carving-knives, and hunting-knives. Some had the hafts worked out of the same piece as the blade, and others had handles of horn, bone, or wood. Our wood-cut represents an assortment of cutting and stabbing instruments, selected from various ancient Egyptian sculptures, and such as were probably known and used by the Jews; particularly as in such articles there is, in however different times and countries, much analogy in general appearance. The "knives and lancets" used by the priests of Baal were doubtless such as they employed in their sacrifices, and to which we have particularly adverted. Their forms may be discovered in the wood-cut. It will be observed, that the different offices connected with sacrifices were performed by different persons. (One gave the victim the fatal blow, others flayed it, and others cut it up. The several operators wore their respective instruments in their girdles; and this accounts for the difference in the instruments—"knives and lancets," with which the priests of Baal inflicted their wounds.



(Knives and Lancets of Egypt. Collected from various Sculptures.)



VICTORIOUS ROMAN CHARIOTEER.—FROM AN ANTIQUE VASE.

§. "He girded up his loins."—This is always done in the East by persons who prepare for any extraordinary exertion in running, particularly by those who, as described in the note to 1 Sam. viii. 11, run before the horse or chariot of the

king, as Elijah in this instance did. These runners are sometimes girded up in such a manner that they cannot stoop without perilling their lives. Near Ispahan, in Persia, there is a pillar said to commemorate the death of one of these men, occasioned by the sacrifice of his life to his duty, which required him to stoop and pick up a ring which the king had let fall to ensure his destruction. Our cut, representing an ancient Roman chariot-racer, will convey some idea of the manner in which persons girded themselves for acts of extraordinary exertion of this description.

CHAPTER XIX.

1 *Elijah, threatened by Jezebel, fleeth to Beer-sheba. 4 In the wilderness, being weary of his life, he is comforted by an angel. 9 At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha. 19 Elisha, taking leave of his friends, followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.



(JUNIPER TREE.)

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and, behold, *there was* a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD, *but* the LORD was not in the wind: and after the wind an earthquake; *but* the LORD was not in the earthquake:

12 And after the earthquake a fire; *but* the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

1 Heb. *for his life*.2 Heb. *ladder*.

3 Rom. 11. 3.

16 And 'Jehu the son of Nimshi shalt thou anoint to be king over Israel: and 'Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 'Yet 'I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing

with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, 'Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

* 2 Kings 9. 1, 3. Eccles. 48. 8.

* Luke 4. 27, called *Eliurus*.

* Rom. 11. 4.

† Or, *I will leave*.

* Heb. *Go return*.



ELIJAH AND ELISHA.—DOMENICHINO.

Verse 4. "*Juniper tree*."—As the Arabic term, which is indeed the same as the Hebrew, denotes a species of *Gnista* or Spanish-broom, we are led to suppose that the tree in the text was an individual of this genus. The *Genista*, of which there are numerous species, is distinguished by its butterfly-shaped blossoms, and the many slender branches which form the shrub. The shelter afforded by any species of *Genista* must have been very small, and might serve much by its scantiness to heighten the grief of the fugitive prophet, and provoke in him those desponding words which he is recorded to have uttered on this trying occasion. There is a species of this shrub found near the river Kur in Georgia, and called *patula*, from the spreading mode of its growth: this may possibly have been the one in question.

18. "*Kissed him*."—See the note on chap. xvi. 31; and also on Job, xxxi. 27.

19. "*Cast his mantle upon him*."—And this mantle was also left to Elisha, when his great master was taken from the world. The idea of delegation by investiture with the robe of the delegator is so frequently stated in Scripture in connection with civil affairs, that it seems strange that it should ever have been otherwise understood in the history of Elijah. Yet a very current interpretation is, that Elijah by this act, significantly declared Elisha his servant, by giving him his cloak to carry. Others, however, have perceived that it was an act of investiture. It was indeed not only an act by which Elisha became invested with the prophetic office, but by which Elijah declared him, conformably to his instructions, to be his own successor—a prophet in his room (chap. xix. 16). The practice and the idea involved are strikingly illustrated by the existing usage among the Soofees of Persia. The mantle of the saints and principal teachers of this remarkable sect is considered the symbol of the spiritual power with which they are invested. Therefore, when one of them is about to die, he bequeaths this sacred mantle to him of his disciples whom he considers the most worthy; and from the moment the latter throws it over his shoulders he becomes vested with all the power of his predecessor. Although this mantle is only in general thus transferred to the beloved pupil at the death of his master, yet some eminent saints are deemed to have the power, even in their lifetime, to invest others with this sacred and mysterious garment. The more patched and old the mantle is, the more honourable it is considered, as denoting a long connection with the distinguished persons by whom it has been worn. It is perhaps the only kind of robe, the value of which increases with the length of years; and certain it is that the most gorgeous robes of emperors and kings are not so much admired and respected as an old robe of this kind, which, for its intrinsic value, the most miserable beggar would refuse to receive.

CHAPTER XX.

1 *Ben-hadad, not content with Ahab's homage, besiegeth Samaria. 13 By the direction of a prophet, the Syrians are slain. 22 As the prophet forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek. 28 By the word of the prophet, and God's judgment, the Syrians are smitten again. 31 The Syrians submitting themselves, Ahab sendeth Ben-hadad away with a covenant. 35 The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him.*

AND Ben-hadad the king of Syria gathered all his host together: and *there were thirty and two kings with him, and horses, and chariots*: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is mine*; thy wives also and thy children, *even the goodliest, are mine*.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that whatsoever is*

'pleasant in thine eyes, they shall put it in their hand, and take it away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and *'I denied him not.*

8 And all the elders and all the people said unto him, Harken not unto him, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, Al that thou didst send for to thy servant, Al that the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that *'follow me.*

11 And the king of Israel answered and said, Tell him, Let not him that girdeth *o his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this *'message, as he was drinking, he and the kings in the 'pavilions, that he said unto his servants, 'Set yourselves in array: And they set themselves in array against the city.*

13 ¶ And, behold, there *'came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great mu*

¹ Heb. desirable.

² Heb. I kept not back from him.

³ Or, Place the engines: And they placed engines.

⁴ Heb. are at my feet.

⁵ Heb. word.

⁶ Or, tents.

⁷ Heb. approached.

titude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army ¹⁶that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of

the year, that Ben-hadad numbered the Syrians, and went up to Aphek, ¹⁷to fight against Israel.

27 And the children of Israel were numbered, and ¹⁸were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the vallies, therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, ¹⁹into an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it*: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of

¹⁶ Or, servants.¹⁷ Heb. kind, or tile.¹⁸ Heb. that was fallen.¹⁹ Heb. to the war with Israel.²⁰ Or, were visited.²¹ Or, from chamber to chamber.²² Heb. into a chamber within a chamber.

the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, ¹⁵so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a

man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt ¹⁶pay a talent of silver.

40 And as thy servant was busy here and there, ¹⁷he was gone. And the king of Israel said unto him, So *shall* thy judgment be; thyself hast decided it.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, ¹⁸"Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

¹⁵ Heb. *smiting and wounding*.

¹⁶ Heb. *weigh*.

¹⁷ Heb. *he was not*.

¹⁸ Chap. 22. 37.

Verse 1. "*Thirty and two kings with him*."—This text is cited by Professor Heeren, in proof of a very just observation which he makes upon the political condition of the Syrians and Phœnicians. He remarks that, if we go back to the early ages of this country, we find a number of isolated cities, surrounded by a territory of very limited extent. and governed by kings or princes. Sometimes one of these towns obtained a marked superiority over the others, over which it arrogated a species of dominion; and of this number was Damascus. But this dominion was no more than a forced alliance, which only obliged these cities to furnish troops and subsidies in time of war, without compromising their distinct existence under their own laws and rulers. Syria, free and left to itself, never formed one state or one monarchy. ('*Politique et Commerce des Peuples de l'Antiquité: Phœniciens*.' French translation from the German, 1830.) This observation applies equally to the Phœnicians and Syrians, and, if kept in mind, will throw light on many passages of Scripture which, without it, will not be distinctly understood.

23. "*Their gods are gods of the hills*."—See the note on 1 Sam. iv. 8. Here we have two ideas, both of them common in all idolatry, but abhorrent to the religion of the Bible. The first is, that the God (or, as they phrased it, "the gods") of Israel, was merely a national god like their own, and that, like theirs, his power was restricted by local or other circumstances—was a god of the hills, and not of the valleys. Their impression on this point probably arose from observing that Canaan was a mountainous country, mixed with a knowledge that the law of the Israelites had been delivered from a mountain. This brings us down to a very low depth of idolatry. It refers us to the time when it seemed to have been considered that the earth was too great for the government of one Almighty God. A general glance at the world as it was under the ancient idolatries, is a strange sight: the visible heaven was god, and many gods; and so was the earth. It was parcelled out in such a manner as to resemble human empires and kingdoms, presided over by various functionaries, in their various gradations of power, from the kings upon their golden thrones, down to local magistrates, and beadles, and parish constables. There were gods of the earth and of the seas in general; but also every part and quality of the earth and the sea had its god. The mountains, the valleys, and the woods had their gods; and so had the rivers and the fountains. In like manner every country had its peculiar god or gods, while every city and town had its god also; and as if even a town were too much for one god to manage, there were others who respectively released him from the care of the houses, the gardens, the orchards, and the cultivated fields. And *these* were exempted from the personal concerns of the inhabitants, who had other and distinct gods to look to in all the pains, passions, infirmities, employments and amusements of life. Whatever be the alleged occult and philosophical meaning of all this, we may depend upon it, with all the certainty which existing means of observation furnish, that to the popular mind at large, the whole affair appeared much in the same view as we regard it; although to *them* it did not, as to *us*, seem no less absurd in itself, than degrading to man and dishonouring to God. The sacred books now before us have, whether we know it or not, raised our minds to the standard by which we thus judge of these things; and have given to us a true wisdom to which the fettered mind of antiquity could not attain. And that we judge rightly we know; for thus did God himself judge, when on this and other occasions, he indignantly repels and avenges all attempts to give a place, high or low, to Him—the One Almighty and Everlasting—in any of the various systems of rank idolatry which then enslaved the world.

32. "*Ropes on their heads*."—"Ropes about their necks" would probably better convey the sense of the original, which uses the word for "head" in a more extensive sense than our language does. The intention of this act was of course to indicate, that they came before Ahab as suppliants and captives, putting their lives into his hands, to spare or destroy according to his pleasure. There have been various illustrations of this procedure by Harmer and others, who seem to think that, according to a Turkish custom in similar circumstances, a sword hung at the end of the rope. We think, however, that all conjecture on the subject is superseded by a reference to the sculptures of Egypt and Persia in which captives are represented as dragged before the conquering king by a rope, which passes round all their necks and strings them to one another. The messengers of Ben-hadad voluntarily appear before the king of Israel in the same fashion as that in which it was usual to present captives to their conqueror, to receive from him the award of life or death. In the next book we shall have occasion, for another purpose, to introduce a cut in which a scene like this is represented.

34. "*Streets . . . in Damascus*."—In the East, persons of different religions and nations do not live indiscriminately

where they please; but each denomination occupies its own particular quarter of the town: its street or streets. At this day the Jews have their distinct streets in Damascus, and in every other considerable town of Western Asia. It is not at all likely that this was allowed when Syria and Israel were neighbouring nations, in every respect adverse to each other; and therefore the concession in the present instance, without any equivalent on the part of Israel, is offered and received as a privilege extorted by circumstances. It no doubt included the concession, that the Jews, in the quarter assigned them in Damascus, should have the free exercise of their religion and be subject to their own magistrates. Similar circumstances occur in modern Oriental history. Thus when the Turkish sultan Bajazet was alarmed at the impending war with Tamerlane, he agreed with the Greek emperor Emanuel, to raise the siege of Constantinople, "upon condition," says Knolles, "that the emperor should grant free liberty for the Turks to dwell together in one street of Constantinople, with free exercise of their own religion and laws under a judge of their own nation; and further, to pay unto the Turkish king a yearly tribute of ten thousand ducats; which dishonourable conditions the distressed emperor was glad to accept of." Accordingly, a number of Turks came, and settled with their families in the imperial city, and built a mosque in the quarter allotted to them. But no sooner did the emperor hear that the sultan had been defeated by Tamerlane, than he turned all the Turks out of the town, and razed their mosque to the ground.

CHAPTER XXI.

1 *Ahab being grieved Naboth's vineyard is grieved. 5 Jezebel writing letters against Naboth, he is condemned of blasphemy. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judgments against Ahab and Jezebel. 25 Wicked Ahab repenting, God deferreth the judgment.*

AND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name,

and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in

* Heb. be good in thine eyes.

† Heb. in the top of the people.

the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, *I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab †him that pisseth against the wall, and †him that is shut up and left in Israel,

22 And will make thine house like the house of †Jeroboam the son of Nebat, and like the house of †Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin

23 And †of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the †wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife †stirred up.

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

* Chap. 14. 10. † Kings 9. 8.

† 1 Sam. 25. 22.

* Chap. 14. 10.

* Chap. 15. 29.

† Chap. 16. 2.

* † Kings 9. 36.

† Or, ditch.

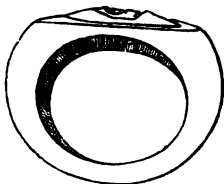
† Or, incited.



Chap. XXI.—In the Septuagint this and the preceding chapter change places.

8. "*Sealed them with his seal.*"—See the note on Gen. xli. 42, which will explain the necessity of this act in giving validity to the royal order. Our remarks in the note referred to chiefly applied to ring-seals, concerning the antiquity and extended use of which there is no dispute, but of which we have not thought it necessary to furnish pictorial representations, since the ancient seals of this class do not generally exhibit any essential differences of form from those which are not yet entirely discontinued among ourselves. We now, however, give cuts of seals of another class, some of which may be considered of still higher antiquity than even ring-seals. These are engraved stones, not set in metal or worn as rings; and on one of the surfaces of which the requisite figures and characters were inscribed. Such stones were of various form and substance. We are told that the Egyptians after trying various forms—as cylinders, squares, and pyramids, settled on that of the scarabæus or beetle;—that is to say, a stone, something like the half of a walnut, had its convexity wrought into the form of a beetle, while the flat under surface contained the inscription for the seal. We mentioned in the note to Deut. iv. 16, that the beetle was one of the vermin worshipped by the Egyptians, and was the favourite symbol of some nine or ten virtues and powers of physical or moral nature: this, as well as the convenience of the form, no doubt dictated its selection for this service. The beetle form of seals and other engraved stones was extensively adopted, along with the art of stone-engraving, by other nations, and was long retained by them. We know that they were in use among the Phœnician neighbours of the Israelites; and it is not impossible that Ahab's seal may have been of this kind: for after he, and Solomon before him, are seen to have been so fond of the gods and goddesses of the Phœnicians, it would have been a small thing to have adopted their seals also. Even the Greeks retained this derived form, till they thought of dispensing with the body of the beetle, only preserving for the inscription the flat oval which the base presented, and which they ultimately set in rings. Of this kind of beetle-seal the cut in vol. i. p. 150, may serve as a representation, being of the same form and character, and similarly inscribed on the under surface, although of course that ponderous and colossal scarabæus could not be intended for a seal. It will be important to observe, that the body of the beetle was bored. *like all other seals that were not rings*, so that a string might be inserted by which the seal was worn around the neck or attached to other parts of the body. This may explain what is sometimes said in Scripture of the seal being upon the arm or hand: and, in fact, until the custom of attaching seals to watches became prevalent, the ancient practice of attaching all seals, other than rings, to the person, continued in use. They were usually worn on the arm or wrist as bracelets; and instances of the practice occur so late as the seventeenth century, when an advertisement appeared in the 'Mercurius Politicus,' No. 30. 1660, describing as lost, "a gold seal, being a coat of arms, cut in a piece of gold, in the form of a lozenge, fastened to a black ribband to tie about the wrist."

Kindred in principle to this beetle-seal are two of those sorts represented in our present cut. One is oval, and the other orbicular, with a piece cut off, in both, to afford a flat surface for the inscription. The use of these as seals is unquestioned, as well as their high antiquity; and they are dug up so frequently in Persia, Babylonia, Syria, Phœnicia, and Egypt, as to demonstrate their common character. Some of them have been found on the plain of Marathon in Greece, inscribed in the ancient Persian style; and, as Sir W. Ouseley conjectures, probably belonged to the Persians who invaded Greece, and were there slain. This is a circumstance of considerable importance in determining their antiquity. The semi-ovals are the most common. Both kinds are always perforated; and the perforation is so unusually large in the hemispherical seals, that if they were not sometimes worn as rings, it is probable that they at least suggested the idea of seal-rings. With so large a perforation, the convenience of wearing it on the finger would easily occur; and the thickness, which it was necessary the stone should exhibit, to prevent breaking, would suggest the fabrication of such rings with metal, and, ultimately, of combining the advantages of a metallic circlet with a stone tablet, by setting the latter in the former. We throw out this idea as a probability, without entering into the various considerations by which it might be corroborated. But we here insert a cut of a gold ring, found at Pompeii, which will, by comparison with the hemispherical seals in the miscellaneous cut, suggest some idea of the analogy we have in view. These semi-oval and hemispherical seals were probably such as were in use among the mass of the people. We hardly know to what extent seals were in use among the Hebrews; but, judging from existing usage in the East, we should suppose that every one above the lowest condition of life possessed one; and we think that, when not a ring-seal, it may fairly be presumed that they were of some one, or all three, of the classes to which the account here given refers. Herodotus states, that every Babylonian possessed a seal or signet; but takes no notice of their form, which however seems to be sufficiently shown by the still existing antiques which now engage our attention.



It remains to notice the cylinders, of which our cut exhibits some interesting specimens. These curious antiques are most commonly found in Chaldea and Persia, and sometimes, though more rarely, in Syria and Egypt. They are cylindrical masses of hematite, cornelian, opal, jasper, agate, and other hard and precious stones. Their size is various, some being ten times as large as others; but in general they are from three-fourths of an inch to more than two inches in length, and of such proportionate circumference as our woodcut exhibits. They are bored longitudinally, and the rounded surface is engraved over with various figures, generally of animate subjects, and apparently mythological, or expressing astronomical facts by impersonation. It was at one time conceived that these cylinders were merely worn as amulets or talismans, but it is now generally admitted that they served the purpose of seals; the longitudinal perforation being principally intended for the reception of an axis, on which the cylinder was made to revolve when rendering its impression. The axis and handle, represented in our cut, to one of the cylinders there given, is not found in any such cylinders, but was added, by Sir William Hamilton, to one in the British Museum, for the purpose of showing the manner in which they were employed. The conclusion that the cylinders were seals, has been much strengthened by the curious and discursive inquiries of Mr. John Landseer, as exhibited in his volume intitled 'Sabeian Researches.' Whatever value may be attached to his speculations concerning the inscriptions which such cylinders exhibit, few persons will now question his conclusions concerning the use to which they were applied. Indeed, we have personally found, that this use is generally recognised by the gentlemen acquainted with the antiquities and literature of the East, who reside on or near the sites where these remarkable antiques are discovered. The present writer can adduce one fact which he considers to afford a very strong support to this conclusion. When himself in Babylonia, he saw a cylinder, of medium size, inscribed with Hebrew characters, expressing the name and style of the "Prince of the Captivity," a title which, from the time the Jews resided as captives in Babylonia, has been borne by the chief person among those who remained in that land. The manner in which the name and title were exhibited, together with the date, so clearly denoted its character as an official seal, that it was distinctly recognised as such even by those resident Hebrews, who had no previous idea that cylinders were other than amulets, and who remained uncertain as to the mode in which they could be applied to use. We have lost the memorandum of its date; but it was not of the

most remote antiquity, and we mention it merely to confirm the impression that these cylinders were seals, which is the only point for which evidence has ever been wanted, for their very high antiquity has never been questioned. As seals, they must have been known to the Jews while at Babylon, and afterwards; and perhaps at a much earlier period. And probably they used them with such inscriptions of name and style as that to which we have referred; for it is evident that, according to their law, they could not use those which bore such idolatrous and mythological figures as we usually observe on cylinders—although there were many of the kings, Ahab for one, who perhaps had no scruples on this point. Indeed, Mr. Landseer, without being aware of the instance we have cited, and which we believe is the only one of the kind which has hitherto been brought to light, coincides in the conclusion that the inscriptions on the Hebrew signets were *literal*, containing the names, &c., of the proprietors; the hieroglyphical inscriptions used by other nations being included in the interdiction of “graven images.” This explanation renders interesting the specimens of these prohibited inscriptions which we have introduced in the cut prefixed to this note; and which may also be taken as furnishing curious examples of very ancient engraving on stone, to which there is repeated reference in the Pentateuch. We trust that the above considerations, with the facts stated in Gen. xli. 42, will tend to illustrate most of the passages of Scripture in which seals are mentioned. For such of the facts and inferences as we are not ourselves responsible for, we are principally indebted to Landseer’s ‘*Sabman Researches*,’ Sir W. Ouseley’s ‘*Travels*,’ vol. i., Appendix. xiii.; and the articles “Scarabée” and “Sceau,” in the ‘*Encyclopédie Méthodique*,’ sect. “Antiquités.”

16. “*Take possession of it.*”—It would seem from this transaction, as well as from 2 Sam. xvi. 4, that the estates of persons convicted of offences against the state were forfeited to the king, as in most other countries. And as the inalienable nature of landed property among the Hebrews must have rendered it difficult for the kings to acquire extensive demesnes, by purchase or any other fair means, the temptation must have been very considerable to charge persons with treason for the sake of the succession to their estates. Perhaps, therefore, it is in such melancholy affairs as that now before us, that we are to seek an explanation concerning the “innocent blood” which the more wicked of the kings are so frequently accused of having shed. This is confirmed by the fact, that in the prophet Ezekiel’s vision of the future reformation both of the church and state—which at least indicates the abuses of *preceding* times—we are told that *then* the prince was to have his own portion, which he must neither alienate nor enlarge,—that the princes, it is added, may no longer oppress the people, but leave the rest of the land to the Israelites (Ezek. xlv. 7, 8; xlv. 16–18); where it is further expressly ordained that the prince must no longer give lands to his family out of the people’s portions, but out of his own.

CHAPTER XXII.

1 *Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-gilead. 37 The dogs lick up his blood, and Ahaziah succeedeth him. 41 Jehoshaphat’s good reign. 45 His acts. 50 Jehoram succeedeth him. 51 Ahaziah’s evil reign.*

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that ‘Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is our’s, and we be ²still, and take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, ‘I am as thou art, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

7 And Jehoshaphat said, *Is there not*

here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil.* And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an ‘officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a ²void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king’s hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare good* unto the king with one mouth: let thy word,

¹ 2 Chron. 18. 1, &c.

² Heb. *silent from taking it.*

³ 2 Kings 3. 7.

⁴ Or, *enough.*

⁵ Heb. *floor.*

I pray thee, be like the word of one of them, and speak that *which is good*.

14 And Micaiah said, *As the LORD liveth, what the LORD saith unto me, that will I speak.*

15 ¶ So he came to the king. And the king said unto him Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that *which is true* in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall *persuade* Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will *persuade* him.

22 And the LORD said unto him, Where-with? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt *persuade him*, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, *Which way went the Spirit of the LORD from me to speak unto thee?*

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go *into* *'an inner chamber to hide thyself.*

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the

governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Harken, O people, every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, *I will disguise myself, and enter into the battle; but put thou on thy robes.* And the king of Israel disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow *at* a venture, and smote the king of Israel between the *10* joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am *14*wounded.

35 And the battle *14*increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the *14*midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and *14*was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according *17*unto the word of the LORD which he spake.

⁶ Or, *deceive.* ⁷ 2 Chron. 18. 23.

⁸ Or, *from chamber to chamber.*

⁹ Heb. *a chamber in a chamber.*

¹⁰ Or, *when he was to disguise himself and enter into the battle.*

¹¹ Heb. *in his simplicity.*

¹² Heb. *made sick.*

¹³ Heb. *ascended.*

¹⁴ Heb. *beesom.*

¹⁵ Heb. *came.*

¹⁶ Chap. 31. 12.

¹⁷ Heb. *joints and the breastplate.*

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And ¹⁸Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the Sodomites,

which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoshaphat ¹⁹made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

¹⁸ 2 Chron. 20. 31.

¹⁹ Or, had ten ships.

THE SECOND BOOK

OF THE

K I N G S,

COMMONLY CALLED,

THE FOURTH BOOK OF THE KINGS.

CHAPTER I.

¹ Moab rebelleth. ² Ahaziah, sending to Baal-zebub, hath his judgment by Elijah. ⁵ Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him. ¹³ He pitieth the third captain, and, encouraged by an angel, telleth the king of his death. ¹⁷ Jehoram succeedeth Ahaziah.



HEN Moab rebelled against Israel after the death of Ahab.

² And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent

messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

³ But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?*

⁴ Now therefore thus saith the LORD, *Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.* And Elijah departed.

⁵ ¶ And when the messengers turned back unto him, he said unto them, *Why are ye now turned back?*

⁶ And they said unto him, There came a man up to meet us, and said unto us, Go,

turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.*

⁷ And he said unto them, *What manner of man was he which came up to meet you, and told you these words?*

⁸ And they answered him, *He was an hairy man, and girt with a girdle of leather about his loins.* And he said, *It is Elijah the Tishbite.*

⁹ Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, *Thou man of God, the king hath said, Come down.*

¹⁰ And Elijah answered and said to the captain of fifty, *If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty.* And there came down fire from heaven, and consumed him and his fifty.

¹¹ Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, *O man of God, thus hath the king said, Come down quickly.*

¹² And Elijah answered and said unto them, *If I be a man of God, let fire come down from heaven, and consume thee and thy fifty.* And the fire of God came down from heaven, and consumed him and his fifty.

¹³ ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, *O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.*

¹ Chap. 2. 5.

² Heb. The bed whither thou art gone up, thou shalt not come down from it

⁴ Heb. bowed.

⁵ Heb. what was the manner of the man.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebul the god of Ekron, is it not because there is no God in

Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

Verse 2. "*Fell down through a lattice.*"—This probably means that he fell from the roof of the house into the interior court or garden. He was perhaps leaning against the slight fence or battlement, when it gave way under him. We have sometimes heard of such accidents in the East.

"*Baal-zebul, the god of Ekron.*"—There are some considerable difficulties relating to this idol. The name "*Baal-zebul*" (בעל זבוב) means "the lord of flies;" and the first question is, whether he was thus named by his worshippers, or nicknamed thus by the Hebrews, to avoid even the verbal recognition or utterance of his proper name, which, under this view, we may suppose to have been *Baal-Samen*, "the lord of heaven," one of the gods mentioned by Sanchoniathon in his Phœnician theogony. That the Hebrews were in the habit of nicknaming the pagan idols and the seats of idolatrous worship is certain; but if they did so in the present instance, what becomes of that opinion which makes *Beelzebul* (βελζεβουλ), "the dung god," of the New Testament, a nickname of the *Baal-zebul* of the Old? It is then the nickname of a nickname. Reserving for another place our opinion on this point, and without thinking it worth while to state more minutely the grounds of our conviction, we entertain little doubt that *Baal-zebul*, "the fly-god," is the name by which this idol was recognised by his worshippers. One might certainly hesitate at this conclusion, were it not that we find some even of the "elegant divinities" of Greece and Rome similarly distinguished; and the reason why they were so distinguished, assists us to understand that this Baal obtained the surname of *Zebul* on account of his being considered to protect the town or district in which he was worshipped from the visitation of gnats and other troublesome insects, the presence of which does often, in the East, form by no means the lightest calamity of life. The most remarkable analogy is that offered by the fact, that the eastern Europeans had a fly-expelling Jupiter (*Juppiter muscivorus*), as well as the western Asiatics a fly-expelling Baal. Pausanias relates, that when Hercules sacrificed in Olympus, he was much disturbed by flies; in consequence of which, either from his own invention or through the instruction of some other person, he sacrificed to Jupiter *Apomyius*, or the *expeller of flies*, and then the flies fled beyond the Alps. After this the Eleans also sacrificed to Jupiter *Apomyius*, as one who drove away flies from Olympia. (Eliac. pr. c. xiv.) We consider this very illustrative. It seems that Hercules himself was also honoured in precisely the same character among the Erythreans, although we do not read of any fly-expelling feats among the twelve celebrated labours of that hero. As another instance we may refer to Apollo, one of whose many surnames was *Smintheus* (Σμινθεύς) from the Cretan word for a mouse, which he received from having cleared the Cretan colony in Troas from the swarms of mice with which it had been infested. He is often mentioned under this name by Homer. The modern superstitions of the East are not without a similar god. Mr. Roberts traces some curious coincidences between the Hindoo god Vyravar and the Baal-zebul of Scripture. The former is, as well as the latter, the prince of demons, the fly god, the dung god, and one to whom people apply, when in sickness or trouble, more frequently than to any other. In one of his avatars, or births, he delighted in blood and ordure; and he is considered to assume the form of a wasp to punish those who offend him.—From Ahaziah's application, it would seem as if Baal-zebul enjoyed some peculiar reputation for the cure of diseases: to explain which, it is only necessary to observe, that under all systems of polytheism there have been always some particular gods distinguished for their supposed attention to the maladies of men.

There is however another opinion concerning Baal-zebul, which deserves attention: this is, that Baal-zebul was no a fly-expelling god, but was himself an insect-god, analogous to the scarabæus or beetle of the Egyptians, which was slightly mentioned in the note on seals, under I Kings xxi. This opinion has the support of Calmet in his '*Dissertation sur l'Origine des Philistins.*' After dwelling upon the fact that Baal-zebul is not called "the fly-expelling god," but "the fly-god,"—on which we think he lays rather too much stress—and observing that the figure of a fly sometimes appears on Phœnician coins, he quotes Philastrius, who intimates that the insect-worship was preserved at Accaron (Ekron) even subsequent to the Christian era, and mentions a sect of Jewish heretics who worshipped the fly of that place. Calmet himself also notices the fact that flies of gold were found at Tournay, in the tomb of Childeric, and, as he was a pagan, these were perhaps his divinities; and we may add to this, that the scarabæus is often found in the mummy-cases of the Egyptians. We do not, after all, see why these two opinions may not coalesce, and Baal-zebul be at the same time an insect-god and an expeller of insects. Enough, at least, has been said to render it unnecessary to suppose that "*Baal-zebul*" was a nickname given to the god of Ekron by the Israelites. He was clearly the tutelary god of Ekron, as Dagon was of Ashdod, and Melkart of Tyre. Whether he was worshipped in the human or insect form, or as a combination of both, the evidence of Phœnician coins only can determine. We know, however, that in other instances, the same idol may exhibit three varieties of form—human, animal, and both combined.

4. "*Thou shalt not come down from that bed.*"—From this it is clear that Ahaziah did not sleep on the floor, as people of high consideration often do in the East. It appears that he lay on the raised divan, or on such a bedstead as is mentioned in the note to Deut. iii. 11. Sometimes the principle of this bedstead is applied to form a permanent platform or gallery at the upper end of a room, with a balustrade in front. It is sometimes so elevated that steps a



Silver Coin of Aradus (a Phœnician Island).
Ouseley's Travels, vol. iii.

provided for the ascent. The beds are laid here at night, and it serves as a sitting place by day, being rather a modification of the divan than what we should call a bedstead. We imagine that either this, or the simple divan, or the bedstead mentioned in the note referred to above, must be understood, whenever a bed is mentioned, as to imply that it was elevated above the ground.

8. "*An hairy man, and girt with a girdle of leather.*"—It is generally agreed that the *hairiness* refers not to Elijah personally, but to his mantle; and that this mantle of hair and girdle of leather formed the cheap and humbler attire which the prophets usually wore. In like manner the great anti-type of Elijah, John the Baptist, had his raiment of camel's hair, and a leathern girdle about his loins" (Matt. iii. 4). Strong and broad girdles of leather are still much in use among the nomadic tribes and the artisans and husbandmen of Western Asia. See the notes on 1 Sam. x. 5; and 2 Sam. iii. 31.

CHAPTER II.

1 *Elijah, taking his leave of Elisha, with his mantle divideth Jordan, and, granting Elisha his request, is taken up by a fiery chariot into heaven.* 12 *Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor.* 16 *The young prophets, hardly obtaining leave to seek Elijah, could not find him.* 19 *Elisha with salt healeth the unwholesome waters.* 23 *Bears destroy the children that mocked Elisha.*

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, *As the LORD liveth, and as thy soul liveth, I will not leave thee.* So they went down to Beth-el.

3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As the LORD liveth, and as thy soul liveth, I will not leave thee.* So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As the LORD liveth, and as thy soul liveth, I will not leave thee.* And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrap-

ped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, *"Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."*

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and *"Elijah went up by a whirlwind into heaven."*

12 ¶ And Elisha saw it, and he cried, *"My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces."*

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, *Where is the LORD God of Elijah?* and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent there-

¹ Heb. in sight, or over against

² Heb. Thou hast done hard in asking.

³ Eccles. 48. 9. 1 Mac. 2. 58.

⁴ Chap. 13. 14.

⁵ Heb. up.

⁶ Verse 7. ⁷ Heb. sons of strength.

⁸ Heb. one of the mountains.

fore fifty men : and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth : but the water *is* naught, and the ground *'*barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters ; there shall not be from thence any more death or barren *land*.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el : and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head ; go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

Heb. causing to miscarry.



ELISHA.—PHIL. DE CHAMPAGNE.

Verse 22. "*The waters were healed unto this day.*"—Perhaps we ought not to expect to find this spring now. Referring the reader to the note on 1 Kings xvi. 34, we may observe that near the ruins which Mr. Buckingham guesses to be those of Jericho, the long-continued drought had dried up the streams and torrents, so that he could say nothing with regard to the peculiar qualities of any of the fountains in the neighbourhood. For the same reason, the plain was there

perched and barren. The mere existence of the ruins, however, with the broken aqueducts, proved that the place was properly supplied with water. At the same time, however, there was a fine stream flowing by the village of Rihbah, and fertilizing its neighbourhood, as mentioned in the note to which we have referred. This is one circumstance rather in favour of the supposition that Rihbah was really Jericho. It is remarkable that Josephus, in mentioning this spring, says that it arose near *the old city*, by which he seems to imply that there was a new city, which might lead to the supposition that Rihbah may have been the old city, and that more westward the new one, which existed in our Saviour's time, as improved by Herod. It is certain that this stream (which rises to the west of Rihbah, but not so far west as the ruins mentioned by Buckingham) is that which is usually considered as the fountain sweetened by Elisha. There is no better description of it than that which Maundrell gives:—"Turning down into the plain, we passed by a ruined aqueduct, and a convent in the same condition, and in about a mile's riding came to the fountain of Elisha; so called, because miraculously purged from its brackishness by that prophet, at the request of the men of Jericho. Its waters are at present received in a basin, about nine or ten paces long, and five or six broad: and from thence issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment between this and Jericho, and rendering it exceeding fruitful. Close by the fountain grows a large tree, spreading into boughs over the water." ('Journey,' p. 80, 2nd edit.)

23. "*Little children*."—The term is the same which Solomon applies to himself when not much, if any thing, less than twenty years of age (1 Kings iii. 7), and which is elsewhere applied to young but full grown men. The translation "*little children*" is therefore calculated to give a wrong impression, of which ignorant infidelity has not failed to take advantage. They were doubtless profane young men, of the city where the golden calf was worshipped, well enough able to know what they were about; but who, nevertheless, poured forth not merely, or principally, expressions of personal contempt to Elisha, but of derision at the translation of Elijah, when they thus abusively told him to "go up" after his master. Their act therefore did not incur the fearful punishment which followed, merely as an act of disrespect to the prophet, but also as a grievous insult to the power and majesty of God.

"*Bald head*."—See the note on Levit. xiii. 20. The word here is *קָדָח*, which, as explained in that note, expresses that sort of baldness on the hind part of the head which the Orientals consider ignominious, which baldness in front is not.

CHAPTER III.

1 *Jehoram's reign. 4 Mesha rebelleth. 6 Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory. 21 The Moabites, deceived by the colour of the water, coming to spoil, are overcome. 27 The king of Moab, by sacrificing the king of Edom's son, raiseth the siege.*

Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the 'image of Baal that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when 'Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said,

I will go up: 'I am as thou art, my people as thy people, and my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehosha-

1 Heb. *status*.

2 Chap. I. 1.

3 1 Kings 22. 4.

4 Heb. *at their feet*.

phat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and ^{mar} every good piece of land with stones.

20 And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they ^{gathered} all that were able to ^{put} on armour, and upward, and stood in the border.

22 And they rose up early in the morn-

ing, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:

23 And they said, This *is* blood: the kings are surely ^{slain}, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but ^{they} went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: ^{only} in Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

⁹ Heb. *grievous*.

¹⁰ Heb. *were cried together*.

¹¹ Heb. *gird himself with a girdle*.

¹² Heb. *destroyed*.

¹³ Or, *they smote in it even smiting*.

¹⁴ Heb. *until he left the stones thereof in Kir-haraseth*.

Verse 4. "*An hundred thousand lambs, and an hundred thousand rams, with the wool.*"—It was and is a custom in the East for tributes and taxes to be paid in that kind of produce or property with which the tributary country, or taxed district, is most abundantly supplied. Indeed, this may be set down as a universal practice in all times and countries, however remote from each other, until those relations are formed which afford such facilities for turning goods into money as render it more convenient, even to the tribute-payer, to discharge his obligations in coin. The period is not exceedingly remote when the grants from Parliament to our own kings were paid in wool. The progress seems to be—"First, live stock and raw produce; then, manufactured goods; and lastly, money." At this day the king of Persia receives the tribute of his provinces in all three modes, according to their respective circumstances. Those whose wealth consisted in cattle, like the king of Moab, could only, when unfavourably circumstanced for commerce, satisfy with the produce of their flocks and herds the demands made upon them. We could quote many illustrations of this usage, but must content ourselves with one or two. The first is that given by Strabo, who states that the Cappadocians paid a yearly tribute to the Persians of 1500 horses, 2000 mules, and 50,000 sheep. We find another in the account given by Alvarez, of the tribute paid by the kingdom of Goïame to the emperor of Abyssinia: and as it strikes us as very illustrative on the general subject, including the mode of collection and presentation, we shall be more particular with it. The description is quite in conformity with Oriental customs in general; and probably with those of Israel in particular, for the strong analogy between the usages of the Abyssinians and those which the Bible describes has been remarked by most travellers, particularly by Bruce and Salt. The emperor ("Prester-John") sent a proper officer (the grand Betudete) to the capital of Goïame to receive the annual tribute, which consisted of 3500 mules, 3000 horses, 3000 *basuti* (a very valuable sort of rug or carpet), and above 300 pieces of a kind of cotton cloth. We copy the rest in the words of Alvarez (as in Purchas, p. 1103). "I myself was at the presenting of this tribute and saw it all; and it was after this manner. The Betudete came on foot, naked from the girdle upward, with a cord tied about his head." (Does this illustrate the "ropes upon their heads" of 1 Kings xx. 32?) "and coming within audience of the tent of the Prete (emperor), he said three times this word in short space, '*Abeto, abeto, abeto*,' which signifieth 'Lord:' and answer was made him but twice in his language, 'Who art thou? Who art thou?' and he said, 'I which call, am the least of thy house, which saddles thy mule, and tieth up thy cattle, and do other business which thou hast commanded me; and I bring thee that which thou hast enjoined me.' And this was spoken three times; which being ended, a voice was heard, saying, 'Come, come forward.' And he, coming near, did reverence before the tent, and passed by. After him came the horses, one after another, all led by the head by servants. The first thirty were saddled, and in very good order, and the rest which followed were dear of (i.e. would have been dear at) two drachmes of gold, and many were not worth one drachm apiece, and I saw them afterward sold for less. After these hackneys came the mules in like order, to wit, thirty were saddled, fair, and in good order; the rest were little young mulets like those hackneys. . . and they passed by as the Betudete and horses had done. After these came the cloths called *basuti*, and one man could carry but one of them, they were so weighty. After the *basuti*, passed the cloths made up in fardels, and one man carried ten of them: and there were about 3000 men that carried *basuti*, and 3000 men that carried those other cloths; and all these are of the kingdom of Goïame, which are bound to bring this tribute. After these cloths

came ten men, each of them bearing a charger upon his head, made like unto those wherein they do eat, and were covered with green and red sindall. After these had passed, came all the men of the Betudete, which passed by one after another, as he himself had passed. In these platters was the gold put, which was commanded to be borne unto his lodging, with the rest of the tribute. *In this procession were spent about ten hours, that is to say, from morning until evening.* This very instructive passage illustrates many allusions in Scripture; and so exactly are the details in unison with usages which are, and always have been prevalent throughout the East, that we are quite satisfied that the tributes, taxes, and gifts, were presented to the Hebrew kings very much in the manner here described.

11. "*Which poured water on the hands of Elijah.*"—This was the act of an attendant or disciple; and it was so much his established duty, that the mere mention of it sufficed to indicate the relation in which Elisha had stood to Elijah. It is also an indication that the Hebrews were accustomed to wash their hands in the manner which is now universal in the East, and which, whatever may be thought of its convenience, is unquestionably more refreshing and cleanly than washing in the water as it stands in a basin—which is a process regarded by the Orientals with great dislike. The hands are therefore held over a basin, the use of which is only to receive the water which has been poured upon the hands from the jug or ewer which is held above them. This cannot very conveniently be managed without the aid of a servant or some other person, who approaches with the ewer in his right hand and the basin in his left; and when the hands have been placed in a proper position over the basin, which he continues to hold, lets fall a stream of water upon them from the ewer, suspending it occasionally to allow the hands to be soaped or rubbed together. No towel is offered, as every one dries his hands in his handkerchief, or however else he pleases. The water is usually tepid, and always so after a meal, in order to clear the grease contracted by eating with the hands. In the East, the basin, which, as well as the ewer, is usually of tinned copper, has commonly a sort of cover, rising in the middle and sunk into the basin at the margin, which being pierced with holes allows the water to pass through, thus concealing it after it has been defiled by use. The ewer has a long spout, and a long narrow neck, with a cover, and is altogether not unlike our coffee pots in general appearance: it is the same which the Orientals use in all their ablutions. It is evident that a person cannot conveniently thus wash his own hands without assistance. If he does, he is obliged to fix the basin, and to take up and lay down the ewer several times, changing it from one hand to the other. Therefore a person never does so except when alone. If he has no servant, he asks some bystander to pour the water upon his hands, and offers a return of the obligation, if it seems to be required. Houbigant has spoiled the point of the text by translating, "*who gave water to the hands of Elijah,*" as if he merely served him with water; and Boothroyd, although he knew the literal meaning, has chosen to give an explanation instead of a version—"who attended upon Elijah."



Oriental Ewer and Basin.

17. "*Ye shall not see wind.*"—This may strike us as an odd expression; but it is easily understood by a reference to the fact, that in the East the presence of wind is strongly and painfully manifested even to the eye, during a dry season, by the vast quantities of dust and stubble which are whirled into the air, which they greatly darken.

CHAPTER IV.

1 *Elisha multiplieth the widow's oil.* 8 *He giveth a son to the good Shunammite.* 18 *He raiseth again her dead son.* 38 *At Gilgal he healeth the deadly pottage.* 42 *He satisfieth an hundred men with twenty loaves.*

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; ¹ borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door

upon her and upon her sons, who brought the vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is not a vessel more.* And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy ² debt, and live thou and thy children of the rest.

8 ¶ And ³ it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she ⁴ constrained him to eat bread. And so it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came

¹ Or, scant not.

² Or, creditor.

³ Heb. there was a day.

⁴ Heb. laid hold on him.

thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, 'About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; *slack not thy riding* for me, except I bid thee.

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it well* with thee? *is it well* with thy husband? *is it well* with the child? And she answered, *It is well*.

27 And when she came to the man of God to the hill, she caught *him* by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is *vexed* within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff on the face of the child.

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice nor *hearing*. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house *to* and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet; and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal: and *there was* a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and

¹ Gen. 18, 10.

² Heb. *set time*.

³ Heb. *peace*.

⁴ Heb. *attention*.

⁵ Heb. *restrain not for me to ride*.

⁶ Heb. *by his feet*.

⁷ Heb. *bitter*.

⁸ Heb. *once hither, and once thither*.

gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, *there is death in the pot*. And they could not eat *thereof*.

41 But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no ¹³harm in the pot.

42 ¶ And there came a man from Baal-

shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn ¹⁴in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, ¹⁵They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and left *thereof*; according to the word of the LORD.

¹³ Heb. evil thing.

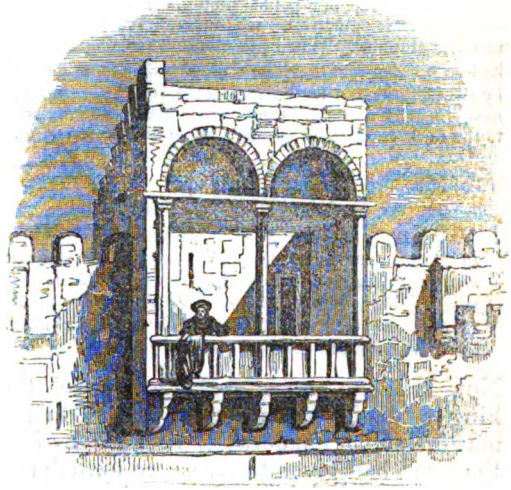
¹⁴ Or, in his scrip, or garment.

¹⁵ John 6. 11.

Verse 10. "*Let us make a little chamber . . . on the wall.*"—Not build a little chamber, but make one ready and keep it in constant readiness for him. "On the wall," directs our attention to the situation of the chamber, as belonging to the outer tenement, one side of which is formed by the wall towards the street. Modern English commentators explain this with a reference to Dr. Shaw's description of an Oriental house. The description is very good, and perfectly intelligible to those who have an actual knowledge of the East; but as the details seem to be strangely misunderstood by those who have not had that advantage, the present writer will volunteer, with reference to the present text, such an explanation as long residence in Oriental houses may enable him to furnish. It will be observed

that the Hebrew word here used is *עליה* *aleeah*, the same which is rendered "summer parlour" in Judg. iii. 23. 25; "loft," in 1 Kings xvii. 19. 23; and "little chamber" here. Now the Arabic version employs here a precisely equivalent word in sound and orthography, which word fixes the signification with great propriety to the part of a mansion still thus denominated, and which is not, as some misunderstand Dr. Shaw to mean, a separate building standing apart like a summer-house in a garden, but such an annexed and communicating tenement as we have already slightly referred to in the note to 2 Sam. xviii. 2, and which may be loosely described as being to an Oriental house what the porch of a church, with its vestry or other rooms, is to the church itself. As a general idea, we may state that the principal part of an Oriental mansion occupies one, two, three, or even all four sides of an interior court or garden, none of the buildings of which have either the front or back towards the street: for, interposed between this and the street is another smaller court, with its distinct rooms, forming a smaller house or tenement. The entrance from the street is, through a passage, into this court, from which another passage conducts to the large interior court. This is the ground communication; besides which the first floor of both the houses has a communicating door, so that a person on the first floor of the one house need not descend to the court to enter the other. Now, in this small outer house there are seldom more than two or three "little chambers," besides that larger one which serves the owner as a divan or receiving room (see the note on 2 Sam. xviii.), and which is usually built against the exterior front wall, over the outer entrance passage, except when peculiar circumstances render it more desirable that this apartment should be on the opposite side, or even on one of the lateral sides, of this outer court. If the writer has made this general description intelligible, the reader will comprehend his meaning, when he states his impression that the "little chamber" prepared for Elisha was one of the little chambers of this small outer tenement. A person accommodated here can go in and out with perfect independence of the main building of the inner court, into which he probably never enters, and does not in the least interfere with the arrangement of the family. A visitor or friend is almost never accommodated any where else—and certainly never in the interior court. Usage is against it; and no one expects, or would even accept it. A European who settles in an Oriental house, and does not care for or attend to this distinction of outer and inner, is soon reminded of it by the difficulty he finds in persuading a native visitor to proceed beyond the outer court, particularly if there are females in the family, and in the end he finds it convenient to adopt their custom, and receive or accommodate them in a room of the outer court. Whether, therefore, we refer to the use of the word *aleeah*, or to the arrangement of Oriental buildings, or to the manners of the East, we have not the least doubt that Elisha's "little chamber on the wall," and other such chambers mentioned in Scripture, were such as we have described. Our woodcut represents the kiosk or balcony, projecting into the street, of such chambers on the wall as this note has in view.

19. "*My head, my head.*"—This was doubtless what is called a "stroke of the sun." Mr. Madden, who speaks of it as a medical man, witnessed instances of it in the desert between Palestine and Egypt, two of which terminated fatally within forty-eight hours. He calls it "the real inflammatory fever, or synocha of Cullen;" and adds: "This fever in the desert arises, I imagine, from sudden exposure to the rays of the sun. One of my camel-drivers was



Chamber on the Wall, near Alexandria.

attacked during the journey. *He complained suddenly of intense pain in the back of his head; he laid his finger on the spot, and from the moment of this seizure he had a burning fever. . . . All the symptoms of this complaint are those of coup de soleil in an aggravated form.* ('Travels,' vol. ii. p. 190.) The sun of Palestine is strong enough to produce this effect, according to the testimony of various travellers. This is particularly the case in the plains, such as those of Jericho and Esdraelon. In or on the borders of the latter, Shunem was situated; and in a battle which was fought by the army of Baldwin IV. near Tiberias, on its eastern border, William of Tyre relates, that more soldiers were slain by the sun than by the sword.

24. "Drive, and go forward."—She had required but one ass and a servant—the ass for herself to ride upon, and the servant to run behind and drive it. Some commentators, out of compassion to the servant, have supposed that he also was mounted; which is a most gratuitous supposition, equally disproved by the text and by the existing usages of the East. Without such an explanation, the description, as it stands in the text, exhibits a circumstance which a traveller in the East has continual occasion to witness. Women usually ride on asses, and are commonly followed by a man on foot, whose business it is to drive or goad the animal forward, at such a pace as the lady may desire. If the lady be of high consideration, perhaps one man goes before to lead the animal, while another follows to drive it on. The leader may be dispensed with, but the driver very seldom. The men do not feel it a very arduous duty to follow an ass; as will be easily apprehended after what we have on former occasions said concerning those who run before or beside even a horse. Saddled asses are let out for hire in all Oriental towns; and when one is hired, the owner or some person employed by him, always runs behind to drive it on, whether the rider be a man or a woman.

39. "Wild vine," or literally, "vine of the field." This was perhaps the *colocynth*, or *Cucumis colocynthis*, which was called a wild vine from the shape of its leaves and the climbing nature of its stem, just as the Spanish call every climbing plant *Yedra*, because in that particular it resembles the ivy. The fruit of the colocynth is yellow when ripe, and about the size of a golden pippin. The whole plant is noted among the ancients for its bitter taste, and its violently purgative qualities. Gourds of different kinds form a common ingredient in the varieties of pottage so frequent in warm climates. When travelling, one of the most agreeable messes set before us, owed its savour to the gourds that had been shred into it. The *לפפ* *pakkooth*, or gourds, which the young men put into the pot indicated their nature by the bitter taste they communicated to the preparation. The addition of flour commanded by the prophet, was merely a continuation of the process; hence the wonderful change was to be ascribed, not to the method pursued, but to the faith entertained by the prophet and his disciples.

CHAPTER V.

1 *Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy. 8 Elisha, sending him to Jordan, cureth him. 15 He refusing Naaman's gifts granteth him some of the earth. 20 Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.*

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and ¹honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was a leper.*

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she ²waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* with the prophet that is in Samaria! for he would ³recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took ⁴with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent

Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, ⁵I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and ⁶strike his hand over the place, and recover the leper.

12 *Are not* ⁷Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

¹ Heb. before. ² Or, gracious. ³ Heb. lifted up, or, accepted in countenance.

⁴ Or, victory.

⁵ Heb. was before.

⁶ Heb. before.

⁷ Heb. gather in.

⁸ Heb. in his hand.

⁹ Heb. I said.

¹⁰ Or, I said with myself. He will surely come out, &c.

¹¹ Heb. move up and down.

¹² Or, Amuna.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee *do some great thing*, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and ¹³he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is no God in all the earth*, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, *As the LORD liveth*, before whom I stand, I will receive none. And he urged him to take it: but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him ¹⁴a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not re-

ceiving at his hands that which he brought: but, *as the LORD liveth*, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, ¹⁵*Is all well?*

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the ¹⁶tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went ¹⁷no whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white as snow*.

¹³Luke 4. 27. ¹⁴ Heb. a little piece of ground.

¹⁵ Heb. Is there peace?

¹⁶ Or, secret place.

¹⁷ Heb. not hither, or thither.

Verse 11. "*Strike his hand over the place.*"—This is a curious and a most ancient instance of a very prevalent superstition, which ascribed extraordinary healing powers to the *touch* of persons of high rank, or of real or reputed sanctity. The touch was in fact everywhere the established mode by which a person was expected to exhibit whatever healing power he possessed or pretended to. At this day it is not unusual in the East for a European physician to be expected to heal a patient merely by stroking his hand over the ailing part; and still more is this the case, when the person applied to is supposed to be endowed with supernatural powers. We can find illustrations of this in England. Even so late as the reign of Queen Anne, our sovereigns were supposed to possess the power of healing the king's evil by their touch; and as it was found a convenient instrument of state for confirming the loyalty of the ignorant, the virtue thus liberally conceded to the touch of royalty, was not, until after the above-named reign, left unexercised. On stated occasions, the touch of the royal hand was bestowed on the afflicted, during a religious service appropriate to the occasion. Edward the Confessor and Charles II. are even reported to have healed the blind by the same process, as the emperor Vespasian was said to have done long before. This notion still lurks among us, as there may still, in our remote towns and villages, be found certain old women who are believed to have the power of curing warts and such things, by simply stroking the affected parts with their hands. The leading idea which assigns to the hands the faculty of transmitting spiritual powers, or of communicating healing virtues, is clearly taken from the common use of the same members in communicating or bestowing temporal benefits; and in conformity with it, the lame, the blind, and the deaf, who sought help from "the Son of David," often received it through the imposition of his hands upon the parts affected.

12. "*Abana and Pharpar.*"—Neither of these names can now be recognised at Damascus, though the "waters of Damascus" are still mentioned with rapture by the inhabitants. Maundrell, and others after him, speak but of one stream at Damascus—the river Barrady. It is true there is but this river immediately at the city; but before it reaches it, it receives another stream, which may be considered one of its sources, and was probably one of the two

which in the partial eyes of Naaman eclipsed all the waters of Israel. The Barrady rises in the mountains of Anti-Libanus, to the north-west of the town; and, at a considerable distance therefrom, receives the river Zebdeni, after which it rolls with increased volume its diversified and picturesque stream through the city and its surrounding gardens and orchards; in its passage through which, in four principal streams, it is made to supply those innumerable rills and fountains which render Damascus, perhaps, the most luxuriously watered city of the East, and cause it to be considered the site of Eden, by the natives of those usually dry and sultry regions. In this service the waters of the Barrady are nearly exhausted. The remains however are again united on leaving the town and its suburbs, and the weakened stream contrives to struggle on till it is finally lost in the bog of El Mardj. The river Barrady, before its division into the four streams, which are considered the four rivers of Eden by those who here fix the site of Paradise, is a rapid and broad stream, not generally fordable, and although not, as a whole or in part, at all comparable to the Jordan for size and importance, is in some respects more interesting to the traveller from the alternate circumstances of the confining cliff, the cascade, the broad valley, or the rich cultivation which it exhibits. There can be no question this river was either the Abana or Pharpar; but which was the other is very difficult to determine. If it was one of the many rivulets that enter the Barrady before it arrives at Damascus, the Zebdeni seems the most likely to be intended; but if not, probability would decide in favour of the Nahr el Berde, which, like the Barrady, rises in Anti-Libanus, and proceeding nearly due west, passes nearly three miles to the south of Damascus, and joins the Barrady as its attenuated stream advances, after having supplied the city, to the Bahar el Mardj. Perhaps the similarity between the names Barrady and Berde indicates such a correlative reference as fits them to be mentioned together, like the Abana and Pharpar. Certain it is that the rivers of Damascus are not less extolled by the present inhabitants than they were by Naaman of old.

17. "*Two mules' burden of earth.*"—The proceedings and requests of Naaman are throughout very remarkable for the illustration which they furnish of the great antiquity of many still existing usages and ideas. However the present application be interpreted, it must still intimate that the Syrian attributed a particular sanctity to the earth of the country in which the true God, whose power he had experienced, was known and worshipped. He might have taken as much earth as he pleased without troubling the prophet; but he probably thought, that whatever virtue it might possess, would be the greater if it were received from, or with the consent of, so holy a person. It is generally understood, that he intended with the earth to raise an altar of earth (according to the law) in his own country; and although the law does not direct any particular earth to be preferred for the purpose, it was perhaps excusable in so young a convert as Naaman, to conclude that the earth of Palestine would be preferable. But by the law of Mohammed, earth is allowed for the performance of ceremonial ablutions when water cannot be obtained: a person rubs himself with earth, as he would with water, and he is clean. Is it not conceivable that Naaman, having so lately experienced so much benefit through the waters of Jordan, might have desired, in his distant home, to use the waters of the land thenceforth in his ablutions; and being unable to secure this benefit directly, sought to do so representatively, by means of the earth of the same land? But the Mohammedans also use the soil of their holy land Mecca in their devotions. They carry continually about with them a small quantity of it, in a little bag; and when they pray, they deposit this so upon the ground, that whenever their devotional ceremonies require them to lay their head to the ground, it may be placed upon this consecrated earth. But there is still another use for the earth of reputed holy places. He is considered particularly happy who can obtain interment in the land itself; but if this be impracticable, he is in the next degree happy who, in his own country, can secure such interment representatively, by being laid upon a bed of the sacred earth, or his head being placed upon a pillow of it, or some portion of it being in some way or other associated with his mortal remains. Mohammedanism affords examples enough of this; but we need not go so far, for to this day the same practice prevails among the Jews in England and elsewhere. He is the happiest of men, who, in the evening of his days can go to Jerusalem, and die and be buried there; he is happy in the next degree who dies and is buried in some country near the sacred land. The happiness diminishes with distance. But he is not unhappy in any country, however distant, with whose remains the smallest quantity of Jerusalem earth may be associated in the grave. In countries not remote from Palestine, a pillow of it may sometimes be laid under the head; but the general practice, here and elsewhere, is only for a very small quantity—as much as will lie upon a shilling—to be placed upon each eye. Hyam Isaacs ('Ceremonies of the Jews,' 1836) says that during the late war, when the sea was infested by French privateers, which prevented the supplies of earth from coming in regular time, Jerusalem earth was often so scarce, that only half the usual quantity was employed. The earth is sent in barrels by the Rabbies at Jerusalem; and to prevent deception on the road, they deposit in each barrel certain articles, carefully distributed, which are mentioned in the invoice; so that on the arrival of the barrel, the identity of its contents is established by a careful comparison of the character and situation of the various articles there found with the indications of the invoice, which states, for instance, that, four inches from the top, there is a knife; a foot below, a piece of cloth, &c. For which of all these purposes the Syrian soldier desired to possess two mules' load of earth, the reader will determine according to the impression which the narrative makes upon his mind.

18. "*Rimmon.*"—This name does not elsewhere occur in the Bible, nor is it mentioned by any ancient writer. It is therefore wholly uncertain what idol it denotes; but there has been no want of conjecture, which, in the absence of more certain data, has proceeded chiefly on the meanings which might be etymologically extorted from the name. The usual and proper signification of the word is that of a "pomegranate," though, by breaking it up, and speculating on its component syllables, other meanings may be found. A meaning implying "elevation," or "exaltation," in some form or other, is that which is usually elicited by this process. Of all the opinions, the most probable seem to be those which make Rimmon to have been either the sun, or the planetary system collectively taken; and, in either case, the pomegranate may have been the sacred and denominating symbol. Its figure—that of an orb surmounted by a star—with the peculiarities of arrangement and appearance exhibited by its granulated contents, offered good materials for such a symbolization as the ancient idolaters were accustomed to employ.

27. "*The leprosy . . . cleave unto thee, and unto thy seed for ever.*"—The Rev. Mr. Osborn, Fellow of Exeter College, Oxford, sent a letter to Maundrell, to ask him if he knew what was become of Gehazi's leprous posterity. Maundrell gave the best answer that could be given to this rather curious question. "When I was in the Holy Land, I saw several that laboured under Gehazi's distemper; but none that could pretend to derive his pedigree from that person. Some of them were poor enough to be his relations. Particularly at Sichem (now Naplosa), there were no less than ten (the same number that was cleansed by our Saviour not far from the same place) that came a begging to us at one time. Their manner is to come with small buckets in their hands, to receive the alms of the charitable, their touch being still held infectious, or at least unclean." He then describes the distemper, but we do not quote his description, because we do not think it refers to Gehazi's leprosy, which, from what follows—"a leper as white as snow"—was clearly

prosis leprosis candida, described in the note to Levit. xiii. 5. Maundrell then concludes: "Tis no wonder if the account from him be by this time obscured; seeing the best of the Jews, at this time of day, are at a loss to make out genealogies. But besides, I see no necessity in Scripture for his line being perpetuated. The term (*for ever*) is, now, often taken in a limited sense in holy writ; of which the designation of Phineas's family to the priesthood xxv. 13) may serve for an instance. His posterity was, you know, cut entirely off from the priesthood, and that referred to Eli (who was of another line) about three hundred years after."

CHAPTER VI.

Elisha, giving leave to the young prophets to engage their dwellings, causeth iron to swim. 8 He discloseth the king of Syria's counsel. 13 The army, which was sent to Dothan to apprehend Elisha, is smitten with blindness. 19 Being brought into Samaria, they are dismissed in peace. The famine in Samaria causeth women to eat their own children. 30 The king sendeth to slay Elisha.

the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

And one said, Be content, I pray thee, to go with thy servants. And he answered, I go.

So he went with them. And when they came to Jordan, they cut down wood.

But as one was felling a beam, the axe fell into the water: and he cried, and said, Alas, master! for it was borrowed.

And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

Therefore said he, Take it up to thee. And he put out his hand, and took it.

¶ Then the king of Syria warred against Elisha, and took counsel with his servants, saying, In such and such a place shall we find him.

And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

And the king of Israel sent to the man of God, which the man of God told him and saved him of, and saved himself there, not once nor twice.

Therefore the heart of the king of Israel was sore troubled for this thing; and he called his servants, and said unto them, Why do ye not shew me which of us is for the Lord of Israel?

And one of his servants said, 'None, O king: but Elisha, the prophet

that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 ¶ And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14 Therefore sent he thither horses, and chariots, and a 'great host: and they came by night, and compassed the city about.

15 And when the 'servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for 'they that be with us are more than they that be with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19 ¶ And Elisha said unto them, This is not the way, neither is this the city: 'follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk,

1 Heb. iron

2 Or, encamping.

3 Heb. No.

4 Heb. heavy.

5 Or, minister.

6 2 Chron. 32. 7

7 Heb. come ye after me.

he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, "If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?"

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So "we boiled my son, and did eat him: and I said unto her on the "next day, Give

thy son, that we may eat him. and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the LORD; what should I wait for the LORD any longer?

* Or, Let not the LORD save thee.

* Deut. 28. 53.

¹⁰ Heb. other.

Verse 25. "*An ass's head was sold for fourscore pieces of silver.*"—As the ass was not allowed for food by the law of Moses, there have been some ingenious attempts to prove that the corn measure called *hamor*, and not the head of an ass (*hamor*), is intended. But besides the liberty taken with the usual exhibition of the word, how are we to read "*the head of a corn measure?*" or how account for the absence of the usual specification of the kind of corn intended? The uncleanness of the animal could be no objection when mothers were reduced to such extremity as to eat their own children. The price paid (if shekels be intended, as the Targum explains) was nearly equal to about ten pounds of our money—which shows very strikingly the melancholy condition of the besieged town with respect to food. The case is not without example. Plutarch, in his life of Artaxerxes, notices a famine which happened in the army of that monarch, in the country of the Cadusii (near the Caspian). This vast army could find nothing fit to eat in so poor a country, nor could supplies be brought to them from a distance; whence they were obliged to live upon their horses and beasts of burden; and this kind of provision sold at a very high price, so that the head of an ass could not be obtained for less than sixty silver drachmæ, equal to nearly two pounds sterling, which, however, was a low price, compared with what the unhappy Israelites in Samaria paid. This food was lawful among the Persians. We wish here to mention, that in stating corresponding values in English money, our own price for the same weight of gold or silver only is given, without taking into account the real value of money as influenced by the cost of commodities in different ages and countries.

"—*the fourth part of a cab of dove's dung for five pieces of silver.*"—This was about half a pint for 12s. 6d. There has been much diversity of opinion about this "dove's dung." Some of the Rabbins inform us that it was used for fuel; Josephus says that it was purchased for its salt; some think it means grain taken from the crops of pigeons, which could of course get out of the besieged town and feed in the open country; many believe that it was wanted for manure; and Bochart, followed by most modern commentators, contends that the name, though literally "dove's dung," means an article of vegetable food. As he observes, the Arabs give the name of "dove's dung" to a kind of moss that grows on trees and stony ground, and also to a sort of pulse or pea which appears to have been very common in Judea, and which may be the article here indicated. Large quantities of it are parched and dried, and stored in magazines at Cairo and Damascus. It is much used during journeys, and particularly by the great pilgrim caravan to Mecca; and if the conjecture be correct, it may be supposed to have been among the provisions stored up in the besieged city, and sold at the extravagant price mentioned in the text. It is clear that, if doves' dung be really intended, it could not be used as an article of food; and then we are thrown upon its use as manure. This use is best exemplified in Persia, where it is highly valued for quickening the growth and improving the quality of melons and other esculent vegetables. These form such essential articles of food in some warm climates, that vast quantities are consumed; and, in besieged towns, persons who have been rather delicately brought up have been known to pine away, and die, for the want of such essential provision, even when corn was abundant. On this point Mr. Morier observes: "The dung of doves is the dearest manure which the Persians use; and as they apply it almost entirely to the rearing of melons, it is probably on that account that the melons of Isfahan are so much finer than those of other cities. The revenue of a pigeon-house is about a hundred toman per annum; and the great value of this dung, which rears a fruit that is indispensable to the existence of the natives during the great heats of summer, will probably throw some light on that passage of Scripture, where, in the famine of Samaria, the fourth part of a cab of dove's dung was sold for five pieces of silver." ('Second Journey,' p. 141.) We think that the alternatives lie between this explanation and that which Bochart has given, although neither of them seems entirely free from grounds of objection.

29. "*We boiled my son, and did eat him.*"—This was foretold by Moses (see Deut. xxviii. 53); and similar things happened at the siege of Jerusalem by Nebuchadnezzar (Ezek. v. 10), and again, when the same city was besieged by the Romans under Titus, as foretold by Christ. As illustrating the present text, nothing more expressive could be adduced.

than what Josephus relates concerning that most horrible and fatal siege, with all its fearful circumstances of famine, demoralization, and despair. The instance to which we more particularly refer is that of a woman of superior station, who "when the famine pierced through her very bowels and marrow," slew her son, roasted the body, and had devoured part of it, when the fearful deed was discovered by others who were going about like wolves ravening for food. Happy are they who, in the enjoyment of the too lightly prized blessings of peace and satisfied appetite, cannot comprehend the induration of heart and savageness of feeling which are produced, even in the most refined and delicate, under circumstances of general calamity, whether of famine or pestilence! Individual calamity may relax and soften the heart; but, in a general calamity, all the softening sympathies of society are very soon lost;—there is no condolence, no pity, no love, no hope. The ties of life are broken, one after another, until even those which were most dear and cherished give way also, and every human being stands isolated in fierce or gloomy misery, after the first tender impressions of the rising sorrow have passed away. Piteable as are the miseries which make the heart ache, they are light indeed compared with those long and general calamities in which the heart becomes so hardened—brutalized—that it can ache no more. The writer states the effects which he has witnessed, and with which he has struggled, in famine and pestilence; and his statement is true, for it is no other than that which the Sacred Writings gave when they foretold, that, under such circumstances, "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter...for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." (Deut. xxviii. 56, 57.)

CHAPTER VII.

1 *Elisha prophesieth incredible plenty in Samaria.*
3 *Four lepers, venturing on the host of the Syrians, bring tidings of their fight.* 12 *The king, finding by spies the news to be true, spoileth the tents of the Syrians.* 17 *The lord, who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.*

THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 Then 'a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 ¶ And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, we will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the

king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as *it was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, *some mischief* will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left *in* the city, (behold, they *are* as all the multitude

1 Heb. a lord which belonged to the king leaning upon his hand.

2 Heb. we shall find punishment.

3 Heb. is it.

of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed :) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour *was sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of

the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

Verse 1. "*A measure of fine flour... for a shekel, and two measures of barley for a shekel.*"—That is, roughly stated, a peck of fine flour for 2s. 6d.; and two pecks of barley for the same.

3. "*Four leprous men.*"—The Jews think these were Gehazi and his three sons; and this is not impossible, though we see no evidence either for or against this opinion. The law of Moses excluded lepers from the camp; and it is probable that they were afterwards, in like manner, excluded from the towns. It is difficult to understand otherwise than as hypothetical, the statement in verse 4, which seems to imply that these leprous persons were at liberty to have re-entered the town if they had so pleased. It seems that they had been recently expelled, whether on account of their leprosy, or to relieve the town from the charge of their maintenance, or else, that they had for some time been living without the town as lepers, and now ceased to receive from the besieged that scanty provision with which it is probable that they had hitherto been supplied. In either case, as the enclosing lines of the Syrian army shut them in between the besiegers and the town, and prevented them from seeking their living elsewhere, there seemed no other alternative than to throw themselves upon the compassion of the Syrians.

10. "*Horses tied, and asses tied, and the tents as they were.*"—Here the lepers, in describing what they found in the camp when they approached it, mention the cattle first; whereas the description of the flight of the Syrians *from* their camp (verse 7), mentions the horses and asses last. This is therefore one of many circumstances which we find in the Scripture to intimate that the ancient Oriental camps were arranged much on the same principle as at present—with the cattle outside the whole, tied by their halters to ropes or chains, extended on the ground and fastened to it by means of pegs of wood or iron. Thus the cattle form a sort of outer border to the camp; and this arrangement enables them to be taken abroad for forage or water, without interfering with the order of the camp, while they are the more in readiness to be mounted and ridden off on any sudden occasion that may arise. That the Syrians were afraid to lose even the few moments necessary to unslip the halters of their horses and ride them off, expresses strongly the dreadful nature of the panic with which they were inspired, and how imminent their danger appeared to themselves.

12. "*I will now shew you what the Syrians have done.*"—Here we have a stratagem of war attributed to the Syrians, several examples of which might be adduced from the ancient and modern history of the East. The best perhaps is that quoted by Harmer, from the history of the revolt of Ali Bey; and it is the more interesting from its having been practised upon the Syrians. The pasha of Damascus found his enemy, the sheikh Daher, encamped near the sea of Tiberias. The engagement was deferred to the next day, but during the night the sheikh divided his forces into three troops, and silently moved from his camp, leaving the fires burning, with all the tents and stores as they were, including plenty of provisions and strong liquors. At midnight the pasha, thinking to surprise the sheikh, marched in silence to his camp, and, to his great astonishment, found it completely abandoned, and that too in such haste, that the baggage and stores had been left behind. Rejoicing in his bloodless success, the pasha determined to stay there and refresh his soldiers. They soon fell to plunder, and drank so freely of the liquors, that, overcome by the fatigue of the day's march and the fumes of the spirits, it was not long before they were all in a sound sleep. Then the supposed fugitives, who were well informed of these proceedings, marched back silently to the camp, and rushing suddenly from all sides upon the confused and sleeping enemy, obtained an easy victory over them. They slew eight thousand of their number, and the remainder, with the pasha at their head, escaped with great difficulty to Damascus, leaving all their own baggage behind them.—This was what the king of Israel feared.

CHAPTER VIII.

1 *The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle sake hath her land restored by the king.*
7 *Hazael, being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him.*

16 *Jehoram's wicked reign in Judah.* 20 *Edom and Libnah revolt.* 23 *Ahaziah succeedeth Jehoram.* 25 *Ahaziah's wicked reign.* 28 *He visiteth Jehoram wounded, at Jezreel.*

THEN spake Elisha unto the woman, 'whose son he had restored to life, saying, Arise,

and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was her's, and all the fruits of the field since the day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.

11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the

evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, and to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

* Or, cussack.

* Heb. in his hand.

* Heb. and set it.

* Heb. candle, or lamp.

* 2 Chron. 21. 4.

* 2 Chron. 22. 1.

* Heb. reigned.

* 2 Sam. 7. 13.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

28 ¶ And he went with Joram the son of

Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds ¹⁰which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

¹⁰ Heb. *wherewith* the Syrians had wounded.



THE SHUNAMMITIS WOMAN PLEADING FOR HER LANDS.—GIRODET.

Verse 1. "*The Lord hath called for a famine.*"—We incline to the opinion, which has been adopted by many commentators, that Elisha said this before the circumstances recorded in the two last chapters; and that now the woman's return after the restoration of plenty, affords occasion to mention the prediction which, seven years before, had induced her to leave her country. The famine in the city of Samaria, which has just been recorded, would then seem to have been a result not merely of the siege, but of the general dearth and consequent distress.

3. "*To cry unto the king for her house.*"—Perhaps the estates of those who left the country without permission were confiscated to the king. It is true that there is nothing of this in the law of Moses; but when the regal government was established, and the kings found that confiscation was almost the only process by which a royal demesne could be formed, they would naturally be anxious to fix this penalty as the consequence of certain measures or offences (see the note on 1 Kings xxi. 15). Probably this, of being absent in a foreign country beyond a given time, might be of the number. Such a law has existed, and does exist, among different nations; and the kings of Israel might think themselves the more warranted in adopting it, because the evident spirit of the law of Moses was to keep the nation as much as possible within its own territory, apart and separate from strangers. No such law, however, existed before the time of the Kings, for we see in the book of Ruth, that after Elimelech's family had resided ten years in the land of Moab—for the same reason which induced the Shunammite to remain seven years in the land of the Philistines—and after the father and his two sons had died there, the surviving females retained the family estate (Ruth i. 4; iv. 5). Some think that the next of kin had seized the Shunammite's lands; and others, that her agent had been unfaithful; but the explanation we have given seems the most satisfactory.

4. "*The king talked with Gehazi.*"—Some consider this a proof that the whole transaction occurred at a still earlier

period than we have supposed, that is, before the visit of Naaman to Elisha, and consequently, before Gehazi became a leper, particularly as he is still called "the servant of the man of God." This is not impossible; but we do not think the leprosy of Gehazi, taken alone, renders such an explanation indispensably necessary. If he had at this time been smitten with leprosy, there was nothing to prevent him from speaking to the king at a proper distance, since *contact* only, conveyed ceremonial pollution. And if lepers were excluded from towns, it is not difficult to imagine many circumstances under which the king may have conversed with him outside the town. The king might, for instance, in going to one of his gardens, have had his attention directed to Gehazi, as one who had been Elisha's servant, and had miraculously become a leper; and in his desire to be informed of the particulars, may have required him to relate them on the spot, or, which is more probable, to follow him to the garden for the purpose. Either way, the relation of one miracle would lead to the mention of another, until that of the Shunammite came to be narrated, just at the time when the woman herself appeared to prefer her petition;—the good providence of God directing this concurrence of circumstances to establish the evidence of his own power and compassion, as well as to procure from the king that attention to her request, which she might not otherwise have obtained.



LOADED CAMELS.

3. "Forty camels' burden."—This introductory gift must have been very valuable. It does not however necessarily follow that every camel carried the full load it would bear, since it is a very common practice in the East, for the sake of parade, to employ a far greater number of men and animals in the conveyance of a gift than is actually required. It will be useful, however, to mention what is to be considered a camel's burden. This is no determinate weight, since the burden depends on various circumstances. We copy Burckhardt's statement, which we believe to be substantially correct, being corroborated by our own information, so far as it extends:—"The common load of an Arabian camel is from four to five hundred pounds upon a short journey, and from three to four hundred pounds on a journey of considerable distance. The camels employed between Djidda and Tayf, in the year 1814 or 1815, for carrying provisions to Mohammed Ali, had loads not exceeding 250 pounds. The well-fed and well-watered Egyptian camels are equal in strength to the Anadolian; those of the largest size at Cairo will carry three bales of coffee, or fifteen hundredweight, from the town to the water-side, about three miles distant. From Cairo to Suez, the same camels will carry ten hundredweight; and that space is a journey of three days. The longer the journey to be undertaken, and the fewer

wells to be found in the way, the lighter are the loads. The Darfur camels are distinguished for their size and great strength in bearing heavy loads; and in this latter quality they surpass all the camels of north-eastern Africa. Those which accompany the Darfur caravan to Egypt are seldom loaded with more than four quintals. The Sennar camels generally carry three and a half, and are not equal in size to those of Darfur." ('Notes on the Bedouins,' p. 258.) It is a pity that, from such various data, Burckhardt did not determine something of an average. What he does say, however, rather confirms our own information, which leads us to conclude that, taking into consideration the difference of breeds and circumstances, the average of a camel's burden may be stated as somewhere between six and eight hundred pounds. The camel kneels to receive its burden, and will never consent to take more than it is well able to carry. The males are stronger and carry heavier loads than the females; but the latter support thirst better, which is a consideration of great importance in the East.

15. "*He took a thick cloth, &c.*"—There is an ambiguity in the original, which renders it grammatically uncertain whether it was the king himself who ordered this to be done, and, by this ill-advised attempt to allay the burning heat of his fever (supposing it a fever), gave a fatal turn to his disease; or whether it was Hazael who did it, either under such a pretence of affording him relief, or in order to murder him outright. Dr. Boothroyd prefers the first-mentioned interpretation, but we think that it is the safest to follow the current of ancient and modern interpretation in deciding the ambiguity against Hazael. Then—supposing him directly or indirectly the murderer—it seems that it was his object to slay the king without having any marks of violence which might lead to detection. It is evident from the circumstance of preparation, that he slew him under some pretence of assistance: and we will give the explanation which we think will most probably convey the correct interpretation. It seems that what our translation calls "a thick cloth" (כִּבִּיר, *cebir*), means some part of the bed-furniture, probably the thick quilted coverlet, or, as some think, a gnat-curtain or net: most likely the former, as a mosquito-curtain would be more likely to be sprinkled with water than dipped into it. Now, it is the custom in some kinds of fever to wet the bedding, and that with good effect; while in other cases this would be dangerous, if not fatal. With respect to the former, Bruce, speaking of the disorders common in the region of the Red Sea, says:—"Violent fevers, called there *nedad*, make the principal figure in this fatal list, and generally terminate the third day in death. If the patient survives till the fifth day, he very often recovers by drinking water only, and throwing a quantity of cold water upon him, even in his bed, where he is permitted to lie, without any attempt to make him dry, or to change his bed till another deluge adds to the first." Now, we may suppose that the king's disorder was *not* of this kind, and that Hazael recommended a similar treatment with the knowledge that it was calculated to produce a fatal effect; or else that the complaint *was* of this description and was thus treated, and that Hazael took the opportunity of smothering or strangling the king under pretence of laying over him a coverlet fresh dipped in water. It must not be forgotten, that the coverlets in the East are in general very thickly quilted with wool or cotton, as blankets are unknown. And this thickness, with its great weight when soaked in water, made it the fittest instrument for such a wicked purpose that could be found about an Oriental bed.

CHAPTER IX.

1 *Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead.* 4 *The prophet having done his message fleeth.* 11 *Jehu, being made king by the soldiers, killeth Joram in the field of Naboth.* 27 *Ahaziah is slain at Gur, and buried at Jerusalem.* 30 *Proud Jezebel is thrown down out of a window, and eaten by dogs.*

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;

3 Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, even the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and 'I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of 'Jeroboam the son of Nebat, and like the house of 'Baasha the son of Ahijah:

10 And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, It is false; tell us now

¹ Heb. chamber in a chamber.

² 1 Kings 19. 16.

³ 1 Kings 21. 15.

⁴ 1 Kings 14. 10, and 21. 21.

⁵ 1 Kings 14. 10, and 21. 22.

⁶ 1 Kings 16. 3.

And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu 'is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

15 But 'king 'Joram was returned to be healed in Jezreel of the wounds which the Syrians 'had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then 'let none go forth nor escape out of the city to go to tell it in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it peace?*

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace?* And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace?* And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the 'driving of Jehu the son of Nimshi; for he driveth 'furiously.

21 And Joram said, 'Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and 'met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, What peace, so long as the

whoredoms of thy mother Jezebel and her witchcrafts *are so many?*

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is treachery, O Ahaziah.*

24 And Jehu 'drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he 'sunk down in his chariot.

25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, 'the LORD laid this burden upon him;

26 Surely I have seen yesterday the 'blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this 'plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard of it; and she 'painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had Zimri peace, who slew his master?*

32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three 'eunuchs.

33 And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.

35 And they went to bury her: but they

⁷ Heb. reigneth. ⁸ Chap. 8. 29. ⁹ Heb. Jehoram. ¹⁰ Heb. smote. ¹¹ Heb. let no escaper go, &c. ¹² Or, marching.
¹³ Heb. in madness. ¹⁴ Heb. blind. ¹⁵ Heb. found. ¹⁶ Heb. filled his hand with a bow. ¹⁷ Heb. bowed. ¹⁸ 1 Kings 21. 29.
¹⁹ Heb. bloods. ²⁰ Or, portion. ²¹ Heb. put her eyes in painting. ²² Or, chamberlains.

found no more of her than the scull, and the feet, and the palms of *her* hands.

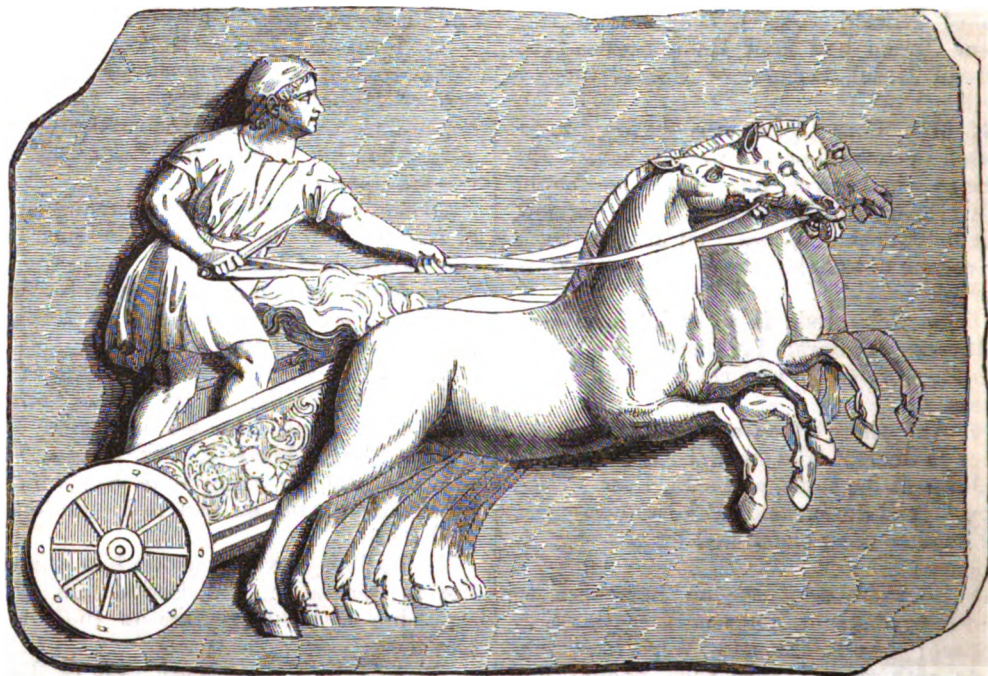
36 Wherefore they came again, and told him. And he said, This ^{is} the word of the LORD, which he spake ^{by} his servant Elijah the Tishbite, saying, "In the por-

tion of Jezreel shall dogs eat the flesh of Jezebel :

37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel ; so that they shall not say, This is Jezebel.

^{Heb. by the hand of.}

^{1 Kings 21. 23.}



ROMAN CHARIOTEER.—FROM A BAS-RELIEF IN MONTFAUCON.

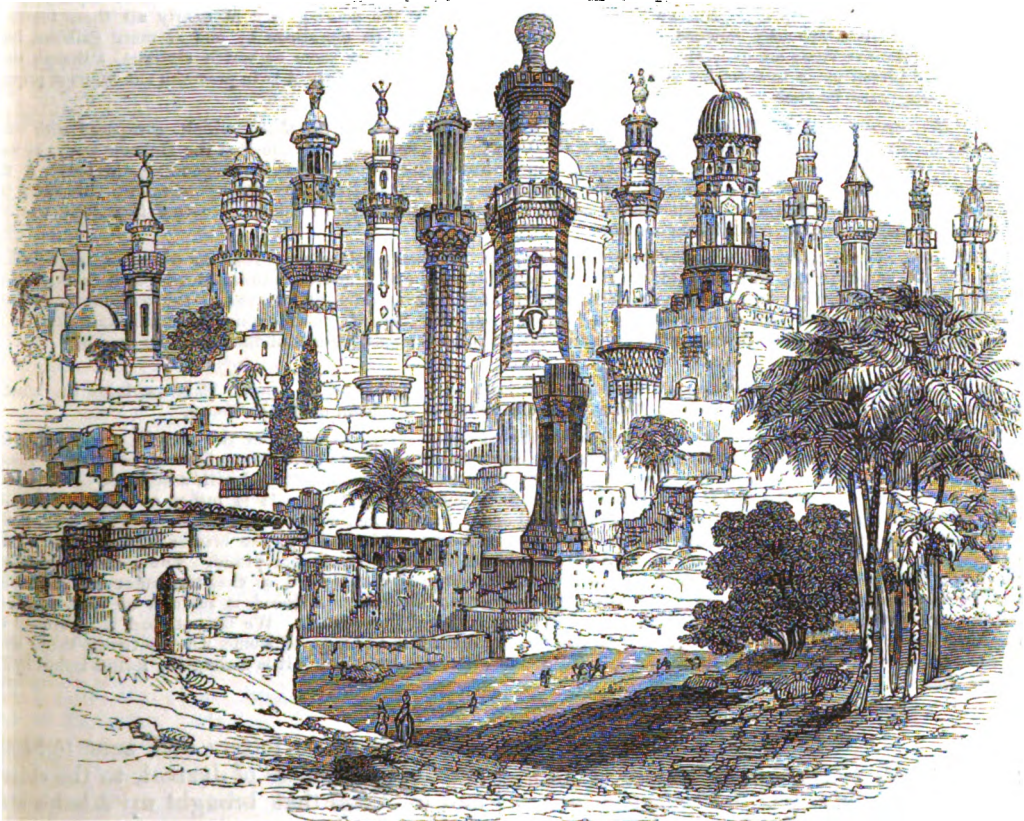
Verse 1. "*Ramoth-gilead*."—This place is frequently mentioned in Scripture, under the names of Ramoth, Ramoth-gilead, and Ramoth-mizpeh. The Scripture indications concerning it are, that it was a principal town on the east of the Jordan, in that part of this territory which was assigned to the tribe of Gad. It was a city of Refuge, and its situation and strength rendered it an important frontier-town against the Syrians, the possession of which therefore became an object of great consequence to them in their wars with the Hebrews. Ahab lost his life in the attempt to retake it from the Syrians ; but the now reigning king appears to have succeeded in this object, though at the expense of a severe wound, which induced him to leave his army in occupation, and proceed himself to Jezreel to be healed (chap. viii. 29). The war does not appear to have been quite terminated, and Ramoth-gilead seems to have been the head-quarters of the army kept in the field, and of which Jehu was one of the principal commanders. There were probably constant communications kept up between Ramoth-gilead and Jezreel ; and the king seems to have watched with interest all indications of news from that quarter. This explains his sending out a courier to meet the party coming from that direction, as well as his going out himself, ill as he was, as soon as he heard that one of the chief commanders was approaching. He perhaps feared that the Syrians had recovered Ramoth-gilead and put the Hebrews to flight.

Kusebius says that Ramoth-gilead was fifteen miles to the west of Philadelphia, and Jerome, that it was near the Jabbok ; the influence of which statements would give it some inclination northward instead of due west from Philadelphia. Accordingly, at about the assigned distance, W.N.W. from Philadelphia, and about eight miles south of the Jabbok, we find ruins of a town called Djelaad, upon a mountain of the same name, and which is merely a different spelling of the Hebrew word (גִּלְעָד) for "Gilead." Mr. Buckingham, however, is rather disposed to find it at a site now called Ramtha or Ramza, about twenty-three miles N.N.W. from Philadelphia, and four miles to the north of the Jabbok. He passed the place at a little distance, and regrets that he could not more particularly examine the remains which it offered. The site is principally distinguished by the ruins of a large castellated enclosure of stone, standing on the side of a hill ; but whether it had been a Christian establishment, a castle, a caravanserai, or some portion of a deserted settlement, could not be determined. "Near it," says the traveller, "stood a stately and wide spreading oak, which, like the rest of the oaks we had seen, was not an evergreen one, but had its leaves withered and its boughs almost bare, while the greater portion of the other trees found here were fresh with verdure." Between these two sites the reader must choose for himself. We rather incline to the latter, as best agreeing with all the Scriptural intimations. It is, equally with the other, in the tribe of Gad—more certainly in the Gilead of Scripture (see the note on Gen. xxxi. 47)—nearer to the frontier of the Syrians, and more in their way in any attempt upon Israel—

nearer to the Jabbok—and nearer also to Jesreel. The analogy of name, at least, is as much in favour of this as the other; for Ramoth-gilead is frequently called Ramoth alone, but never Gilead. We think it probable that the places were in the third century named as now, and that Eusebius fixed on that called "Gilead" as the representative of Ramoth-gilead, while Jerome rather had Ramoth in view. The subject is perplexing, and this is the best solution of its difficulties which we can offer.

12. "*It is false.*"—To give the lie in the East is not considered offensive; and the natives are astonished at the indignation of Europeans at having their assertion questioned. This is particularly the case in Persia, where a king upon his throne, without intending to give offence, has been known, in a very quiet way, to ask a British ambassador, "Is not that a lie which you are telling?" Chardin's account of his controversies with the Persian minister (Nazir) about the price of the jewels which Chardin himself had brought for the king, affords some curious illustrations of this. On one occasion this most intelligent traveller was so provoked at the minister's declared doubts of his veracity, that he expressed his annoyance in rather warm terms. On this the Nazir flew into a passion, and asked him tartly whether he was a prophet, that people should be under an obligation to believe his word? Chardin could not refrain from laughing at this; on which the minister, turning with an air of anger to the company, and pointing to him, exclaimed, with an oath—"The Franks are altogether an extravagant people: they would have us take their word for an oracle, as if they were not men and sinners!" The Oriental point of honour is not to be sought in this direction.

13. "*The top of the stairs.*"—The captains were probably assembled in the state-room over the gateway of whatever building, citadel, or palace, was the scene of this transaction. The prophet took Jehu to a chamber in the interior of the building where he anointed him. And now, when Jehu returns to his associates, and declares the prophetic errand, they conduct him to the top of the stairs leading to the roof of the same apartment, and which was the most conspicuous place of an Oriental structure that could be chosen, being at the very top of the gate-building, and fully in view of the people and the military in the open ground in front of the building. We do not see any other explanation to render this part of the narrative equally intelligible.



GROUP OF MODERN ORIENTAL WATCH-TOWERS, SELECTED FROM EXAMPLES IN THE TOWNS OF LOWER EGYPT.

17. "*Tower in Jesreel.*"—The Hebrew has several words for towers and other elevated buildings which we have but imperfect means of discriminating, though doubtless each of these terms originally distinguished a particular class of elevated structures. The present word is מגדל, *migdol*, and perhaps the first time it occurs tends well to fix its meaning. "Let us build us a city and a tower (*migdol*) whose top may reach unto heaven," Gen. xi. 4. This would seem to imply that the *migdol* was distinguished by its elevation; and from its frequent (but not exclusive) connection with towns, we may presume that it belonged to that class of elevated structures which have been applied to use and ornament in towns in all times and countries. At least, for the sake of some distinction, we may take this idea, reserv-

ing the notice of other kinds of towers for another occasion. We shall not however insist on the idea of a "watch-tower," since this does not seem peculiar to any one kind of tower, but to be common to all: that is, there does not appear to have been any tower built particularly as a watch-tower; but any elevated pile, when built, was used for the purpose as occasion required. Hence we find this idea associated with the *migdol*, as well as with the *mizpek* (מִצְפֶּה), the *tirah* (תִּירָה), and the *tzariah* (צָרִיחַ). We are not willing to suppose that the Hebrew cities were wholly destitute of those elevated piles, which both in Asia and Europe form the chief ornaments of towns. We almost everywhere find them associated with temples; but this could not have been the case in the Hebrew towns, as they had no temples save that at Jerusalem; the law allowing but one seat of sacrifice and ceremonial worship. If therefore the Hebrews had towers in their towns, they doubtless either stood isolated, or in connection with secular public buildings, such as palaces. In the present instance the noted tower in Jezreel was obviously thus connected with the royal residence. Indeed, as the royal towns were generally seated on hills, and the king's residence usually on the highest part of such hills, commanding an extensive view of the surrounding country, it is reasonable to suppose that a tower was erected near every such residence as well for distinction as for a station, from whence a watchman might note whatever occurred in the neighbouring districts. It is impossible to determine the form which was borne by the towers with which the Hebrew towns were ornamented. All the intimations which we can collect from Scripture seem to convey the impression that they were round: as for instance, in the Song of Solomon, "thy neck is like the tower of David" (chap. iv. 4), and, "thy neck is like a tower of ivory" (vii. 4). In both these verses the word is *migdol*, as here; and, so far as we have examined, this word is always used wherever it is possible to understand that a tower of ornamental character is intended. Thinking, then, that the existence of ornamental towers is clearly inferable from various passages in the poetical Scriptures, and that several of these passages intimate that they were round—we do not know how the subject can be better illustrated than by a reference to the existing towers or *minars* of Western Asia, and which now give to Jerusalem, Constantinople, and other important cities, almost all the beauty which, as towns, they possess. With this view, we give a collection of such towers, showing the principal and more interesting varieties of form which they exhibit. The great beauty of many of these forms will not be disputed; and in viewing some of them, even the partialities of national taste do not always prevent the European spectator from hesitating to say that the "heaven-directed spire" itself has higher claim to his preference and admiration. The pictorial illustration supersedes the necessity for written description. But we may observe generally, that the leading idea of nearly all these towers is that of a round shaft, variously crowned, and always surrounded at various elevations by one or more galleries, from which very extensive views are generally commanded, and which sometimes serve as watch stations, although their common and proper use is to furnish a station to the *muezzin* or crier, whose duty it is to proclaim the hours of prayer; bells not being used for such purposes in the East.

25. "*His captain*"—(שָׁרֵשׁ for שָׁרֵשׁ, or rather for שָׁרֵשׁ) literally "*his third*," which, compared with other texts (Exod. xiv. 7; xv. 4; 2 Kings xv. 25; Ezek. xxiii. 12. 23; &c.), seems to intimate that the Hebrew army, as well as that of the Egyptians and Assyrians, was divided into three principal divisions, corresponding, probably, to the centre and the right and left wings; and that the commander of each division was distinguished by this title; the king, or "the captain of the host," when there was one, being the commander in chief. It seems that Jehu was one of these generals of division, and Bidkar another.

27. "*Gur...Ibleam...Megiddo*."—Gur seems to have been an obscure place near Ibleam, which is mentioned in Josh. xvii. 11, as belonging, with Megiddo, to the tribe of Manasseh, and from the manner in which it is there mentioned—"Ibleam and other towns"—was doubtless a considerable place, although not one of the ancient royal cities like Megiddo, from which Ibleam does not seem to have been very distant. Concerning Megiddo, the situation of which determines that of the others, see the note on Josh. xii. 21: towards the end of that note the name "*Josiah*" is unfortunately misprinted as "*Josua*."

29. "*Ahaziah*."—He was grand-nephew to king Joram, and great-grandson to Ahab. This explains the friendly relation between the two kings, as well as Ahaziah's participation in the doom of Ahab's house.

30. "*She painted her face*."—"Painted her eyes" is the correct reading, as given in the margin and read in the Septuagint and Vulgate. This custom, which our translators do not appear to have comprehended, is universal among the women of the East, and sometimes is also adopted by the men. The eyelid is tinged with a metallic black powder, which is called *surneh* by the Turks and Persians, and *kohl* by the Egyptians. It is rather a delicate operation, which is thus performed:—The eye is closed, and a small ebony rod smeared with composition is squeezed between the lids, so as to tinge their edges with the colour. This is considered to add greatly to the brilliancy and power of the eye, and to deepen the effect of the long black eye-lashes of which the Orientals are proud. The same drug is employed on the eyebrows: used thus, it is intended to elongate, not to elevate the arc, so that the inner extremities are usually represented as meeting between the eyes. To a European the effect produced is seldom, at first, pleasing; but it soon becomes so. The present is the earliest existing notice of this custom. We do not find it mentioned by the early Greek writers; but it was adopted from the East by the ladies and fops of Rome, who, between them, seem to have possessed all, and more than all, the modern arts of personal adornment. It is among the follies lashed by Juvenal. (Sat. ii.)

CHAPTER X.

1 *Jehu, by his letters, causeth seventy of Ahab's children to be beheaded.* 8 *He excuseth the fact by the prophecy of Elijah.* 12 *At the shearing ouse he slayeth two and forty of Ahaziah's brethren.* 15 *He taketh Jehonadab into his company.* 18 *By subtilty he destroyeth all the worshippers of Baal.* 29 *Jehu followeth Jeroboam's sins.* 32 *Hazeel oppresseth Israel.* 34 *Jehoahaz succeedeth Jehu.*

AND Ahab had seventy sons in Samaria.

And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to 'them that brought up Ahab's children, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set him on his fa-

¹ Heb. *sourishers*.

ther's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is good* in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye be *mine*, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, were with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that which* he spake *by* his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his *kinsfolks*, and his priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria. And as he *was* at the *shearing* house in the way,

13 Jehu *met* with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down *to* salute the children of the king, and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the

pit of the shearing house, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he *lighted* on Jehonadab the son of Rechab *coming* to meet him: and he *saluted* him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, *Proclaim* a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was *full* from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come

² Heb. for me.

³ 1 Kings 21. 22.

⁴ Heb. by the hand of.

⁵ Or, acquaintance.

⁶ Heb. house of shepherds binding sheep.

⁷ Heb. found.

⁸ Heb. to the peace of, &c.

⁹ Heb. found.

¹⁰ Heb. blessed.

¹¹ Heb. sanctify.

¹² Or, so fall, that they stood mouth to mouth.

forth. And they smote them with ¹²the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the ¹⁴images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, Because thou hast done well in executing that *which* is right in mine eyes, and hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu ¹⁶took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began ¹⁶to cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan ¹⁷eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, ¹⁸even Gilead and Bashan.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And ¹⁹the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

¹² Heb. the mouth.

¹⁴ Heb. statues.

¹⁵ Heb. observed not.

¹⁶ Heb. to cut off the ends.

¹⁷ Heb. toward the rising of the sun.

¹⁸ Or, even to Gilead and Bashan.

¹⁹ Heb. the days were.

Verse 6. "*The king's sons . . . were with the great men of the city, which brought them up.*"—It was a custom in some of the ancient Oriental nations, and is in some of the modern, for the king's sons to be consigned to the care of the principal nobles, who were bound to see them properly brought up and educated. In some countries where this is not quite the regular custom, the king, perhaps to relieve his own purse when his children are numerous, forces on some of his nobles this mark of his royal favour. The serious expense involved makes many unwilling to undertake such charges; but they are obliged to appear delighted with the distinction: and often they really are so, in contemplation of the ultimate advantages they may derive from the connection.

8. "*Lay them in two heaps at the entering in of the gate.*"—Heads are always regarded as the best trophies of victory in the East. The heads of enemies slain in battle, of robbers, and of persons who have been put to death by the royal order, are presented to the king, and afterwards deposited at his palace-gate. If there is but one head, or only a few, they are fixed at some conspicuous part of the gate: and at the grand entrance to the sultan's palace (seraglio) at Constantinople there are niches appropriated to this purpose. When they are more numerous, they are heaped up on each side of the gate, and to swell such barbarous monuments of the monarch's victories or vengeance, it has sometimes been known that prisoners have been slain in cold blood, and innocent persons murdered. These horrid usages prevail throughout Asia, but are more revoltingly displayed, we believe, in Persia than elsewhere. It has there, not seldom, been known that the king has expressed his anger at some town or village, by demanding from it a pyramid of heads, of given dimensions; and Sir John Malcolm says, that the executioners are so indifferent to the distresses of others, that they will select a head of peculiar appearance and long beard to grace the summit of the pyramid. Sometimes the Oriental conquerors desire to form such heads into permanent monuments of the transaction; and this is usually done by erecting pillars for the purpose and inlaying them with the heads of the slain. There are several of these savage monuments in Persia and Turkey. The most recent known to us are the two pillars, which were erected about fifteen years since on each side of the way, near one of the gates of Bagdad, and which are inlaid with the heads of two hundred Khezail Arabs, slain or captured in an engagement with the troops of the pasha.

15. "*Jehonadab the son of Rechab.*"—See the note on Jerem. xxxv. 6. From the statement in the text to which we refer, we can collect that Jehonadab was a person whose piety and manner of life procured him such respect and influence, as must have rendered his countenance and assistance of the utmost consequence to Jehu, by quiescing the minds of the people under the measures of violence which were at this time in progress.

"*Give me thy hand.*"—We are not to understand that Jehu desired Jehonadab to give him his hand, merely to assist him in ascending the chariot; but for a far more significant and important purpose. Three meanings may be assigned to the act, as illustrated by the current usages of the East. 1. The joining of hands is a token of amity, as with us: the shaking of hands has precisely the same meaning as we assign to it; but it is not frequently used in common intercourse, perhaps, because the Orientals have other acts of greeting and salutation which we have not. 2. To confirm what has been said, or to complete an agreement. We also have something of this use; but the implied idea is stronger in the East, since the act of joining hands is employed in giving all the solemnity and inviolability of an oath to declarations, promises, and covenants. Perhaps it was in this sense—that is, for Jehonadab thus to confirm the declaration of his sanction and concurrence—that Jehu desired to take his hand. 3. But there is still a third sense, which is at least equally to the purpose: this is, that to give the hand to a new king is an act of homage to him—an act by which his sovereign character is recognised and fidelity to him is pledged. We incline to the opinion that *this* was the sense in which Jehu desired to receive the hand of Jehonadab; as it is easy to see of what importance it must have been to him, that such a man as the son of Rechab should set the example of recognition and pledged allegiance. There is no doubt as to the existence of the custom, although there may be some as to its application to the present instance. It appears, that whenever a competition arose among the successors of Mahommed for the Khalifat, he on whom the preference fell, received the hands of the principal persons as a pledge of their fealty. At the first election,

the hot contest for the succession was terminated by Omar, who gave his hand to Abubekr, and promised him his allegiance; and his influential example was followed by the rest. (Ockley's 'Conquest of Syria,' p. 4.) On the death of Abubekr, Omar succeeded quietly; and we then hear of no offering or receiving of hands. But when Omar died, there was another contest; and Ali having declined the conditions which Othman accepted, the principal persons gave their hands to the latter, and Ali, after some demur, following the example, extended his hand and acknowledged Othman as khalif (D'Herbelot, in '*Bia*' and '*Othman*.') When Othman was dead, several of the principal persons came to Ali, and offered him their hands; but he declined receiving this customary act of recognition till the example should be set by Thaleha and Zobeir; two persons of great influence, who were then absent. They were sent for, and on their arrival offered him their hands; and he told them, if they gave him their hands, to do it in good earnest, as otherwise he would himself prefer giving his own hand to either of them that would accept the government. This they refused; and he then received their hands. At a subsequent period, when the abovenamed Thaleha was dying of a wound at Basrah, he sent for a man belonging to Ali, and said, "Give me your hand, that I may put mine in it, and by this act renew the oath of fidelity which I have already taken to Ali." (Ockley's '*Hist. of the Saracens*;' D'Herbelot, *in voce* 'Ali.') These instances are conclusive as to the custom, and give great probability to the inference we have stated.

CHAPTER XI.

1 Jehoshaphat, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal, is hid six years in the house of God. 4 Jehoiada, giving order to the captains, in the seventh year anointeth him king. 13 Athaliah is slain. 17 Jehoiada restoreth the worship of God.

AND when 'Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the 'seed royal.

2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And *the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, *that it be not broken down.*

7 And two *parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges,

let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right 'corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, 'God save the king.

13 ¶ And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses

¹ 2 Chron. 22. 14.

² Heb. seed of the kingdom.

³ 2 Chron. 23. 1.

⁴ Or, from breaking up.

⁵ Or, companies.

⁶ Heb. hands.

⁷ Heb. shoulder.

⁸ Heb. Let the king live.

came into the king's house: and there was she slain.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

21 Seven years old was Jehoash when he began to reign.

* Heb. offices.

Chap. xi.—The history in this chapter is repeated, with additions, in 2 Chron. xxii. 10—12, and the whole of xxiii., where the necessary notes will be given.

CHAPTER XII.

1 *Jehoash reigneth well all the days of Jehoiada.*

4 *He giveth order for the repair of the temple.*

17 *Hazael is diverted from Jerusalem by a present of the hallowed treasures.* 19 *Jehoash being slain by his servants, Amaziah succeedeth him.*

IN the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba.

2 And Jehoash did that which was right in the sight of the LORD all his days where-in Jehoiada the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.

10 And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men, into whose hand they delivered the

1 2 Chron. 24. 1.

* Heb. ascendeth upon the heart of a man.

3 Or, holy things.

4 Heb. in the twentieth year and third year.

5 Heb. bound up.

6 Heb. holinesses.

7 Heb. the money of the souls of his estimation.

8 Heb. thresholds.

9 Or, secretaries.

10 Heb. brought it forth.

11 Heb. went forth.

money to be bestowed on workmen: for they dealt faithfully.

16 The trespass money and sin money was not brought into the house of the LORD: it was the priests'.

17 ¶ Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and

in the king's house, and sent it to Hazael king of Syria: and he ¹²went away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash in ¹³the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

¹² Heb. went up.

¹³ Or, Beth-millo.

Chap. xiii.—This chapter is substantially repeated in 2 Chron. xxiv., but with larger additions and greater difference of words than in the text parallel to the preceding chapter. See the notes on 2 Chron. xxiv.

CHAPTER XIII.

1 Jehoahaz's wicked reign. 3 Jehoahaz, oppressed by Hazael, is relieved by prayer. 8 Joash succeedeth him. 10 His wicked reign. 12 Jeroboam succeedeth him. 14 Elisha dying prophesieth to Joash three victories over the Syrians. 20 The Moabites invading the land, Elisha's bones raise up a dead man. 22 Hazael dying, Joash getteth three victories over Ben-hadad.

IN ¹the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

2 And he did that which was evil in the sight of the LORD, and ²followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days.

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, ³as beforetime.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* ⁴walked therein: and there ⁵remained the grove also in Samaria.)

7 Neither did he leave of the people to

Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

11 And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow

¹ Heb. the twentieth year and third year.

² Heb. walked after.

³ Heb. as yesterday and third day.

⁴ Heb. he walked.

⁵ Heb. stood.

and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, 'Put thine hand upon the bow. And he put his hand *upon it*: and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them*.

18 And he said, Take the arrows. And he took *them*. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites in-

vaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of *men*; and they cast the man into the sepulchre of Elisha: and when the man *'was* let down, and touched the bones of Elisha, *'he* revived, and stood up on his feet.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his *'presence* as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz *'took* again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

⁶ Heb. *Make thine hand to ride.*

⁷ Heb. *went down.*

⁸ Eccclus. 48. 14.

⁹ Heb. *face.*

¹⁰ Heb. *returned and took.*

Verse 14. "*O my father, my father, the chariot of Israel, and the horsemen thereof.*"—This expression was first used by Elisha when Elijah was taken up by the chariot and horses of fire, and might then be supposed to refer to that event; but their repetition now, when nothing of the kind occurs, appears to indicate that the phrase was proverbially applicable to one who was considered the principal guard and defence of his country. The Targum takes this view, understanding the expression as equivalent to "My father, my father, who art better to Israel than chariots and horsemen."

17. "*Open the window eastward.*"—The country which the Syrians had taken from Israel lay due east of Samaria; or, as the indications of the cardinal points of the compass include intermediate directions, the point called "east" may have been north-east, towards the proper territory of the Syrians.

"*Shoot.*"—This was a symbolical declaration of war against Syria, and the ensuing action of striking on the ground denoted the result of the war thus symbolically indicated. It was a custom among the Romans to declare war against a nation, by deputing the chief of the *faciales* to go to its confines, and, after declaring in a loud voice the reasons for going to war, to throw a javelin into its territory. In later times, when they came to have wars with remote nations, this custom became inconvenient or impracticable; and then the ceremony was performed at Rome in a field, which from this appropriation, was called *ager hostilis*. This custom is said to have been borrowed from the Greeks, most of whose more remarkable usages may be traced to the East. This act must have quite apprized the king of the prophet's intention, even if he had not himself explained it by calling the arrow, "the arrow of the Lord's deliverance from Syria;" and this explains why Elisha was not only sorry but angry that the king, after such preparation, smote only three times upon the ground.

21. "*They cast the man into the sepulchre of Elisha.*"—The remains of the prophet were of course deposited in a cave, apparently in some field or garden; and the bearers, in conveying this man's corpse to his own sepulchre, being alarmed at the appearance of the predatory band of Moabites, placed their burden in Elisha's sepulchre, which seems to have been near at hand; and for this purpose they had only to remove the stone which probably closed the entrance to the cave. See the note to Gen. xxiii. 19.

"*Touched the bones of Elisha.*"—The remains of Elisha were no doubt, as Josephus states, very honourably interred; yet it seems clear from this, that he was not deposited in a coffin. We have stated in the notes to Gen. xxiii. 19, and l. 26, that it is not an eastern custom to place a dead body in a coffin, whether it is to be deposited in a sepulchre or in a grave—it is swathed only. This was also the ancient custom, with some exceptions, as stated in the notes to which we refer. It is still more clear that the man, thus miraculously delivered from the power of the grave, was not enclosed in a coffin, or even swathed in such a manner as to prevent him from getting upon his feet when life returned.

CHAPTER XIV.

1 *Amaziah's good reign.* 5 *His justice on the murderers of his father.* 7 *His victory over Edom.* 8 *Amaziah, provoking Jehoash, is overcome and spoiled.* 15 *Jeroboam succeedeth Jehoash.* 17 *Amaziah slain by a conspiracy.* 21 *Azariah suc-*

ceedeth him. 23 *Jeroboam's wicked reign.* 28 *Zachariah succeedeth him.*

In the second year of Joash son of Jehoahaz king of Israel reigned 'Amaziah the son of Joash king of Judah.

¹ 2 Chron. 25. 1.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants ^awhich had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, ^bThe fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 He slew of Edom in the valley of salt ten thousand, and took ^cSelah by war, and called the name of it Joktheel unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of *this*, and tarry ^dat home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Bethshemesh, which *belongeth* to Judah.

12 And Judah ^ewas put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of

Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now ^fthey made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took ^gAzariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant ^hJonah, the son of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left, nor any helper for Israel.

^a Chap. 12, 20.

^b Deut. 24, 16.

Ezek. 18, 20.

^c Or, *the rock*.

^d Heb. *at thy house*.

^e Heb. *was smitten*.

^f 2 Chron. 25, 27.

^g 2 Chron. 26, 1, he is called *Uzziah*.

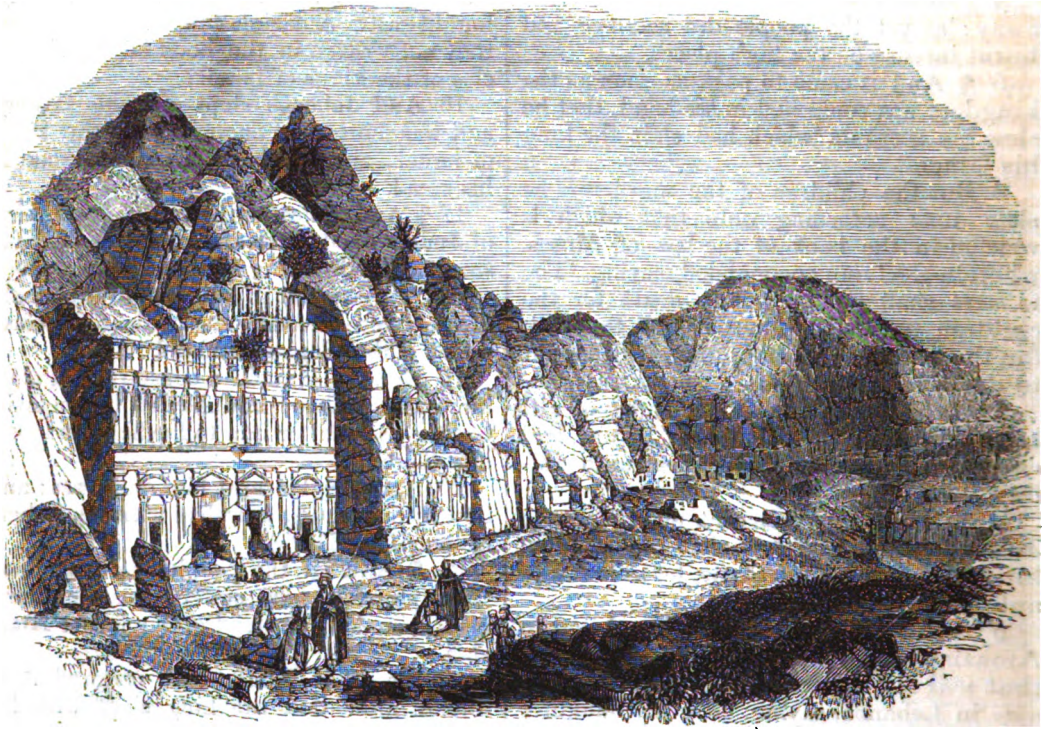
^h Matth. 12, 39, 40, called *Jonas*.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Da-

mascus, and Hamath, *which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?*

29 And Jeroboam slept with his fathers, *even with the kings of Israel;* and Zachariah his son reigned in his stead.



JOKTHEEL.—A VIEW OF PETRA, IN WADY MOUSA.

Verse 7. "*Valley of Salt.*"—The king of Judah being on his way to the capital of Edom, the Edomites met him and gave him battle in the "Valley of Salt;" and after their defeat, the king continued his march to Selah, which he took, and called it Joktheel. Whatever theory be taken with respect to the capital of Edom, the probability remains nearly the same, that the "Valley of Salt" was the salt and sandy plain to the south of the Dead Sea. On several occasions we have spoken of the Ghor, or valley, which extends from the Dead Sea to the Gulf of Akaba. But it is to be understood that at present the valley is closed, at about twelve miles to the south of the bay in which the sea terminates, by a sandy cliff, about sixty or eighty feet high, which runs across the valley, and forms a southern margin for the basin of the sea when its waters are at their greatest height. To the south of this sand-cliff, however, the valley extends, without interruption, to the Red Sea. The plain or valley enclosed between this sand-cliff and the extremity of the sea, to which we may add the broad eastern margin of the southern bay, which partakes of the same character, does, we have little doubt, form the "Valley of Salt" of the present text. This plain or valley has been traversed and amply described by Captains Irby and Mangles, in their valuable unpublished 'Travels.' Their description is the more interesting, as they entered it by the very road from Jerusalem and Hebron which must needs have been taken by the armies of Judah. After descending from the western hills, they say, "We entered the great plain at the end of the Dead Sea: for about a quarter of an hour we had few bushes, and afterwards found the soil sandy and perfectly barren. On our right we had a continued hill of sandy soil, running in a south-east and north-west direction towards the middle of the plain." In a ravine at the side of this hill they tarried for the night, and "collected a quantity of wood, which the Dead Sea had thrown up at high-water mark, and endeavoured to make a fire, in order to bake bread, as we had flour. The wood was, however, so impregnated with salt, that all our efforts were unavailing." On proceeding across the plain the next morning, they had still the same sand-hill on their right. "We found, exclusive of the saline appearance left by the retiring of the waters, several large fragments of clear rock-salt lying on the ground; and on examining the hill, we found it composed partly of salt and partly of hardened sand. In many instances the salt was hanging from cliffs in clear perpendicular points like icicles; and we observed numerous strata of that material, of considerable thickness, having very little sand mixed with it. Strabo mentions that, 'to the southward of the Dead Sea, there are towns and cities built entirely of salt;' and although such an account seems

strange, yet, when we contemplated the scene before us, it did not seem very improbable. The torrents, during the rainy season, had brought down immense masses of salt; and we observed that the strata were generally in perpendicular lines." The reader will be careful not to confound the cliffs of which the above extract speaks, with those that cross the Ghor more to the south. The present are those which form the southern expansion of that narrow ravine through which the plain is approached from the west; and which, in fact, form part of the western, not the southern, boundary of the plain. It seems that the plain itself, which, properly speaking, is part of the bed of the Dead Sea, becomes in part a marsh when the water is high during the wet season, but when that is over, is soon dried by the effects of evaporation. The plain must be dry and firm during the greater part of the year, for Irby and Mangles found it so, as early as the month of May, with the exception that water still remained in some of the drains (six in all) in that part contiguous to the Sea. The travellers do not speak of any saline incrustation or impregnation in the "barren flats" thus formed; but this must be the case, not only from the strongly saline character of the evaporated water and the cliffs and rocks of salt already noticed, but from the fact that, in a subsequent visit to the part of the valley east of the southern bay, the remarkably saline character of the dried soil is particularly mentioned. None of these phenomena are singular. The salt lake of Ourmiah, in Persia, leaves, in like manner, during the dry season, an extensive plain, saturated or incrustated with saline matter, and perfectly barren. (See the general note on the Dead Sea, under Gen. xix. 25.)

"*He took Selah by war, and called the name of it Joktheel.*"—*Selah* means "a rock;" and as the Greek name for the chief town of the Nabathæan Edomites, Petra, has precisely the same signification, it is, not without reason, conceived by some writers that the town which the Greeks knew as Petra is here and elsewhere denoted. We rather incline to this opinion, which has also the strong support of Eusebius and Jerome, who both describe Petra as "a city of Arabia, in the land of Edom, which is also called Selaet." It is true that in the Hebrew text, the word, in this and other places, may be read as an appellative rather than a proper name, and is so read by the Septuagint and Vulgate (but not the Syriac and Arabic); but as the versions, particularly the Septuagint, often turn the significant proper names of the Hebrew into appellatives, we are not disposed to lay much stress on this; and even did we allow that *Selah* is an appellative, it would be open to us to contend that a place so emphatically indicated as *the rock* was most probably the same which is allowed to have borne a proper name of the same import. In other words, a place distinguished as *the rock* is the most likely to be that to which the proper name of the same meaning, whether *Selah* or *Petra*, would be given. This will be allowed by any one who considers the universal process in topographical nomenclature, under which, distinguishing appellatives become, in process of time, fixed as proper names. However, as we are not willing to raise an argument on the question, whether such a word is to be understood as a proper name or an appellative, we are content with the probability, in connection with the other and stronger probability that the chief town of Mount Seir, even if not expressly named, is at least indicated and referred to in the history and prophecy of the Old Testament. In their denunciations against a country, the prophets continually refer to its chief town; and unless there were an exception in this instance, they did so in their copious prophecies against Edom; and that they acted thus is evident from topographical indications, to which we shall find a future occasion to refer. Now the chief town of Edom was Petra; and as the prophets who foretold its doom were not long posterior to the date of the transaction before us, it becomes probable that the present history has the same principal city of Edom in view; particularly when we find it bearing a name analogous to that which the metropolis of Edom certainly bore. We are, however, more anxious to show that the prophecies refer to Petra, than that the present history does so. The former point we consider certain, and the latter sufficiently probable to afford us an opportunity of entertaining the general subject, which now turns upon the question, "Where was Petra?"

This is a point concerning which it is necessary to have a distinct understanding; for if the Idumean town to which the Scriptures refer be not the excavated city of Wady Mousa, near Mount Hor, we lose much of the force of that satisfactory and beautiful evidence to the divine authority of the sacred writers which may be deduced from the complete correspondence of their predictions with the existing condition of Edom. This correspondence has been only lately discovered; and, as something new, it has engaged more attention than old truths, however valuable, would have been likely to obtain. The Christian world is under great obligations to Dr. Keith, for his services in tracing and illustrating this coincidence; and, in the progress of this work, our humbler services shall not be wanting in the same line of useful labour. With respect to Edom, we have begun here, purposing to lay the foundation for future illustration by showing, which we think has not yet been done satisfactorily, that the city of Wady Mousa was the town of Edom which Scripture history and prophecy have in view.

Two places have been made to contend for the distinction of being the ancient Petra. One is the existing town of Kerek, about twenty-five miles due east from the southern bay of the Dead Sea, the other is the forsaken and desolated city in Wady Mousa, near Mount Hor. The conditions of the question are rather peculiar. No one now denies that the city in Wady Mousa was Petra. The very learned editor of Burckhardt's 'Travels in Syria' has proved this from the concurrent testimony of ancient writers; but, unfortunately, the same accomplished geographer has taken up the opinion, that, previously to the time of the Macedonian conquests, the present Kerek was Petra and the principal town of the Nabathæans, and this consideration will of course exclude the Petra of Wady Mousa entirely from the cognizance of the sacred writers, the canon of Old Testament Scripture having been closed considerably anterior to the appearance of the Macedonians in Asia. Our wish is, therefore, to disprove this position. To do so with completeness would require a lengthened dissertation, which would scarcely interest the readers of the Pictorial Bible; but we may state a few brief considerations which will, we think, reduce the probabilities which seem in favour of the conclusion to which we are opposed. We have repeatedly read with great attention the statement on the subject, which we find in the Preface to Burckhardt, but have failed to discover that any one authority is cited in proof that Kerek ever was called Petra in ancient times. The only passage bearing an aspect of proof is the following:—"When the Macedonian Greeks first became acquainted with this part of Syria, by means of the expedition which Antigonus sent against the Nabatæi, under the command of his son Demetrius, we are informed by Diodorus that these Arabs placed their old men, women, and children, upon a certain rock (*le roc des Arabes*), steep, unfortified by walls, admitting only of one access to the summit, and situated 300 stades beyond the lake Asphaltitis. As this interval agrees with that of Kerek from the southern extremity of the Dead Sea, and is not above half the distance of Wady Mousa from the same point; and as the other parts of the description are well adapted to Kerek, while they are inapplicable to Wady Mousa, we can hardly doubt that Kerek was at that time the fortress of the Nabatæi; and that during the first ages of the intercourse of that people with the Greeks, it was known to the latter by the name of Petra, so often applied by them to barbarian hill posts." After this, the able writer we are citing goes on to infer (for no proof is adduced) that subsequently, when the effects of commerce required a situation better adapted than Kerek to the collected population and the increased opulence of the Nabatæi, the

appellative of Petra was transferred to the new city at Wady Mousa. But ultimately, when the stream of commerce had partly reverted to its old Egyptian channel and had partly taken the new course by Palmyra, the city at Wady Mousa became gradually depopulated; and, in the end, Kerek came again to be considered by travellers as Petra, because the existence of the ruined city in Wady Mousa has only lately been brought to light, and because Kerek was the principal place, and the only place with a Christian community, remaining in the diocese of the Greek church which retains the old title of the bishopric of Petra, originally derived from the Petra of Wady Mousa. The last sentence affords an explanation, in which we gladly acquiesce, of how Kerek came to be identified with Petra; and we only demur at the almost contradictory opinion, that, in remote antiquity, Kerek was "the crowning city" of the Nabatians, which was distinguished by this name.

The following are among the considerations which satisfy us in a contrary conclusion to that which we have stated with all the force that can be given to it. We must state them as in the form of a bare abstract, without that full exposition from collateral considerations from which they might derive very material support. In the first place, the passage in Diodorus does not say that the place in question was the city called Petra, but that there was a rock to which the inhabitants retreated, and which served them as a natural fortress. Now, if because Petra means a rock, *this* rock is to be regarded as Petra, there is no reason why Petra should not be sought wherever a rock happens to be historically mentioned in the rocky country of the Edomites. Thus then, if the rock were at the Kerek east of the Dead Sea, we do not see that Kerek was therefore necessarily Petra. But, on the other hand, allowing that Diodorus had Petra in view, we think it might be shown that it was more probably Wady Mousa than Kerek. He does not say that the rock was east of the Dead Sea, nor that it was 300 stades from that sea; but that, after the affair at the rock, the Greeks marched 300 stades to the neighbourhood of the Dead Sea. It may therefore have been south of the Sea, and the loose indication of distance would allow it without violence to have been as far south as Wady Mousa. In fact, Major Rennell, who in his determination of the site does not appear to have taken cognizance of the recent discoveries in Wady Mousa, cites this very passage of Diodorus among his ancient authorities for placing Petra at another Kerek (*Kerek el Shobek*) south of the Dead Sea, and in the immediate vicinity of Wady Mousa; which, taken as a conclusion independent of recent discoveries, is a most remarkable and valuable corroboration. Again, if the more northern Kerek had been Petra at the time to which Diodorus refers, this would prove it to have been not the more ancient, but a more modern Petra. We allow the station may have belonged *then* to the Edomites, because they encroached northward, after the Captivity, into what had formed the dominion of Judah on the one side of the Dead Sea, and of Moab and Ammon on the other. But that it could not have been a principal town or any town of the Edomites, in the time of the inspired writers of the Old Testament, is clear from the fact that its site was then in the territory of Moab, on the borders of Ammon. If any proof of this were wanting, it is found in the fact mentioned by Burckhardt's editor himself, that Kerek was called *Charax* by the Greeks, to which the Romans added *Omanorum* (Kerek of Ammon) to distinguish it from the more southern Kerek; and the Greeks themselves, for the same purpose, referred it to Moab, in the name of *Charagmoba*. We think these considerations demonstrate that Kerek could not have been a town of the Idumians before the Captivity; nor could it therefore be mentioned or alluded to as such by the sacred writers. And if the prior claims of Kerek be dismissed, no one will dispute those of the town in Wady Mousa. We might rest here: but we will add that the Edomites were a great people, established between the Dead Sea and the Red Sea (the sea of Edom), when the Israelites were about to enter the Promised Land, and the history of the transactions between the two people, appear to demonstrate that the capital of Edom was then south of the Dead Sea. They were also obviously a great commercial people before the time of Solomon; and the very reasons of commercial advantage which are thought to have dictated the *ultimate* removal to Wady Mousa, must have equally operated at an earlier period—Kerek being most disadvantageously situated as the capital of a people possessing the commerce of the Red Sea. Furthermore, we have seen that Jerome says Joktheel was Petra; and he, of all men, was likely to have known if Kerek was or ever had been the ancient Petra; but he says Petra was near Mount Hor, and Burckhardt and his learned editor were the first to receive and confirm the local traditions which determine Mount Hor to have been one of the mountains near Wady Mousa. In conclusion, we may add that the prophetic intimations concerning Edom receive no illustration from Kerek, but correspond with astonishing precision to the present appearances presented by the remains of the wonderful city in Wady Mousa: and, although the consideration has been generally overlooked, we shall ever be disposed to contend that the prophetic intimations concerning the (then future but now present) condition of towns, furnish the very best and most authoritative data by which the sites of such places may be determined. At present we have given, in a preceding page, a cut from Laborde, showing one of the aspects in which this wonderful city, with its sculptured and excavated cliffs, appears; reserving the descriptive details to be given in connection with these prophecies, which they will contribute to illustrate. (See the historical note on the Edomites, under Gen. xxxvi. 2.)

CHAPTER XV.

1 Azariah's good reign. 5 He dying a leper, Jotham succeedeth. 8 Zachariah, the last of Jehu's generation, reigning till, is slain by Shallum. 13 Shallum, reigning a month, is slain by Menahem. 16 Menahem strengtheneth himself by Pul. 21 Pekahiah succeedeth him. 23 Pekahiah is slain by Pekah. 27 Pekah is oppressed by Tiglath-pileser, and slain by Hoshea. 32 Jotham's good reign. 36 Ahaz succeedeth him.

In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty

250

years in Jerusalem. And his mother's name was Jecholiah of Jerusalem.

3 And he did that which was right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, are they not written in

the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

12 This *was* 'the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of 'Uzziah king of Judah; and he reigned 'a full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphshah, and all *that were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it*; and all the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 And 'Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand

might be with him to confirm the kingdom in his hand.

20 And Menahem 'exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

¹ Chap. 10. 20.

² Matth. 1. 8, 9, called *Orias*.

³ Heb. a month of days.

⁴ 1 Chron. 5. 26.

⁵ Heb. caused to come forth.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok.

34 And he did that which was right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 ¶ Howbeit the high places were not removed: the people sacrificed and burned

incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

37 In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

¶ 2 Chron. 27. 1.

Verse 19. "*Pul, the king of Assyria.*"—Here the empire of Assyria first rises to our notice; not, however, first, chronologically, as the mission of Jonah to its capital took place at a still earlier date—thirty years earlier, according to Dr. Hales. Of Nineveh, the capital of this empire, we shall speak in the books of Jonah and Nahum. Its foundation, as we have seen, is noticed in the tenth chapter of Genesis, not as the metropolis of a kingdom, but as one, and not the most important, of several towns there mentioned. Its foundation as a metropolis and a great city must be attributed to Ninus II., whose reign began B.C. 1252, about the time of Jephthah, and who, from all that appears, was the first who made Assyria a powerful state. This is proved by the concurrent testimony of Herodotus, Appian, and Dionysius of Halicarnassus, whose united evidence has been ably analyzed by Dr. Hales; so that the accounts of Ctesias, who places the beginning of this great king's reign B.C. 2127, that is, prior to the birth of Abraham, evidently exemplifies the ingenious process by which nations contrived to assign a preposterous antiquity to their greatness. It is clear by this account, that Ninus II., the true founder of the Assyrian empire, is confounded with that "mighty hunter" Nimrod, or Nirus I.—the victories and acts of the latter being assigned with much exaggeration to the former, while, to countenance the story, an imaginary dynasty of twenty-four kings is made to precede the real founder of the empire. If so mighty an empire had existed from the time of Abraham, it is incredible that no notice of it should have been found in all the Scriptures. Indeed, the dynasty, commencing with Ninus II., is not mentioned in the holy books, till the mission of Jonah; when, however, it is clear that Nineveh, that eminently "great city," was the capital of an important empire, which had not, however, until the period of the present text, extended its limits west of the Euphrates, and thereby come into offensive contact with the Hebrew kingdoms. It is also only about this time that we begin to see, with any distinctness, into the historical notices of Assyria which are to be found in the Greek authors.

The Scripture dynasty of Assyrian kings begins with that unnamed "king of Nineveh" who repented at the prophecy of Jonah. Dr. Hales thinks it probable that Pul was his son, and apparently the second Belus of the Greek historians, who built the temple of that name at Babylon, which was a chief city of the Assyrian empire. He is the first that we find west of the Euphrates, and this circumstance it was, probably, that drew the attention of the Greeks towards him and his empire. To avert the immediate danger of this invasion cost the king of Israel 375,000*l.* of our money, raised by a tax of nearly six guineas each upon his more wealthy subjects.

29. "*Tiglath-pileser.*"—This conqueror seems to have been the son of Pul. It is the probable conjecture of Sir Isaac Newton (admitted by Hales), that at Pul's death his dominions were divided between his two sons; when the sovereignty of Assyria was given to the elder, Tiglath-pileser; and the prefecture of Babylon to the younger, Nabonassar, from the date of whose reign or government the celebrated era of that name took its rise, B.C. 747. The cause of this incursion is given in the next chapter. The kings of Judah, being close pressed by the kings of Israel and Syria, bribed the Assyrian, with the spoils of the Temple and the promise of vassalage, to come to his assistance. Tiglath-pileser willingly availed himself of the opportunity of extending his own power westward: he slew the king of Syria, and took Damascus, transporting its inhabitants to Kir (Kurdistan), or Assyria Proper, and then proceeded to deal out the same bitter portion to Israel. The trans-Jordanic tribes of Reuben, Gad and half-Manasseh, he removed to Media, and also the other half of Manasseh that was settled in Galilee. This was the first captivity: but some understand that the trans-Jordanic tribes were removed by Pul, and the inhabitants of Galilee only by his son (compare this verse with 1 Chron. v. 26). The king of Judah had small cause to congratulate himself on this result, for, as Prideaux remarks, "Instead of two petty princes, whom he had afore for his neighbours, and with either of which he was well able to cope, he had now this mighty king for his neighbour, against whom no power of the land was sufficient to make any resistance, and the ill effect whereof both Israel and Judah did afterwards sufficiently feel." The name of Tiglath-pileser has had various interpretations, some of them very absurd. Might not the distinctive part of it—"Tiglath," be taken from the river Tigris, on which his capital stood, and which, to this day, bears the name of *Diglat*? D and T are letters continually changed for each other. The name might then mean "great lord of the Tigris." The title "lord of the river" (Tigris) is now borne by an Arab sheikh who received it from the pasha of Bagdad.

"*Janoah.*"—A place of this name is mentioned in Josh. xvi. 6, as in the tribe of Ephraim, and which Jerome describes as being in his time a village in Acrabatene, twelve miles to the east of Neapolis or Shechem. But Bonfrere thinks, not without reason, that the present text requires the *Janoah* it mentions to be a distinct place in the tribe of Naphtali, in which all the other places here named were situated.

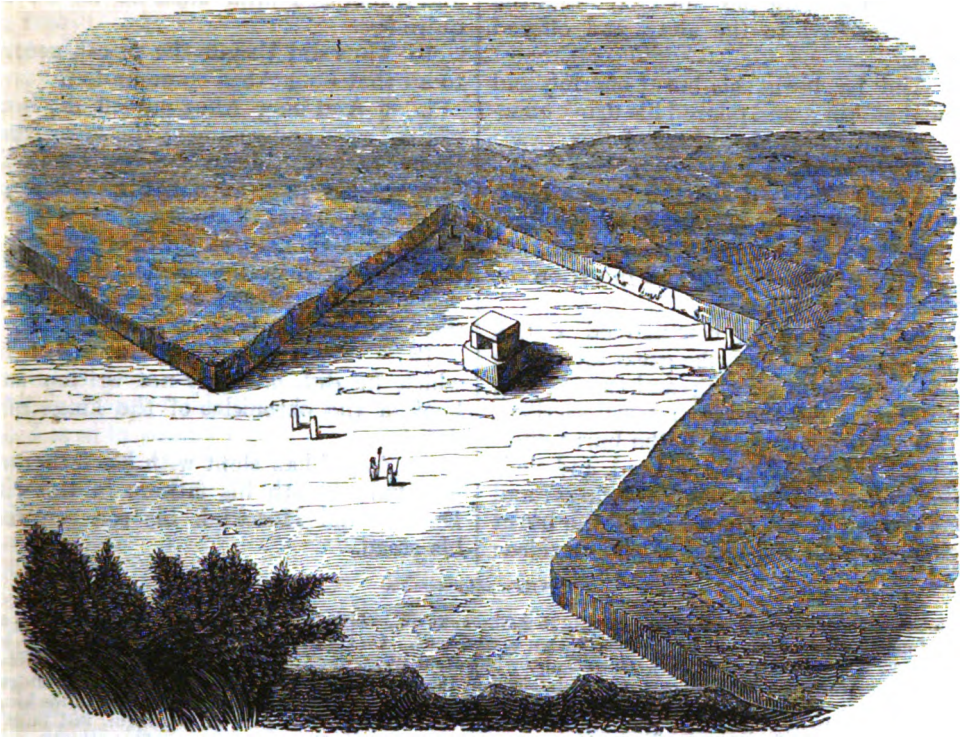
CHAPTER XVI.

- 1 *Ahaz's wicked reign.* 5 *Ahaz, assailed by Rezin and Pekah, hireth Tiglath-pileser against them.*
10 *Ahaz, sending a pattern of an altar from Da-*

mascus to Urijah, diverteth the brassen altar to his own devotion. 17 *He spoileth the temple.* 19 *Hezekiah succeedeth him.*

In 'the seventeenth year of Pekah the son

¶ 2 Chron. 28. 1.



SYRIAN ALTAR.

of Remaliah Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy

servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from

* Isa. 7. 1.

* Heb. Damascus.

Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of 'his peace offerings, upon the altar.

14 And he brought also the brasen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice:

and the brasen altar shall be for me to enquire by.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

⁴ Heb. which were his.

Chap. xvi.—This chapter corresponds generally to 2 Chron. xxviii., which is longer than this, and contains several facts and details of circumstances which this does not comprehend. On the other hand, the taking of Elath by the Syrians (verse 7 of the present chapter), which is a very important event, involving, as it must have done, the final loss of whatever commerce the Hebrews may have maintained by the way of the Red Sea, is not mentioned in the parallel text of Chronicles. Neither do we find there any mention of the altar, which was made after the pattern the king sent from Damascus; although it is there generally stated that Ahaz worshipped the gods of Damascus, and built altars (for such worship doubtless) in every corner of Jerusalem. His journey to Damascus to meet Tiglath-pileser is also unnoticed in Chronicles: but it is important to observe that it is there clearly stated (verse 20), that the formidable Assyrian whose assistance he had so unworthily purchased, came indeed, "and distressed him, but strengthened him not." Thus most justly did the insulted Jehovah punish his apostacy and wickedness, and demonstrate the rottenness of the reeds on which he leaned. For some illustrative observations we refer to the parallel passage.

CHAPTER XVII.

1 *Hoshea's wicked reign. 3 Being subdued by Shalmaneser, he conspireth against him with So king of Egypt. 5 Samaria for their sins is captivated. 24 The strange nations, which were transplanted in Samaria, being plagued with lions make a mixture of religions.*

In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and 'gave him 'presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶ 'In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did *secretly those things that were* not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up 'images and

¹ Heb. rendered.

² Or, tribute.

³ Chap. 18. 10.

⁴ Heb. statues.

groves in every high hill, and under every green tree :

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them ; and wrought wicked things to provoke the LORD to anger :

12 For they served idols, whereof the LORD had said unto them, 'Ye shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah, 'by all the prophets, and *by* all the seers, saying, 'Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but 'hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them ; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and 'made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight : there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David ; and they made Jeroboam the son of Nebat king : and Jeroboam drave Israel from following the LORD, and made them sin a great sin.



SCULPTURE OF THE CAPTIVITY

* Deut. 4. 19. * Heb. by the hand of all. † Jer. 18. 11, and 25. 6, and 36. 15. * Deut. 31. 97. * Exod. 32. 8. † Kings 12. 28.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 ¹⁰They feared the LORD, and served their own gods, after the manner of the nations ¹¹whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, ¹²whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, "Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

Zeph. i. 5. ¹¹ Or, who carried them away from thence.

¹² Gen. 32, 28. 1 Kings 18, 31.

¹³ Judges 6, 10.

Verse 3. "*Shalmaneser*."—This prince is called simply Shalman in Hos. x. 14. He was the successor of Tiglath-pileser, and, according to Hales, his reign extended from 726 to 714 B.C. Besides the final subversion of the kingdom of Israel by this prince, as recorded in this chapter, Josephus preserves a passage from the archives of Tyre, from which it appears that the Assyrian king overran Phœnicia also, and received the submission of all the country except Tyre. The elder Tyre (Palm-tyrus), Sidon, Acre, and other towns seem to have been glad of the opportunity of exchanging the yoke of their dominant neighbour for that of a foreign power; for they assisted the Assyrian with a fleet of sixty ships, which the Tyrians defeated with only twelve ships. Upon this, Shalmaneser advanced to Tyre and kept it in a state of blockade for five years, when his death occasioned the undertaking to be discontinued. This is very similar to what happened on other occasions, as Heeren remarks. While the Phœnician states under the control of Tyre, readily submitted to foreign invaders, the free and sovereign Tyre herself offered a vigorous and powerful opposition to the most famous conquerors—Alexander himself not excepted.

4. "*So, king of Egypt*."—It is agreed on all hands that this So was the Sabacon of Herodotus. He was an Ethiopian who invaded and conquered Egypt, and reigned there for fifty years, when being warned by an oracle, he resigned his dominion and withdrew to his own country. Hales conjectures that the true cause of his leaving Egypt may have been

the apprehension of an Assyrian war, which he had perhaps in the first instance sought to avert, by prompting the king of Israel to rebel against Shalmaneser.

6. "*Carried Israel away into Assyria.*"—The names of all the places mentioned here, and in 1 Chron. v. 26, as the settlements of the Hebrew captives in Media, have been satisfactorily traced by Major Rennell in the remote northern district of Media, towards the Caspian Sea and the province of Ghilan; or, more definitely, in the neighbourhood of the river Kizil-Ozan (Gozan) which now forms the southern limit of the two most northern provinces of Persia, Azerbaijan and Ghilan. Profane history concurs with the sacred in attesting that Media was at this time subject to the Assyrians, but revolted about nine years later, and, in process of time (174 years) acquired, in its turn, the sovereignty of Asia.

In Media, on the perpendicular surface of a smooth mountain, on the road between Babylon and Hamadan, which is supposed to be the same as Ecbatana, the ancient capital of Media, there appears a remarkable sculpture, a copy of which, after Sir R. Ker Porter, is given in our woodcut in p. 255. Having visited the spot a few years since, we can vouch for the minute accuracy with which the sculpture is represented; and have introduced a copy of it here, on account of the reference which Sir Robert supposes it to bear to the circumstances recorded in this chapter. He conceives the principal figure, distinguished as a king by his regal dress and colossal stature, to be Shalmaneser, attended by the generals of his Assyrian and Median forces; and that the ten captives, including the one on whose body the king rests his foot, are the representatives of the ten tribes, which had been subdued and removed into this very country by himself and his father. The idea is ingenious, and its truth is sufficiently possible to warrant the introduction of a copy of the sculpture in this place. The captives have certainly that peculiar cast of physiognomy by which the Jews have ever been distinguished; and from the attitude of the king, he may be supposed in the act of administering reproof to them, on account of their rebellion, before pronouncing their final doom. So far there is nothing very improbable in this supposition, and probability is all that can be attained in these matters, until we are able to understand the inscriptions in which the explanatory particulars are doubtless contained. In the present instance these are probably to be sought in the characters inscribed on the skirt of the third standing captive. Above the head of each individual there is a compartment, with an inscription in the arrow-headed character, probably describing the name and situation of each of the persons. Sir R. Ker Porter imagines that the prostrate captive is the king of Israel, as the representative of his own tribe; that the inscribed skirt, just referred to, is probably intended to designate the striking custom among the Jews of writing sentences on different parts of their garments; and that the high cap may have been an exaggerated representation of the mitre worn by the sacerdotal tribe of Levi. The first conjecture is plausible; the second, rather fanciful; the third, entirely unfounded. Levi was not one of the ten captive tribes of Israel. It counted as a thirteenth tribe when Joseph (Ephraim and Manasseh), as in the instance of the captivity, counts as two. The number ten is therefore made out without Levi. The Levites seem very generally to have attached themselves to the kingdom of Judah, after the separation of the two kingdoms, as is evident from the history of both monarchies, as well as from the ultimate return of the Levites only with the captives of Judah and Benjamin. Those who hesitate to accept this very beautiful sculpture as an illustration of the present history, will nevertheless value it as a most authentic representation of the mode, frequently alluded to in the Scriptures, in which captive enemies were wont to be presented to, and treated by, the ancient Oriental conquerors.

24. "*Cuthah.*"—This seems to be only the Chaldean name for "Cush," which, in its original application, appears to have referred to the tract of country better known as Susiana, and now as Khusistan. This country, anciently famous for its fertility, but now, for the most part, a desert, extends inland from the eastern bank of the Tigris in the lower part of its course, and from the stream formed by the confluence of that river with the Euphrates. Geographically, it was part of Persia, though bordering on Assyria Proper; but it certainly formed a part of the Assyrian dominion. Josephus agrees that Cuthah was in Persia; and although nothing very positive can be stated, there does not seem any greater probability than that which Khusistan offers. This province is now shared between the Arabs and Persians, the former possessing that portion which is washed by the Tigris, and the latter having authority over the south-eastern portion, which is fronted by the united Tigris and Euphrates and by the upper end of the Persian Gulf. But even the Persian part of Khusistan is chiefly in the occupation of Arabian and Persian tribes, which acknowledge little, if any, submission to the Persian governors. The Jews applied the denomination "Cuthites," as a general term, to all the new settlers.

"*Ava.*"—The general identity of name, as noticed in the preceding note, would seem to strengthen the statement of Josephus, that the five names merely describe different tribes of Cuthites, and in this view, the names may be conceived to be those of the principal towns denominating the particular districts from which they came. If so, we should be very much inclined to suspect that Ava is to be sought at Ahwaz, the only probable place of similar name in Khusistan. This town is situated upon the river Karoon, which discharges its waters into the head of the Persian Gulf; and agrees very well with the position which Sanson, without any apparent knowledge of Ahwaz, assigns to Ava. It was a famous city, described as one of the largest in the world, in the time of the caliphs of Bagdad, and appears to have occupied the site of a more ancient city. Its extensive ruins still attest its ancient importance. It is noticed in Kinneir's 'Geographical Memoir,' and, more completely, in a memoir printed in an appendix to Captain Mignan's 'Travels in Chaldæa,' and also in the second volume of the Royal Asiatic Society's Transactions.

"*Hamath.*"—This is thought to denote the Syrian territory on the Orontes, the capital of which, of the same name, has been noticed under Num. xiii. It is supposed that Shalmaneser, having conquered this country, removed some of its inhabitants to Palestine. There is nothing but the name to sanction this conclusion; and we should rather think that some place in Assyria or Khusistan may have been intended.

"*Sapharaim.*"—Calmet thinks that these are the *Saspires*, mentioned by Herodotus as dwelling between Armenia and Colchis; and who, according to Major Rennell, would, in modern geography, occupy eastern Armenia. These are probably not different from the Sarapanes whom Strabo places in Armenia. We much rather incline to the opinion that the name is to be sought in that of Siphara, a city on the Euphrates, above Babylon, at that part where the river makes the nearest approach to the Tigris, and consequently to Assyria Proper. The probability for this seems to us incomparably the best, and chiefly on account of its proximity to Khusistan and Assyria. If the Samaritans were assembled from such different and remote countries as some expositors suppose, they must have spoken different languages; and as no notice is ever taken, either in the Scripture or elsewhere, of a diversity of tongues among them, this may be taken as strengthening the probability that the different sections of the Samaritan colony all proceeded from the same region.

25. "*Therefore he hath sent lions among them.*"—That they for this reason felt it necessary to worship "the God of the land," led some of the Rabbins to characterize the Cuthites as "Proselytes of lions." The whole transaction strikingly illustrates the prevalent notions of ancient idolatry. They believed each land and people had its tutelary god, and conceiving Jehovah himself to be such a god, they had no hesitation in admitting that their punishment

came from him, for neglecting his worship in the country over which he presided. We may here re-state a remark we made on a former occasion, that no ancient people denied the God whom the Jews worshipped to be a true God; but they disputed that he was the *only* God—and alone entitled to the worship of mankind. The Samaritans either were not acquainted with this claim, or did not submit to it; but they had no reluctance to admit the God of Israel to a wretched and unholy partnership with the gods they had been accustomed to honour. In the course of time, their worship of the only true God became more pure and simple: but they always remained distinguished from the Jews by some peculiarities of practice and belief, to which we shall have future occasion to advert.

30, 31. "*Succoth-benoth*."—This is thought to be the name, or to refer to the worship of, a female deity, whose attributes were similar to those of the Babylonian Mylitta, to whom, according to Herodotus, the honour of women was considered an acceptable and necessary offering.

"*Nergal... Ashima... Nibhaz and Tartak*."—Much ingenious and, as we think, useless speculation has been bestowed upon these names, which occur here only. We feel it best to acknowledge with Professor Jahn, that nothing whatever is known about them.

"*Atrammolech and Anammelech*."—These names seem to denote the same idol, which is so often mentioned in Scripture under the name of Moloch or Melech, "the king." The prefixed words to these names seem to be merely epithets of honour and distinction. The first from *אדר* *adar*, "mighty," "illustrious;" and the other, more uncertain, but possibly from *אנה* *anah*, "to answer," referring to some oracular property assigned to Moloch or to his image. Cudworth and others think that the two names refer to the same idol; and indeed the Hebrew has "god" (*אלה*), not "gods" (*אלהים*) of Sepharvaim."

CHAPTER XVIII.

1 *Hezekiah's good reign. 4 He destroyeth idolatry, and prospereth. 9 Samaria is carried captive for their sins. 13 Sennacherib invading Judah is pacified by a tribute. 17 Rab-shakeh, sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt.*

Now it came to pass in the third year of Hoshea son of Elah king of Israel, that 'Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the 'images, and cut down the groves, and brake in pieces the 'brassen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, and departed not 'from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines, *even* unto

'Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And 'it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, that is 'the ninth year of Hoshea king of Israel, Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now 'in the fourteenth year of king Hezekiah did 'Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut-off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave 'it to the king of Assyria.

¹ Chron. 28. 27, and 29. 1. He is called *Ezekias*, Matth. 1. 9. ² Heb. *statues*. ³ Num. 31. 2. ⁴ Heb. *from after him*. ⁵ Heb. *Azzamah*.
⁶ Chap. 17. 3. ⁷ Chap. 17. 6. ⁸ 2 Chron. 32. 1. Isa. 36. 1. Ecclus. 48. 18. ⁹ Heb. *Sanherib*. ¹⁰ Heb. *them*.

17 ¶ And the king of Assyria sent Tartan and Rab-saris and Rab-shakeh from Lachish to king Hezekiah with a "great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the "scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou "sayest, (but *they are but* "vain words,) "I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou "trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give "pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me* to the men which sit on the wall, that they may eat their own dung, and drink "their own piss with you?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear tne word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, "Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his "cistern.

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he "persuadeth you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-shakeh.

¹¹ Heb. *Acceoy*.
¹² Heb. *trustest thou*.

¹³ Or, *secretary*.
¹⁴ Or, *hostages*.

¹⁵ Or, *talkest*.

¹⁶ Heb. *the water of their feet*?
¹⁷ Or, *pit*.

¹⁸ Heb. *word of the lips*.
¹⁹ Or, *but counsel and strength are for the war*.
²⁰ Or, *Seek my favour*.
²¹ Or, *deserveth*.

²² Heb. *Make with me a blessing*.

Chap. xviii.—The greater part of this history is found, with some variation and very large additions, in 2 Chron. xxx. xxxiii., and Isaiah xxxvi. In this and other instances, the parallel in Isaiah agrees more exactly with the history given in Kings, than as in Chronicles. In fact, the historical chapters in Isaiah, and we may add Jeremiah, are

almost identical, in every respect, with the corresponding passages in 2 Kings; whereas, in 2 Chronicles, the same facts are related in a different form of words and with varied details, with also further particulars not contained either in 2 Kings or in the Prophets. These also contain some passages which are not to be found in Chronicles. Having thus apprised the reader that the parallelism between this book and Isaiah commences with this chapter, while that with 2 Chron. still continues, we shall, in what remains of 2 Kings, give our more particular, but not exclusive, attention to the facts which are nowhere else repeated.

Verse 4. "*Break in pieces the brazen serpent.*"—This was a bold and healthy measure. Some kings, however bent on the extirpation of idolatry, would have hesitated at the destruction of that which was certainly in itself an interesting memorial of the remarkable transaction with which it had been associated. But when it had become a temptation and an instrument of evil, to a loose-minded people, the king saw that the well-being of the nation required its destruction. We may wonder how it happened that the Hebrews could fall into such absurdity as the worship of a brazen serpent. But our surprise will be diminished, on reflecting that serpent-worship, under some form or other, was one of the most diffused idolatries of the ancient world. We may refer to the general considerations on animal-worship which have been stated in the note (Deut. iv.) on the gods of Egypt; and the reference is particularly appropriate, as the ancient nations of eastern Europe and western Asia confessedly derived the practice of serpent-worship, and the ideas connected with it, from that country. The cuts given under that chapter also exhibit various instances of the use of the serpent's figure as a sacred idolatrous symbol. In fact the serpent makes a very conspicuous appearance in the animal-worship of Egypt, where not only was its figure displayed in various idolatrous combinations, but the living animal itself was honoured, as it is at this day in the temples of India. In Egypt, the *cerastes*, or horned snake, was sacred to Ammon, and was interred after death in his temple. This serpent was harmless. Another, more commonly represented in Egyptian sculptures, and that which appears as a crowning figure in the images of kings and gods, was the venomous *naia haj*, which was regarded as an emblem of Cneph, the good deity; and it is remarkable, that under all the various modifications of serpent-worship, the serpent was made the deified symbol of something good and beneficent. It symbolized "the good genius" also among the Greeks and Romans, and their worship of the healing power (*Æsculapius*) under the same figure, was but a part of the same general idea. It would be curious, but perhaps not in this place profitable, to inquire how arose this regard to an animal which the Scripture certainly does not mention worthily, but seems rather to associate with the Wicked One, and with the ruin which his machinations occasioned. Was it that the god of idolatry was the evil of Scripture? It may be, however, that the serpent was thus chosen as the most fitting emblem of that system which endowed the universe and all its parts—the greatest and the least—with an intelligent and living soul; and its emblematic fitness as a type of nature, thus imagined, may perhaps be found in the peculiarities of its organization. Its remarkable longevity—its peculiar movements—its rapid march, without those members of progression with which other animals are gifted—and the vibrations of life preserved in the separated parts for some time after the carcass has been cut in pieces—are all circumstances well calculated to impress the idea, that the serpent had a condition of life peculiar to itself, and that there was something supernatural in its being. "The way of a serpent upon a rock" is one of the four things which even the wise Agur confessed to be too wonderful for him. (Prov. xxx. 19.)

This class of ideas, as well as the influence of example, may have induced the Israelites to worship the brazen serpent. They might do this the more readily, because whatever may be the general character of the serpent in the Bible, there was room for them to associate with the particular brazen serpent the ideas of beneficence which the heathen usually connected with that creature. In the wilderness they had been directed to look on it and live. They did so, and lived. And this direction and its consequence, misunderstood and perverted, may have formed the foundation of the idolatry into which they fell. How they worshipped, is not very clear. Perhaps, like the Egyptians, they regarded it as a symbol of "the Good God;" and that Good God, to them, certainly could not have been other than their own ЯХОВАИ: and, in this case, the worship of the serpent may have been a sort of mitigated idolatry, not, in principle, unlike that of which the golden calf was the object. Or they may have worshipped it as the symbol of some strange god, perhaps of Egypt. Or, finally, and which we think most probable, they, with a recollection of its origin, regarded it as symbolizing the Divine healing power, and as such, resorted to it, and burned incense before it when afflicted with diseases, much in the same manner that the classical ancients resorted, on similar occasions, to the serpent-symbol of the healing god.

7. "*Rebbed.*"—He neglected to send the customary tribute or presents; and in his expedition against the Philistines, acted as an independent sovereign.

13. "*Sennacherib.*"—This prince was the son of Shalmaneser; and his reign, according to Hales, extended from 714 to 710 B.C. It appears that Hezekiah's revolt began in the reign of Shalmaneser, who however was too much engaged in other affairs, perhaps the siege of Tyre, to take against him such strong measures as we see his son now undertaking. It would seem, from the insinuation in verse 24, that Hezekiah had been encouraged in his revolt by some vague promises of assistance from Egypt, which were never fulfilled. We have several intimations in this part of the history, of the great and just alarm with which the Egyptians regarded the westward march of the Assyrian power; and it appears to have been their policy to divert the attention of the Assyrians from themselves, by giving them sufficient employment in confirming their authority over the intervening states, already rendered tributary. We have already seen them giving similar encouragement to Hoshea, king of Israel, in his disastrous attempt to shake off the Assyrian yoke.

CHAPTER XIX.

1 *Hezekiah mourning sendeth to Isaiah to pray for them.* 6 *Isaiah comforteth them.* 8 *Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah.* 14 *Hezekiah's prayer.* 20 *Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion.* 35 *An*

angel slayeth the Assyrians. 36 *Sennacherib is slain at Nineveh by his own sons.*

AND 'it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.



HEZEKIAH, IN SACKCLOTH, SPREADING THE LETTER OF SENNACHERIB BEFORE THE LORD.—
ADAPTED FROM SPAGNOLETTO.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to ³Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and ⁴blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king

of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are ⁵left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

² Luke 3, 4, called *Ezaias*.

³ Or, *provocation*.

⁴ He' *s. found*.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD

God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

23 By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward,

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

⁵ Heb. given.

⁶ Heb. By the hand of.

⁷ H-b the tallness, &c.

⁸ Or, the forest and his fruitful field.

⁹ Or, fenced.

¹⁰ Or, Hast thou not heard, how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?

¹¹ Heb. short of hand.

¹² Or, sitting.

¹³ Heb. the escaping of the house of Judah that remaineth.

¹⁴ Heb. the escaping.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a tank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, mine own sake, and for my servant David's sake.

35 ¶ And it came to pass that night, that the angel of the LORD went out, and

smote in the camp of the Assyrians an hundred fourscore and five thousand : and when they arose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword : and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

¹⁶ Isa. 37. 36. Ezech. 48. 31. 1 Mac. 7. 41. 2 Mac. 8. 19.

¹⁸ Tob. 1. 21.

¹⁷ Heb. Ararat.

Chap. xix.—This chapter is repeated with great exactness in Isaiah xxxvii. ; and some of its facts (corresponding verse 10-14, and 35-37, of this chapter) are given, with some variation, in 2 Chron. xxxii. 17-23.

Verse 35. "*Behold, they were all dead corpses.*"—Upon the agency which the Lord employed on this occasion, in deliv-
ing Judah, and in avenging the insulted honour of his own Great Name, we shall have occasion to remark under
chap. xix. At present, we wish to adduce the very remarkable and valuable coincident testimony afforded by Herodotus,
who mentions Sennacherib by name, and recites his miraculous defeat in such a manner, that, although greatly dis-
torted, we cannot fail to recognise the same event which the sacred writings record in three different places. He says,
that at this time there reigned in Egypt a priest of Vulcan, named Sethon, who neglected and contemned the military
establishment which had been formed in Egypt ; and among other dishonours which he put upon the soldier caste, he
betrook the allotment of twelve acres of land which, under former kings, had been allowed as the portion of every
warrior. After this, when Sennacherib invaded Egypt with a great army, not one of the military class came forward to
his assistance. The royal priest, seeing no help before him, withdrew to a temple, where standing before the image,
he deplored bitterly the evils with which his kingdom was threatened. As he wept, sleep overpowered him, and he
saw, in a vision, the god standing by and bidding him be of good cheer, assuring him that no harm should befall him if
he marched out against the Assyrians, for he would himself send him assistance. Sethon took courage from this vision,
and collected a body of men, entirely consisting of shopkeepers, artisans, and the dregs of the people—there not being
a soldier among them—he marched out, and formed his camp at Pelusium. The night after his arrival, myriads
of field-mice infested the camp of the enemy, gnawing in pieces their quivers, their bow-strings, and the straps of their
saddles ; so that, in the morning, finding themselves deprived of the use of their arms, they fled in great disorder, and
many of them were slain. Herodotus adds, that in his time this event was commemorated by a statue of the king
standing in the temple of Vulcan, and holding in his hand a mouse, with the inscription, "Whoever looks on me, let
him be pious."

This is most evidently nothing more than an adaptation to Egypt, its king, and its gods, what belonged to Judah,
Jehovah, and to the power of Jehovah. It is the same narrative *Egyptianized*. We do not see any evidence that
Sennacherib really invaded Egypt, and certainly was not doing so at this time. But there can be little doubt that his
seditions in Palestine were but preparatory to the invasion of that country ; and this rendered the destruction of his
king a deliverance not only to the Hebrews but to the Egyptians also. Deeply interested as the latter were in the
event, we may easily see the inducement of their priests to relate this amazing manifestation of divine power, with such
circumstances as might make it appear to have been intended for the deliverance of their own country, and effected by
power of their own gods. Altogether, this Egyptian narrative, while it confirms that which we receive on an
authority which needs no confirmation, furnishes one of the most curious instances of historical *adaptation* which we
meet with in the means of distinctly authenticating.

1. "*Nisroch.*"—Nothing is known of this god.

His sons smote him with the sword.—It appears, from the book of Tobit, that on his return home, the Assyrian
king, his temper being soured by the signal defeat he had sustained, behaved with great severity, and even cruelty, in
government ; and particularly to the captive Israelites, numbers of whom he caused to be slain every day, and
cast into the streets. "By which savage humour having made himself so intolerable that he could not be borne
by his own family, his two eldest sons conspired against him" (Prideaux, i. 37). Some think that he had made
himself to sacrifice these two sons, to appease his gods, and to incline them to bestir themselves for the restoration of his
kingdom. But this conjecture rests on no authority.

Land of Armenia.—This country adjoined Assyria in the north, and was at this time tributary to Assyria, but
ruled by its own kings. Its scriptural celebrity is derived from its being the supposed and most probable first settle-
ment of the men saved from the deluge ; and, in a less degree, from certain allusions to the country and its products,
which may be found in the Prophets. As a general account, however, of Armenia would not contribute to the illus-
tration of Scripture, we shall not write more largely of the country ; but may refer those who desire further informa-
tion to the article "Armenia" in the 'Penny Cyclopædia.' Any really illustrative points which the history or condition
of this country offers, have been and will be noticed in the proper places.

Esarhaddon.—This king, the third son of Sennacherib, is the "great and noble Assnapper" of Ezra (iv. 10), the
son of Isaiah (xx. 1), the *Sarchedon* of Tobit (i. 21), and the *Asaradin* of Ptolemy. The following particulars con-
cerning him are chiefly from Dr. Hales (iv. 57, &c.). The reader will have observed that we are now attending to these
kings and their affairs for the sake of illustrating the sacred history, which will be the better understood for
these explanations. The details of the sacred history itself will then be more conveniently illustrated, independently of
extraneous particulars here brought together.

It seems that the Babylonians, Medes, Armenians, and other tributary nations, took the opportunity offered by the
decline of the Assyrian power by the Lord's hand, to throw off the yoke they had so long borne. Esarhaddon was

therefore actively engaged, during the first years of his reign, in attempting to re-establish the broken affairs of the empire to which he had succeeded. It was not until the thirtieth year of his reign, however, that he recovered Babylon; and the Medes were never again brought under the yoke. It appears from Ezra iv., that it was this prince who transported the Cuthites, Babylonians, &c. into the waste cities of Samaria: and Hales conjectures, with probability, that this was to punish them for their revolt. When this king had settled his affairs at home, he undertook an expedition against the states of Palestine, Phœnicia, Egypt, and Ethiopia, to avenge his father's defeat, and to recover the revolted provinces west of the Euphrates. For three years he ravaged these provinces, and brought away many captives; as foretold by Isaiah (xx. 3, 4). About two years after, he invaded and ravaged Judea; and the captains of his host took Manasseh, the king, alive, and carried him away captive, with many of the nobility and people, to Babylon. Hales says, "Esarhaddon was a great and prosperous prince. He seems not only to have recovered all the former provinces of the Assyrian empire, except Media, but to have added considerably thereto, if we may judge of the several states which his grandson, Nabuchodonosor, summoned as his auxiliaries in the war with the Medes; namely, Babylonia, Mesopotamia, Cilicia, Syria, Phœnicia, Judea, Persia, Arabia, and Egypt (Judith i. 6-10; see Jackson, vol. i. p. 332). He is ranked by Ptolemy, in his Canon, among the Babylonian kings, probably because he made it his chief residence during the last thirteen years of his reign, to prevent another defection." The same learned writer proves that this prince is the Sardanapalus of Diodorus and Justin, in whose reign happened the revolt of the Medes, 710 B.C.; and whom both of these historians unskilfully confounded with the last king Sarac, who perished in the overthrow of Nineveh, about a century afterwards, in 606 B.C.

CHAPTER XX.

: *Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth ten degrees backward for a sign of that promise. 12 Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures. 14 Isaiah understanding thereof foretelleth the Babylonian captivity. 20 Manasseh succeedeth Hezekiah.*

IN 'those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, 'Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept 'sore.

4 And it came to pass, afore Isaiah was gone out into the middle 'court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What shall be the sign that the LORD will

heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and he 'brought the shadow ten degrees backward, by which it had gone down in the 'dial of Ahaz.

12 ¶ 'At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them all the house of his 'precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his 'armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All *the things that are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

¹ 2 Chron. 32. 24. Isa. 38. 1.

² Isa. 38. 8. Eccles. 48. 33.

³ Heb. Give charge concerning thine house.

⁴ Heb. degrees. ⁵ Isa. 38. 1.

⁶ Heb. with a great weeping.

⁷ Or, spicery.

⁸ Or, jewels.

⁹ Or, city.

¹⁰ Heb. vessels.

17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good

is the word of the LORD which thou hast spoken. And he said, "Is it not good, if peace and truth be in my days?"

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

11 Chap. 24. 13, and 25. 13. Jer. 27. 22.

13 Or, Shall there not be peace and truth, &c.

Chap. xx.—Some verses containing parallel facts may be found in 2 Chron. xxxii.; but the parallel in Isaiah xxxviii. and xxxix. is very exact and complete. The 39th of Isaiah also contains Hezekiah's song of thanksgiving for his recovery, which is not given in the present chapter.

Verse 11. "*The dial of Ahas.*"—This very remarkable verse offers two subjects for consideration;—the manner in which it pleased God to produce the miraculous effect here recorded;—and the character of the instrument by which that effect was shown. We shall reserve some remarks on the former point for the parallel text in Isaiah, and confine our present attention to the latter. Yet it is not our intention to enter into any minute investigation in order to establish the identity of the dial of Ahas; but to furnish such a brief statement, concerning ancient dials in general, as will furnish rather an illustrative than an explanatory view of the subject.

The present mention of a dial is the first on record, and enables us to find a very early point in the history of the invention, without affording any clue to its origin. This dial seems, however, from the manner in which it is mentioned, to have been considered a curious and rare thing, since it was distinguished by the name of the king by whom it had been erected. It would seem from the fact, that this king Ahas sent from Damascus the pattern of an altar which he saw there, with directions that one like it should be made at Jerusalem, that he was what is called a man of taste, a collector of curiosities, and so on. Probably the dial was one of his curiosities, and perhaps originated like the altar—being either imported from abroad, or made after the pattern of one that he had seen at Damascus or elsewhere. The Jews were not remarkable for their inventions; and it is by no means necessary to suppose that the use of sun-dials originated among them. Doubtless, however, they had those common and popular methods of measuring time by the length, inclination, and return of the shadows of objects, which in all times and countries have served for that purpose, and which continue in use among the peasantry of the most cultivated nations.

We very much incline to the opinion, which we find advocated by several continental writers, that the first contrivances for a more precise measurement of time, were pillars, set up in the midst of an open area, on the pavement of which were marked different lines, which furnished the necessary indications as the shadow of the column fell successively upon them. They were thus artificial gnomons; and there is some tolerable, though not very positive, evidence for the conclusion, that the famous obelisks of the Egyptians were intended for the same purpose. That pillars were used as gnomons in Greece and Italy we know; and nothing seems more likely that, when Augustus applied to this purpose the two grand obelisks which he caused to be removed from Egypt to Rome, he merely continued the use to which they had previously been devoted. Josephus quotes a curious passage from Apion, which, if we could clearly understand it, might throw some light on the subject. We give the explanation (for such it is, rather than a translation) after Whiston, which we think assigns the only intelligible sense which the passage will bear. Apion charges Moses, that he set up pillars in the room of gnomons (obelisks), under which he made a cavity like that of a boat, and the shadow from the top of the pillar fell into the cavity, and went round therein with the course of the sun. Apion mentions this to show that Moses imitated (or, as in this instance, improved upon) the custom of the Egyptians; which Josephus strongly denies, as well as his claim to this invention or imitation. What is said about Moses is of course an utter fiction; but the passage is of value, as implying that the Egyptians really did use their obelisks for the purpose indicated. We have the rather dwelt on this, not only on account of its superior antiquity, but because this is one of the alternatives which has been assigned to the dial of Ahas. It is right to add that the Hebrew has no word to express a dial; and the word in the text has not that force, its meaning being "steps or degrees" (מַעְלָוִת)—*the degrees or steps of Ahas*, which has led a very large class of commentators, ancient and modern, to conclude that this famous "dial" was nothing else than a stair framed with so much art and proportion, that the shadows of the steps expressed the hours and the course of the sun.

The application of the principle of the gnomon to an artificial dial, would naturally be suggested by many circumstances. One of the explanations which the Rabbins give of the dial of Ahas is, that it was a concave hemisphere, in the middle of which was a globe, the shadow of which fell upon diverse lines engraved on the concavity. They add, that these lines were twenty-eight. This will strike the reader as an adaptation of the sort of invention which Apion ascribed to Moses—falsely, indeed, but in such a manner as demonstrated that such a contrivance did actually exist. This will appear the more plainly, and the use of such a dial will be illustrated by the fact, that the pillar or obelisk used as a gnomon, was ultimately, as an improvement, surmounted by a ball supported on a very delicate stem, and so elevated that its shadow was thrown upon the neighbouring soil with great precision, and quite disengaged from that of the pillar by which it was supported. The ball however was by no means an essential part of the concave-hemispherical dials founded on this idea, a simple *stylus* being more usually employed to cast the required shadow. The first dials, properly so called (which appear to have been of this description), were, by the general confession of antiquity, the invention of the Babylonians, from whom the western nations derived them, as the Greeks allowed that they did. Anaximander, who introduced the first dial into Greece, had travelled in Chaldaea in the time of the Captivity. His dial marked the equinoxes, the solstices, and by their means the seasons. It belonged to the class of which we are speaking, called by the Greeks *κατάστημα*, a boat, and *ἡμισφαίριον*, a hemisphere. The Egyptians also had such dials. Their solar equinoctial dial was of this class, as was also that with which Eratosthenes metred or verified the measure of the earth. Although these dials were obviously, in their origin, equinoctial dials, the application of their principle to horary indications is obvious, and was actually effected. We incline to suspect that the principle of the dial was known previously to the Egyptians, but that its detailed application was invented by the Babylonians. To this class of hollow hemispherical dials that represented in fig. 1 seems to belong. It was found, upwards of a century since, at Ravenna;

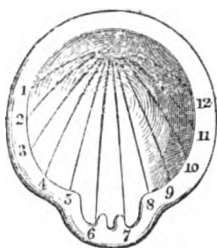


Fig. 1.

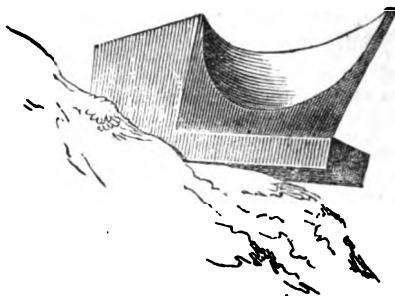


Fig. 2.

and appeared mounted on the shoulders of a Hercules. Our second figure is copied from Zuzzeri, who, in 1746, did not know what had become of it. The other represents a large marble sun-dial, on the point of a rock on the right of the monument of Thrasyllus, at Athens: from a fine engraving of which, in Le Roy, (*Sur les Ruines des plus beaux Monumens de la Grèce*), our figure is copied. This writer thinks it corresponds to the description of that, the invention of which is attributed to Berosus the Chaldean. This Berosus lived about the time of Alexander; and when Vitruvius says that the invention of a kind of dial was ascribed to him, we are probably to understand no more than that he first introduced it to the knowledge of the western nations. In this case it may well be supposed to have been in use in and before the time of Ahaz, and it may have become known to him when he went to meet the Assyrian king at Damascus. His curiosity in such matters would soon have brought to his knowledge the existence of so important an instrument, and, as a king, he could have found no difficulty in obtaining one, or a pattern from which one might be made. It is to be regretted that the few words of Vitruvius do not indicate with greater precision the kind of dial intended. He says "*Hemicyclium excavatum ex quadrato ad enclimaque succisum, Berosus Chaldeus dicitur invenisse.*" Some think, rather loosely, that this is the same concave hemisphere which has been already noticed; but there is a difference between a hemisphere and a hemicycle (half-circle), and we think that such dials as those represented in figs. 3 and 4, best answer to the descriptions of the dial of Berosus, and which therefore have some claim to

Fig. 3.

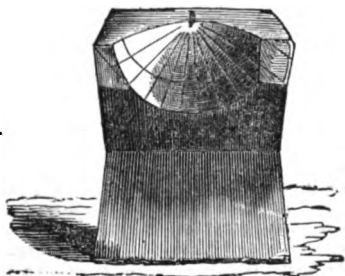
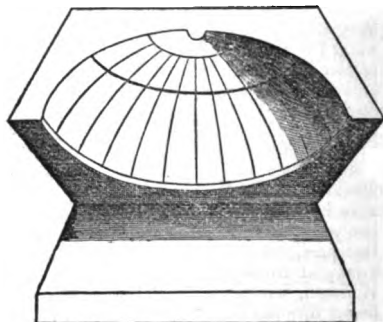


Fig. 4.



be identified with the dial of Ahaz. And this is further strengthened by the consideration that the principle of this sort of dial will (as we may endeavour to show under Isaiah xxxviii.), better perhaps than any other, illustrate the *retrogression* of the shadow upon the dial in question. The figure 3 is copied from the representation (in the *Antiquités d'Herculanum*) of one of white marble found at Civita, in 1762: it is particularly interesting as one of the most simple and primitive of its class. The other (fig. 4) very beautiful dial, also of marble, was discovered in Mount Tusculum (near Rome), in the year 1726; and is the principal subject of the dissertation of Zuzzeri (*D'un antico orologio a' sole scavato in una villa antica sul monte Toscolo—1746*); to which we are indebted for this figure, as well as for that of the hemispherical dial. The resemblance of these two dials to those of Chaldea, attributed to Berosus, has been noticed by most antiquarians who have adverted to them. Perhaps to this class also belongs the compound dial (fig. 5) in the Elgin collection, which exhibits four different dials on as many faces of the stone, and which is conjectured to have been intended to show the hour at one of the cross ways of Athens, where it was found.

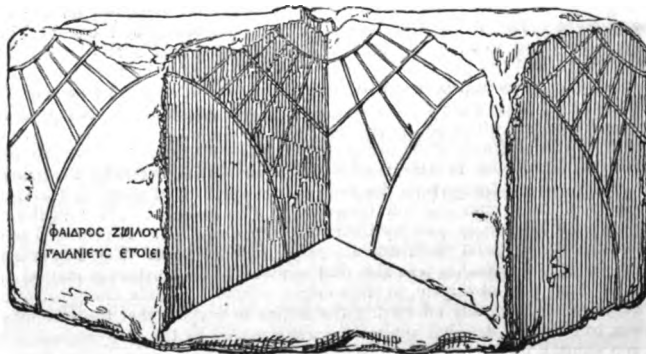


Fig. 5.

In concluding this note, we cannot omit to notice the curious portable dial (fig. 6.) of which some specimens have been found, and which seems to have been used both by the Greeks and Romans. We have no means of determining its antiquity; but it is clear that it could not, in the form it usually bears, that of a ham, have been known to the Jews, who hated the hog and all that belonged to it. The principle of its construction, however, was otherwise applicable, and as a portable convenience, we are not precluded from supposing that an application of its principle was known to the Jews in later times, while connected with the Romans. It may be described as a ham, the tail of which served for the gnomon, and which was furnished with a hook or ring at the extremity, for the purpose of suspension. The dial is on the back of the ham, on which are described seven vertical lines, under which are abbreviated the names of the twelve months, beginning with January, retrograding to June, and again returning to December, as shown in the cut. Six horizontal lines traverse the vertical ones, and by their intersection show the extension of the shades thrown by the gnomon, on the sun's entering each sign of the zodiac, and consequently at every point of his path through the ecliptic. This also points out the hours of the day, the shadow descending with the rising, and again ascending with the setting sun. The square compartments were marked with the hours. It seems that when in use it was suspended by the hook or ring, the side being presented to the sun, and that when the extremity of the shadow of the gnomon reached the extremity of the line marked with the name of the actual month, the horizontal intersection showed the hour. As it is not very clear how it could be made to revolve with the sun, we do not know that it could spontaneously convey its intimations. We should think that it was kept suspended, and, when consulted, must have been adjusted for the moment with reference to some fixed rule or standard, which was probably connected with the beam or pillar from which it usually hung. This dial was found at Herculaneum in 1754, and is described in the 'Monumenta Peloponnesia' of Paciaudio; and a similar one, found at Portici in 1755, is well described by Maréchal in the 'Antiquités d'Herculaneum,' t. iv. p. 14—18. Besides these authorities, and Zuzzeri, as cited above, we have also used Calmet's 'Dissertation sur la retrogradation de l'ombre du soleil sur l'horologe d'Achaz;' Goguet's 'Origine des Lois,' t. ii. p. 231—234; and the articles *Gnomon* and *Gnomonique* in the 'Encyclopédie Mathématique.' We have specified these different ancient time-measures, under the impression that they were all probably known at different times to the Hebrews, and used by them; and we wish it therefore to be taken as an illustration of the subject generally, rather than of the dial of Achaz in particular, though we have no doubt that it is included in the statement we have given.

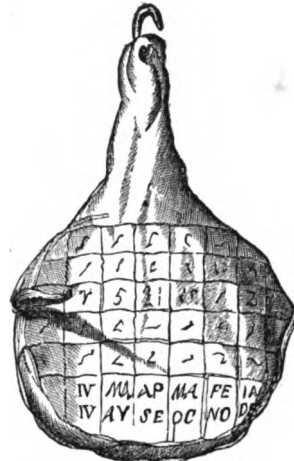


Fig. 6.

12. "Berodach-baladan...king of Babel."—This is the first king of Babylon mentioned in Scripture, his predecessors having been, apparently, prefects or viceroys to the Assyrian kings. This is he who asserted his independence, as mentioned in the last note. After his death, the affairs of his kingdom would appear to have fallen into much disorder, if we may judge from the recurrence of five reigns, and two interregnums of ten years each, in the twenty-nine years which passed before Esarhaddon succeeded in again bringing it under the Assyrian yoke (see Hales, vol. iv. p. 58). Berodach had the same political interest as Hezekiah, in opposition to Assyria; and it is probable that the ostensible embassy of congratulation had the real object of bringing the king of Judah into an alliance against the common enemy.

CHAPTER XXI.

1 *Manasseh's reign.* 3 *His great idolatry.* 10 *His wickedness causeth prophecies against Judah.* 17 *Amon succeedeth him.* 19 *Amon's wicked reign.* 23 *He being slain by his servants, and those murderers slain by the people, Josiah is made king.*

MANASSEH 'was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah.

2 And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made

a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4 And he built altars in the house of the LORD, of which the LORD said, 'In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son,

1 2 Chron. 33. 1.

2 Chap. 18. 4.

3 Jer. 32. 34.

4 2 Sam. 7. 12.

'In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever :

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers ; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not : and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 'Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols :

12 Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab : and I will wipe Jerusalem as a man wipeth a dish, *wiping it, and turning it upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies ; and they shall become a prey and a spoil to all their enemies ;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt even unto this day.

16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem

*from one end to another ; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah ?

18 And ¹⁰Manasseh slept with his fathers, and was buried in the garden of Uzza : and Amon his son reigned in his stead.

19 ¶ Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them :

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon ; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah ?

26 And he was buried in his sepulchre in the garden of Uzza : and ¹¹Josiah his son reigned in his stead.

¹ 1 Kings 8. 29, and 9. 3. Chap. 23. 27.

² Jer 15. 4.

³ 1 Sam. 3. 11.

⁴ Heb. *he wipeth and turneth it upon the face thereof.*

⁵ Heb. *from mouth to mouth.*

⁶ 2 Chron. 33. 20.

⁷ Matth. 1. 10, called Josias.

Chap. xxi.—The parallel chapter is 2 Chron. xxxiv. ; and although there is considerable difference, the resemblance between the two parallel chapters is considerably greater than in some of those which have preceded. See the notes on the chapter referred to.

Verse 7. "*He set a graven image of the grove.*"—This is scarcely intelligible. The two most common explanations are: 1. That Manasseh really planted an idolatrous grove in the temple, that is, in its court ; and 2. That, although a grove is literally expressed, we are to understand it, as a metonymy denoting a sylvan goddess, or an idol worshipped in a wood. So Boothroyd renders, "grove-idol." But we are rather disposed to agree with Selden and Gesenius, that the word (אֲשֵׁרָה *asherah*) rendered "grove," ought to be taken, at least in this place, as a proper name of Ashtoreth or Astarte. At all events, the account in xxiii. 6, of the manner in which this same idol was taken out from the temple and destroyed, seems applicable rather to an image than "a grove," though our translation has the same word there also. It there, in our translation, seems to be a literal grove, and here the image of a grove. Concerning Ashtoreth, see the note on chap. xxiii. 13. Mr. Landseer, in his 'Sabaean Researches,' has entered into much curious investigation, the object of which is to prove that in this and similar expressions neither a grove on the one hand, nor an image on the other, is to be understood ; but that the object intended was a sort of artificial tree, with its stem and curved branches, being an astronomical machine, answering some of the purposes of our celestial spheres, planetaria, and armillary machines. This, in its origin, might have been innocently and usefully employed in pure astronomical calculation, apart from the superstitions which deified the heavenly bodies and made them the dispensers of good and evil. But when this corruption had taken place, the *asherim* came to be regarded idolatrously as sacred astrological indicators of the will and intentions of the gods, and engines of divination ; on which account they are prohibited in Scripture and mentioned as abominable things. With a reference to the peculiarly astronomical character of the Sabaean superstition, its pre-

valence in the East, and the gross addition of the Hebrews to it, together with the mention of the *asherim* in connection with the worship of "the host of heaven," this explanation deserves more attention than many readers would at the first view be disposed to allow it. We do not wish however in this place, to express any opinion as to its value for the explanation of the Hebrew word *asherah*. Our present object is to illustrate the present text, without entering into the general subject, which perhaps we may do on some future occasion. Meanwhile, however, we may say, that, in our opinion, the arguments of Mr. Landseer go a good way to strengthen the conclusion, that the *asherah* cannot *always* be understood to mean a literal grove or tree, and that *this* is one of the texts in which it does not bear that meaning; although we can by no means subscribe to the opinion that it never has that signification. In short, our own impression is, that "a grove" is literally indicated, but that the word is applied by metonymy to other idolatrous objects, and that this is probably one of the texts in which it is so applied.

CHAPTER XXII.

1 Josiah's good reign. 3 He taketh care for the repair of the temple. 8 Hilki'ah having found a book of the law, Josiah sendeth to Huldah to enquire of the Lord. 15 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.

JOSIAH ¹was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azariah, the son of Meshulam, the scribe, to the house of the LORD, saying,

4 Go up to Hilki'ah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the ¹door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilki'ah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilki'ah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have deli-

vered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilki'ah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilki'ah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilki'ah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the ¹wardrobe; (now she dwelt in Jerusalem ²in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of

1 2 Chron. 34. 1.

2 Heb. threshold.

3 Heb. melted.

4 Heb. garments.

5 Or, in the second part.

Israel, *As touching* the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept

before me; I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

Chaps. xxii. and xxiii.—These two chapters, embracing the account of Josiah's reign, correspond to 2 Chron. xxiv. and xxxv. The two narratives are nearly of the same extent, and include generally the same facts related with considerable variation of language, and some of circumstances. The difference is chiefly that the account of the great passover kept by Josiah occupies only three verses in Kings (xxiii. 21—23), whilst in Chronicles it occupies the first nineteen verses of chap. xxxv.; but, on the other hand, the Chronicles report very summarily in five verses (xxiv. 3—7) the reformatations which are described in much detail in sixteen verses (5—20) of chap. xxiii. of the present book. To this portion we shall therefore confine our present attention, referring to Chronicles for such observations as the other parts of the narrative may require.



HILKIAH PRESENTING THE BOOK OF THE LAW TO THE KING.—GUERCINO.

CHAPTER XXIII.

1 Josiah causeth the book to be read in a solemn assembly. 3 He reneweth the covenant of the Lord. 4 He destroyeth idolatry. 15 He burnt dead men's bones upon the altar of Beth-el, as was fore-
 prophesied. 21 He kept a most solemn passover. 24 He put away witches and all abomination. 26 God's final wrath against Judah. 29 Josiah,

provoking Pharaoh-nechoh, is slain at Megiddo. 31 Jehoahaz, succeeding him, is imprisoned by Pharaoh-nechoh, who made Jehoakim king. 36 Jehoakim's wicked reign.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

¹ 2 Chron. 34. 30.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, ⁶both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he ⁷put down the ⁸idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the ⁹planets, and to all the host of heaven.

6 And he brought out the ¹⁰grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the sodomites, that *were* by the house of the LORD, where the women wove ¹¹hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire, to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the ¹²chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which ¹³Manasseh had made in the two courts of the house of the LORD, did the king beat down, and ¹⁴brake them down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of ¹⁵the mount of corruption, which ¹⁶Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the ¹⁷images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover the altar that *was* at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the ¹⁸word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones ¹⁹alone, with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that *were* in the cities of Samaria,

⁶ Heb. from small even unto great. ⁸ Heb. caused to cease. ⁹ Heb. chemarim. ¹⁰ Or, twelve signs, or constellations.
¹¹ Chap. 21. 7. ¹² Heb. houses. ¹³ Or, eunuch, or officer. ¹⁴ Chap. 21. 5. ¹⁵ Or, ran from thence. ¹⁶ That is, the mount of Olives
¹⁷ 1 Kings 11. 7. ¹⁸ Heb. statues. ¹⁹ 1 Kings 13. 2. ²⁰ Heb. to escape.

which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he ¹⁶slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, ¹⁷Keep the passover unto the LORD your God, ¹⁸as it is written in the book of this covenant.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover the workers with familiar spirits, and the wizards, and the ¹⁹images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of ²⁰the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the ²¹provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, ²²My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

29 ¶ ²³In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And ²⁴the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

32 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, ²⁵that he might not reign in Jerusalem; and ²⁶put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to ²⁷Jehoia-kim, and took Jehoahaz away: and he came to Egypt, and died there.

35 And Jehoia-kim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36 ¶ Jehoia-kim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

¹⁶ Or, sacrificed.

¹⁷ 2 Chron. 35. 1. 1 Ed. 1. 1.

¹⁸ Exod. 12. 3.

Deut. 16. 2.

¹⁹ Or, teraphim.

²⁰ Levit. 20. 27. Deut. 18. 11.

²¹ Heb. angers.

²² 1 Kings 8. 29, and 9. 3. Chap. 21. 7.

²³ 2 Chron. 35. 30.

²⁴ 2 Chron. 36. 1.

²⁵ Or, because he reigned.

²⁶ Heb. set a maul upon the land.

²⁷ Matth. 1. 11, called Jakim.

Verse 5. "*The planets*."—The original word (מַזְלוֹת *mazzaloth*) is of doubtful signification. But as the Chaldeans gave this name to the constellations of the zodiac, this is probably the signification it should here bear. The Rabbins are of this opinion; the Vulgate also has "*duodecim signis*;" and Cudworth, Gesenius, and others acquiesce in this conclusion, which is also supported by the known practices of Sabæan idolatry, the principles of which we shall have an opportunity of explaining in the notes to the book of Job.

7. "*The women wore hangings for the grove*."—What is here to be understood, necessarily depends on the signification we may determine to assign to the word *asherah*. Those who think that it denotes Astarte, conceive that the hangings were robes for her image, or else that they were hangings for the tents, in which were celebrated the abominable rites in honour of that goddess at which this verse hints. Our impression is that the *asherah*, whatever it were, was placed not in the sanctuary, but in its court, and that the hangings were those of the tent or canopy which graced and pro-

ected the idolatrous object. This however is on the supposition that the *asherah* was an artificial object. Mr. Land-acer, whose peculiar opinion on the subject we have already stated, considers this text to demonstrate that a grove of trees could not be intended, for who ever heard of hangings for a grove of trees? We are not quite so certain on this point. There is nothing very strange in the idea of placing hangings on trees, to those who have observed the remaining relics of such a practice in the custom still preserved in the East, even in the Mohammedan countries, of decorating certain trees and bushes accounted sacred, with rags and slips of cloth as votive offerings. When the sanctity of trees was more formally recognised than at present, and they stood protected in sacred places, rich hangings were probably used for the same purpose. We see an indication of this in the anecdote which, without seeming to understand it, Greek authors (Herodotus and Ælian) have related of Xerxes, who, on his important expedition against Greece, tarried a whole day in the desert of Lydia that he might pay homage to a magnificent plane-tree, on the branches of which he hung rich garments, bracelets, and other precious ornaments; and the next day, proceeding on his march, he left a soldier behind to guard the honoured tree and the offerings he had made. (See Ouseley's dissertation on 'Sacred Trees,' being Appendix ix. to his 'Travels in the East,' vol. i.)

8. "*From Geba to Beer-sheba.*"—This seems a proverbial expression, to describe the extent of the kingdom from north to south; being of the same purport as "from Dan to Beersheba," for the extent of the whole country possessed by the Hebrews.

10. "*Topheth.*"—This Hebrew word is usually derived from *toph* (תוף), a tabret or drum; and it is supposed to have obtained this name from the drums or tabrets which, according to the general opinion of the Jews, were beaten to drown the cries of the children sacrificed to Moloch in this horrid valley. Milton had this in view, when speaking of these sacrifices:

"Moloch, horrid king! besmeared with blood
Of human sacrifice and parents' tears,
Though from the noise of drums and timbrels loud,
Their children's cries unheard, that pass'd through fire
To his grim idol."—*Par. Lost*, b. i. l. 392.

The same custom, of raising a great vocal or instrumental noise when human sacrifices are in progress, has prevailed wherever such horrid rites have been known. It is even witnessed in the (supposed) voluntary immolation of widows in India. Terry states the practice so as to make it illustrative of the present text: "The parents and friends of those women will most joyfully accompany them; and when the wood is fitted for this hellish sacrifice, and begins to burn, all the people assembled shout and make a noise, that the screeches of this tortured creature may not be heard. Not much unlike the custom of the Ammonites, who, when they made their children pass through the fire to Moloch, caused certain tabrets or drums to sound, that their cry might not be heard; whence the place was called Tophet, a tabret." (Purchas, vol. ii. p. 1479.)

11. "*He took away the horses... given to the sun... and burned the chariots of the sun.*"—Horses were anciently sacrificed to the sun in different nations, their swiftness being supposed to render them an appropriate offering to that luminary. Some think that the horses here mentioned were intended for this purpose. We doubt this; for, if so, they would probably have been sacrificed before this time. The Jews generally suppose the horses were intended for the use of worshippers, when they rode forth in the morning to meet the sun and render him their homage. But the mention of chariots immediately after, seems to point out another and more obvious explanation: this is, that they were employed to draw the sacred chariots dedicated to the sun. In the chariots themselves, the Rabbins inform us, the king and nobles rode when they went forth to meet the morning sun. This is possible; but, more probably, the horses and chariots were used in the sacred processions, and employed, perhaps, on such occasions, to carry the images of the sun. The ancient Persians, who were sun-worshippers, dedicated to that luminary white horses and chariots, which were paraded in their sacred processions; and it is thought that other nations borrowed the practice from them. Whether so or not, we find the same idea of associating a chariot and horses with the sun, to denote the rapidity of his apparent progress, common in the poetry and sculpture of classical antiquity. The sun was supposed to be drawn daily, in a chariot, by four wondrous coursers, through the firmament: and we all recollect the fate of the ambitious Phælon, who aspired to guide the swift chariot and control the strong coursers of the sun. The names of these coursers are preserved—Eous, Pyrois, Æthon, and Phlegon—which are supposed to refer to the four divisions of the day. In his chariot, the personified Sun was represented generally as a young man with a radiant head, and driving, whip in hand. He is sometimes seen thus issuing from a cave, to denote the commencement of his daily career. In a medal of the emperor Heliogabalus, who had been a priest of the sun in Syria, and who established the Syrian form of his worship at Rome, the human figure is wanting, and we only see in the chariot a stone, round below, and rising pyramidally to a point above. The Syrian origin of this representation renders it of very considerable interest. That the sun is intended is indisputable from the inscription, which, as usual, is *Soli invicto*, "To the invincible Sun." It is remarkable that, on ancient medals and gems, the horses are not always represented as abreast, but sometimes as turned towards the four quarters of the globe. The ideas which led to the representation of the sun as a charioteer, and assigned to him a chariot and horses, are too obvious to require explanation.

13. "*On the right hand of the mount of corruption.*"—The Chaldees and other versions read "the Mount of Olives," obviously deriving the word rendered "corruption" (מְשֻׁחָת) from מִשְׁחָה, to anoint, with reference to the oil produced by the famous olives of this mountain, than from the Chaldees מְשֻׁחָת, to destroy. We agree with this, as the Mount of Olives is no doubt intended, whatever name be given to it. With this the Jews agree, in so far that they place the mount of corruption immediately fronting the Temple on the east, which makes it the mount of Olives. To understand this it is necessary to recollect that the mount of Olives, in the general sense, is a range of hills to the east of Jerusalem, separated therefrom by the valley through which the Kedron flows, and extending from north to south. This range has three summits, the middlemost of which seems to be sometimes particularly distinguished as "the mount of Olives," by way of eminence, when there is a distinct reference to the particular summits or component hills of this range. By the "mount of Olives," or, if we will, "mount of corruption," of the present text, this central hill is to be understood; and then the hill "on the right hand" of that, is of course the one to the south, that is, the southernmost of the three. This therefore is one of the few instances in which we can authenticate the local traditions which correctly point to this southern hill, under the name of the "Hill of Offence," as the site of the idolatrous high places erected by Solomon. This hill of course presents the same general appearance as the range to which it belongs: but it is more steep and rude than the central mount, with its dull red hue less relieved by small vineyards and olive groves. At its base is the small village of Siloam, consisting of about sixty poor dwellings, scarcely distinguishable from the surrounding tombs. The local tradition is, that Solomon's harem was established on this spot, and the

high places for their worship on the hill above. The latter tradition is better authenticated than the former. On the steep brow of this hill there are a great number of excavations, some of the smaller of which are now used for habitations, and others as places of shelter for cattle. There are flights of steps cut in the rock, and leading from cave to cave, to facilitate the communication between them where the brow of the hill was steepest.

In the first sentence of p. 99 of this volume, there is an inadvertency, which we take this opportunity of correcting. It is contained in—"That on the south is usually called the 'Hill of Offence,' or of 'Evil Counsel.'" This is of course inaccurate, although some travellers apply both or either of the names to the same mountain. But the names refer to distinct mountains. The "Hill of Offence" is that now described: the "Hill of Evil Counsel," as there mentioned, is that due south of Mount Zion, forming the southern side of the enclosure of "hills round about Jerusalem." This "Hill of Evil Counsel" is so called from its being supposed that the priests and Pharisees there took counsel against Christ to put him to death.

33. "*Riblah in the land of Hamath.*"—Hamath has been mentioned under Num. xiii. Jerome says this was Daphne, near Antioch in Syria, and the Targums also put Daphne for Riblah. It seems to have been a very large village, noted for its pleasantness and abundant waters, and to which the inhabitants of Antioch resorted on leisure and holiday occasions. It was also celebrated for its sacred grove, in which was an asylum, with a temple of Apollo and Diana. The agreeable situation of the place, with other advantages which it offered, seems to have recommended it as a temporary residence to Pharaoh-nechoh, as it did afterwards to Nebuchadnezzar, whom we subsequently find at the same place (xxv. 6, 20, 21.)

CHAPTER XXIV.

1 *Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procurereth his own ruin. 5 Jehoiachin succeedeth him. 7 The king of Egypt is vanquished by the king of Babylon. 8 Jehoiachin's evil reign. 10 Jerusalem is taken and carried captive into Babylon. 17 Zedekiah is made king, and reigneth ill unto the utter destruction of Judah.*

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 ¶ Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's

name was Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did that which was evil in the sight of the LORD, according to all that his father had done.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained save the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty men of the land, those carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

¹ Chap. 20. 17, and 22. 27.

² Heb. by the hand of.

³ Dan. i. 1.

⁴ 2 Chron. 36. 10. Esth. 2. 6.

⁵ Heb. came into cage.

⁶ Or. eunuchs.

⁷ Or. eunuchs.

⁸ Chap. 20. 17. Isa. 39. 6.

18 "Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

19 And he did that which was evil in the

sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon

¹⁰ Jer. 52. 1.

CHAP. XXIV.—The leading facts of this very summary chapter are related still more summarily in eleven verses (6—16) of 2 Chron. xxxvi. Nevertheless, the passage in Chronicles, although shorter, contains some circumstances which the chapter before us does not express, chiefly in reference to the conduct of Zedekiah. The present text, on the other hand, is more particular in describing the proceedings of the Babylonian invaders. The three first verses of Jeremiah lii. correspond exactly to verses 18—20 of this chapter.

Verse 1. "*Nebuchadnezzar*."—Now that the Babylonians appear again upon the scene, we take the opportunity of recapitulating the history of the heathen kingdoms, as influencing that of Judah. Our last notice of the subject concluded with the successful endeavour of Sardanapalus to re-establish the broken power of the Assyrian empire. This prince died in 667 B.C., and was succeeded by his son Ninus III. in the general authority, while one Sardanapalus, who was either his son or his deputy, succeeded him at Babylon, but doubtless in dependence upon the king of Assyria. There is nothing particular recorded of this Ninus, who, in 658 B.C. was succeeded in the Assyrian throne by Nebuchadnezzar. Many important particulars of this reign are stated in the apocryphal book of Judith, the *historical* authority of which is strongly advocated both by Dean Prideaux and Dr. Hales. The particulars which it gives are said by the latter, to be "perfectly consonant to the whole range of sacred and profane history, and supply some important links in both, which are not to be found elsewhere." This is a question we shall perhaps have another occasion to consider. Meanwhile, we may proceed on this authority to state, that this king Nebuchadnezzar determined, in the twelfth year of his reign, to undertake an expedition against the Medes, who still maintained their independence, and summoned all the states of his empire to his aid. But the western and southern provinces of Cilicia, Phœnicia, Judea, Moab, Ammon, and Egypt, refused to furnish their contingents of troops, and some of them even treated his ambassadors with insult. This retarded his operations, so that he was not in a condition to take the field till the seventeenth year of his reign, when he marched into Media, and completely succeeded in his enterprise, having defeated the Medes, slain their king, and taken Ecbatana, their capital. Then, returning in triumph to Nineveh, he prepared to punish the refractory states which had refused to assist him in the Median war. For this purpose he the next year despatched his general Holofernes beyond the Euphrates, with an army of 120,000 foot, and 12,000 horse. This great army ravaged and reduced Cilicia and Syria, with part of Arabia, Ammon, and Edom: Phœnicia was struck with alarm, and sued for peace, which was granted, but not so as to exempt it from being treated as a conquered nation. Holofernes then turned his attention to Judea; but while engaged in blockading the town of Bethulia, the key to the hill country of Judea, he was slain in his tent by Judith; which struck such a panic into the Assyrians, that they were easily routed with great slaughter. This event is fixed by Dr. Hales in the year 640 B.C., when, after the assassination of Amon, the government of Judea was administered by Joachim the high-priest, and the council of elders, during the minority of Josiah. This Joachim is the Hilkiah of 2 Kings xxii. 8.

The effects of this signal defeat of the Assyrians may be traced in the sacred and profane history. Hales calls it "the death blow of the Assyrian empire." He adds, "They never recovered its disastrous consequences. The western nations all shook off the Assyrian yoke; the eastern, the Medes, rallied after their recent defeat, and recovered Ecbatana, and the cities that had been taken by Nebuchadnezzar; they even carried the war into Assyria, and in conjunction with the Babylonians, who again revolted, besieged and took Nineveh, and put an end to the Assyrian empire, 606 B.C. (about thirty-four years after the defeat of Holofernes), as we learn from the joint testimony of sacred and profane history. (Tobit xiv. 15; Herodot. B. i.)" Among those who availed themselves of the distresses of Assyria, was Pharaoh-nechoh, king of Egypt, who finding the king involved in a war with the revolted Medes and Babylonians, advanced through Judea, in order to take Carchemish, an important pass on the Euphrates. (See the note on 1 Kings iv.) But his passage was opposed by Josiah, who was either indisposed to the Egyptians, who had proved "a broken reed" to the Hebrews in their wars with the Assyrians, or perhaps thinking it safer to attach himself to the latter, who had already demonstrated their power and wreaked their resentment upon Israel. The result was, as recorded in the preceding chapter, that Josiah was slain; and from the subsequent transactions, it appears that the Egyptian king treated Judea as a subject kingdom.

When Assyria was taken by the Medes and Babylonians, its king was Sarac, or Sardanapalus II., who, when defence was no longer practicable, burned himself, his concubines and his treasure, upon a great pile in the court of his palace, to avoid falling into the hands of the enemy, who, after they had taken the city, razed it to the ground. The details of this event we shall hereafter notice more particularly in connection with the prophecies in which it was predicted.

This transaction rewarded the Medes with independence, and the Babylonians with empire. The essential power of the empire had passed to the Babylonians before their success was finally crowned by the capture of Nineveh. Dr. Hales accordingly shows that it was in the first year of the reign of Nabopolassar, king of Babylon, and the first of the siege of Nineveh, that Nebuchadnezzar (here called "king" by anticipation, or as being associated with his father in the kingdom) was sent west of the Euphrates to chastise the nations who had revolted during the disorders of Assyria, and bring them back to their obedience. In this he succeeded: and it was during the three years in which Jehoiakim remained "his servant," that Nineveh was taken by the confederate Medes and Babylonians: during this period also Nabopolassar died, and was succeeded by his victorious son; so that the year of Jehoiakim's revolt was the first year of Nebuchadnezzar's reign, which commenced in 604 B.C., and ended in 561—making a long and prosperous reign of forty-three years. This sketch, though necessarily rapid, will suffice as an index to the connection between the sacred and profane history of this period.

16. "*All the men of might*."—This is evidently a supplementary account to that in verse 14. We think the total may be thus summed up:—chiefs and warriors, 10,000; persons of property ("men of might"), 7000; craftsmen and smiths, 1000; total, 18,000. That persons of property are denoted by "men of might," is clear from the distinction in this and the 14th verse. The word rendered "might" is *chayil*, which, although it primarily denotes military force, also expresses wealth and property and is so rendered by our translation in Gen. xxiv. 29; Deut. viii. 17; Ruth

iv. 11; Job xx. 15; and elsewhere. This enumeration is of great importance, as showing that under such deportations as have been mentioned, the land was by no means depopulated; the flower of the population only being carried into captivity. Reason indeed might show this, as a depopulated country could be of little value to its conqueror. Those only were taken whose influence or wealth might enable them to organize a revolt or opposition; or whose property or skill rendered their presence an important acquisition to the dominant country.

CHAPTER XXV.

¹ *Jerusalem is besieged. 4 Zedekiah taken, his sons slain, his eyes put out: 8 Nebuzar-adan defuceth the city, carrieth the remnant, except a few poor labourers, into captivity, 13 spoileth and currieth away the treasures. 18 The nobles are slain at Riblah. 22 Gedaliah, who was set over them that remained, being slain, the rest flee into Egypt. 27 Evil-meroduch advanceth Jehoiachin in his court.*

AND it came to pass 'in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth day of the ⁴fourth month the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

13 And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

17 The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

19 And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city:

20 And Nebuzar-adan captain of the

¹ Jer. 39. 1, and 52. 4. ² Jer. 52. 6. ³ Heb. spoke judgment with him.

⁴ Heb. made blind.

⁵ Or, chief marshal.

⁶ Heb. fallen away.

⁷ Chap. 39. 17. Jer. 52. 22.

⁸ Heb. the one sea.

⁹ Kings 7. 15. Jer. 52. 21.

¹⁰ Heb. threshold.

¹¹ Or, cunuch.

¹² Heb. saw the king's face.

¹³ Or, scribe of the captain of the host.

guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ ¹⁴And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the ¹⁵captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But it came to pass in the seventh

month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed ¹⁶royal, came, and ten men with him, and ¹⁷smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake ¹⁸kindly to him, and set his throne above the throne of the kings *that were* with him in Babylon;

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

¹⁹30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

¹⁴ Jer. 40. 5, 9.

¹⁵ Jer. 40. 7.

¹⁶ Heb. *of the kingdom*.

¹⁷ Jer. 41. 2.

¹⁸ Heb. *good things with him*.

CHAP. XXV.—A very brief summary of the leading facts of this chapter is given in five verses (17—21) of the last chapter of 2 Chron. But the whole chapter is repeated, almost identically, in the last chapter of Jeremiah, to which we may refer for some illustrative notes. The passage, however, contained in verses 26—26 is not in that chapter; but these verses are found in other parts of Jeremiah, to which the margin refers, with other particulars not found in this place, and for which therefore we reserve such elucidatory statements as may be necessary.

27. "*Evil-merodach*."—This prince succeeded Nebuchadnezzar in the year 561 B.C., and reigned three years. We have not mentioned the events of his father's reign so particularly as those of some inferior sovereigns, wishing to reserve the details to be stated in connection with the prophecies which refer to them. The kindness of the new king to the captive monarch of Judah is thus accounted for by a Jewish tradition:—It is said that this prince, during that distraction of Nebuchadnezzar which the book of Daniel records, behaved so ill in provoking a war with the Medes, that, on his recovery, the king cast him into prison, where he contracted an intimacy with Jehoiachin, whom he failed not to release on his accession to the throne. This account, so far as refers to the imprudent provocation of the Medes by the king of Babylon's son, is sanctioned by Xenophon; but he places the event at an earlier period of Nebuchadnezzar's reign than the present account supposes. Upon the whole, there is nothing very improbable in the story. After his succession, Evil-merodach resumed his designs on the Medes, whose growing power he dreaded, and formed a powerful confederacy against them. His army was however routed, and himself slain by Cyrus, who acted (by appointment of his uncle and father-in-law Cyaxares—the Darius of Scripture) as the general of the combined forces of the Medes and Persians. He was succeeded by the Belshazzar of Scripture, in whose reign Babylon was taken by the same parties who had defeated and slain his father.

THE FIRST BOOK

OF THE

CHRONICLES.

CHAPTER I.

¹ *Adam's line to Noah.* ⁵ *The sons of Japheth.* ⁸ *The sons of Ham.* ¹⁷ *The sons of Shem.* ²⁴ *Shem's line to Abraham.* ²⁹ *Ishmael's sons.* ³² *The sons of Keturah.* ³⁴ *The posterity of Abraham by Esau.* ⁴³ *The kings of Edom.* ⁵¹ *The dukes of Edom.*



D A M,
 'Sheth,
 Enosh,
 2 Kenan,
 Mahalaleel,
 Jered,
 3 Henoch,
 Methuselah,
 Lamech,
 4 Noah,
 Shem, Ham,
 and Japheth.
 5 ¶ The
 sons of Ja-
 pheth; Go-
 mer, and Ma-

gog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer: Ashchenaz, and 'Riphath, and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and 'Dodanim.

8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush 'began Nimrod: he began to be mighty upon the earth.

11 And Mizraim began Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and 'Caphthorim.

13 And Canaan began Zidon his firstborn, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of 'Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and 'Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one was 'Peleg; because in his days the earth was divided. and his brother's name was Joktan.

20 And 'Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab

All these were the sons of Joktan.

24 ¶ 'Shem, Arphaxad, Shelah,

25 'Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 'Abram; the same is Abraham.

28 The sons of Abraham; 'Isaac, and 'Ishmael.

29 ¶ These are their generations: The 'firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, 'Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Ephraim, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah.

34 And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

¹ Gen. 5. 3. 9. ² Gen. 10. 2. ³ Or, *Diphath*, as it is in some copies. ⁴ Or, *Rodanin*, according to some copies. ⁵ Gen. 10. 8.
 Deut. 2. 23. ⁶ Gen. 10. 23, and 11. 10. ⁷ Or, *Mash*, Gen. 10. 23. ⁸ That is, *division*. ⁹ Gen. 10. 96. ¹⁰ Luke 3. 36.
 Gen. 11. 15. ¹¹ Gen. 17. 5. ¹² Gen. 21. 2, 3. ¹³ Gen. 16. 11. ¹⁴ Gen. 25. 13 to 17. ¹⁵ Or, *Hadad*, Gen. 25. 15.

35 ¶ The sons of ¹⁸Esau, Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, ¹⁹Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and ²⁰Homam: and Timna was Lotan's sister.

40 The sons of Shobal; ²¹Alian, and Manahath, and Ebal, ²²Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; ²³Dishon. And the sons of Dishon; ²⁴Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, and ²⁵Jakan. The sons of Dishan; Uz, and Aran.

43 ¶ Now these are the ²⁶kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 ²⁷And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, ²⁸Hadad reigned in his stead: and the name of his city was ²⁹Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the ³⁰dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These are the dukes of Edom.

¹⁸ Gen. 26. 9, 10.

¹⁹ Or, Zepho, Gen. 26. 11.

²⁰ Or, Heman, Gen. 26. 22.

²¹ Or, Alvan, Gen. 26. 23.

²² Or, Shepho, Gen. 26. 23.

²³ Gen. 26. 25.

²⁴ Or, Hemdan, Gen. 26. 26.

²⁵ Or, Achon, Gen. 26. 27.

²⁶ Gen. 26. 31.

²⁷ Gen. 26. 37.

²⁸ Or, Hadar, Gen. 26. 29.

²⁹ Or, Pau, Gen. 26. 30.

³⁰ Gen. 26. 40.

I. and II. CHRON.—These two books formed but one in the original copies of the Hebrew Scripture, although in the present Hebrew Bibles they are divided in the usual manner. In Hebrew they are entitled דברי הימים (*dibre ha-yamim*), "words of days"—that is, journals or annals; of which our title "Chronicles" is a fair translation. The Septuagint, followed by the Vulgate, calls them ΠΑΡΑΛΕΙΠΟΜΕΝΑ (*Paraleipomena*), or "things passed over or omitted," on account of the various anecdotes and details found in them, which are omitted in the two books of Samuel and the two of Kings. The Arabic agrees with our title, being "The book of annals;" the Targum, with a particular reference to the commencing genealogies, has "The book of genealogies, the words of days which were from the days of the world;" and the Syriac, with reference to the fact that a great part of the whole is occupied with the affairs of the kings of Judah, gives the title as "the book of the things that were done in the times of the kings of Judah."

In the largest sense, the Chronicles may be taken as an abstract of the whole sacred history from the creation of the world: that is to say, the genealogies are first given, interspersed with historical anecdotes, from Adam to the captivity. This occupies the nine first chapters; after which, the narrative is taken up abruptly with the death of Saul and the election of David, the history of whose reign, and of the reigns of his descendants, is continued throughout, more in detail than in the books of Samuel and Kings, and with no other notice of the kingdom of Israel than the occasional connection of its affairs with those of Judah renders necessary.

This book (to speak of the two as one) is not supposed to be "the book of Chronicles" so often referred to in the preceding books, since we do not find in it the particulars which such references would lead us to expect. That probably contained the original documents and registers from which the present books of Kings and Chronicles were compiled. It is quite evident that the present "Chronicles" were drawn up, after the captivity, from records left by contemporary annalists and prophets. It is generally concluded that this sacred work was executed by Ezra, after the return from the captivity; and the Jews suppose that he was assisted by Haggai and Zechariah, who were then living; and some add, that the work was left unfinished by Ezra, and completed by Nehemiah. We do not see any more probable conclusion than that which assigns the authorship to Ezra—at least in a general sense. At the end of chap. iii., the genealogy of Zerubbabel is extended to twelve or thirteen generations after the captivity, whence some think that the book must have been written in its present form much later than the time of Ezra. But as only this genealogy is thus extended, and as this was the genealogy of the royal house of David, the difference between it and the others seems to furnish a very palpable indication that the generations of this important line, from Zerubbabel, were successively added in order to preserve, in the most authentic form, the means of identifying that "Son of David" whose advent the prophets had foretold.

CHAP. I.—The first nine chapters being occupied chiefly with proper names, the examination of which would only be interesting to the critical student of the sacred books, we shall limit our observations to such of the interspersed historical facts as may seem to require remark.

Verse 51. "*Dukes*."—"Duke" is rather an awkward title to assign to the chiefs of Edom. The original word is מְלִיכָא (*alaph*), from מָלַךְ (*alaph*), which would perhaps be best rendered by the general and indefinite title "prince." In its proper signification, as derived from a comparison of texts, it seems to denote the head of a tribe, or of the subdivision of a tribe. We are very much disposed to suspect that the names before us are those of the denominating founders of so many tribes or clans into which the descendants of Esau, like those of Ishmael and Jacob, seem to have been ultimately divided.

CHAPTER II.

1 *The sons of Israel.* 3 *The posterity of Judah by Tamar.* 13 *The children of Jesse.* 18 *The posterity of Caleb the son of Hezron.* 21 *Hezron's posterity by the daughter of Machir.* 25 *Jerahmeel's posterity.* 34 *Sheshan's posterity.* 42 *Another branch of Caleb's posterity.* 50 *The posterity of Caleb the son of Hur.*

THESE are the sons of 'Israel; 'Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of 'Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of 'Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.

4 And 'Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five.

5 The sons of 'Pharez; Hezron, and Hamul.

6 And the sons of Zerah; 'Zimri, 'and Ethan, and Heman, and Calcol, and 'Dara: five of them in all.

7 And the sons of Carmi; 'Achar, the troubler of Israel, who transgressed in the thing 'accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and 'Ram, and 'Chelubai.

10 And Ram 'begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse,

13 ¶ 'And Jesse begat his firstborn Eliab, and Abinadab the second, and 'Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters were Zeruiah, and Abi-

gail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.

18 ¶ And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshar, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20. And Hur begat Uri, and Uri begat 'Bezalcab.

21 ¶ And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he 'married when he *was* threescore years old; and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 'And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged to* the sons of Machir the father of Gilead.

24 And after that Hezron was dead in Caleb-ephrah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

25 ¶ And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah; she *was* the mother of Onam.

27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam, were Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molad.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

¹ Or, Jacob. ² Gen. 29, 32, and 30, 5, and 35, 18, 22, and 46, 8, &c. ³ Gen. 38, 3, and 46, 12. ⁴ Gen. 38, 2.
⁵ Gen. 38, 29, 30. Matth. 1, 3. ⁶ Ruth 4, 18. ⁷ Or, Zebdi, Josh. 7, 1. ⁸ 1 Kings 4, 31. ⁹ Or, Darda. ¹⁰ Or, Achen.
¹¹ Josh. 6, 19, and 7, 1. ¹² Or, Aram, Matth. 1, 3. ¹³ Or, Caleb, verse 18. ¹⁴ Ruth 4, 19. ¹⁵ 1 Sam. 16, 6.
¹⁶ Or, Shammai. 1 Sam. 16, 9. ¹⁷ Exod. 31, 2. ¹⁸ Heb, took. ¹⁹ Num. 32, 41. Deut. 3, 14. Josh. 13, 30.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbannah, and the father of Gibeaz: and the daughter of Caleb was Achsa.

50 ¶ These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Haraph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; Haroeh, and half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraitites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimethites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

³² Chap. 11. 41.

³¹ Josh. 15. 17.

³³ Or, Reaiah, chap. 4. 2.

³⁴ Or, Altarites, or crowns of the house of Joab.

³⁵ Or, half of the Manachites, or Hatai-hammenuchoth.

³⁶ Jer. 35. 2.

Verse 22. "*Jair, who had three and twenty cities in the land of Gilead.*"—There are two curious instances of the custom of succession in this chapter. This is one of them. It will be observed that Hexron married the daughter of Machir, of the tribe of Manasseh (verse 21); the fruit of this marriage was Segub, who had a son called Jair, who, as we here perceive, was not, as his paternal descent required, reckoned in the tribe of Judah, but in Manasseh, the tribe of his grandmother. In Numb. xxxii. 4, he is distinctly called by Moses, "the son of Manasseh." He must therefore, in right of his grandmother, have inherited in that tribe; and he actually did so, for his family received the villages called after him *Havoth-Jair*, "the villages of Jair." This change of tribe took place before the law of Moses directed that heiresses should marry in their own tribes, and that every one should inherit in his own tribe only: and we may suppose that so remarkable an instance as the present, of the contrary practice, was one of those that gave occasion to that determination. But from this instance it seems that a man could not inherit in another tribe without taking his ground in that tribe decidedly and exclusively as a member of it, and as the representative of the family the inheritance of which devolved upon him.

35. "*Sheshan gave his daughter to Jarha his servant.*"—Here a man, having no son, gives his daughter to his Egyptian slave, and the children proceeding from this union carry on the succession. We really cannot see how Michaelis makes it out that this happened before the law of Moses concerning the marriage of heiresses. A computation and comparison of generations shows that it must have happened in the time of the Judges. The circumstance is very interesting, being the only recorded instance of the marriage of a foreign slave to his master's daughter; although, as we have mentioned before, such a circumstance is not unusual in the East. Was this contrary to the law of Moses? Michaelis seems to think so; but we doubt it very much. The law was only intended to prevent a confusion of inheritances, which, in such an instance as this, could not take place. The freed slave had no inheritance to mar; and his marriage with Sheshan's heiress must have constituted his adoption into the tribe of Judah; for, doubtless, he must previously have become a proselyte. If Jarha had not been a destitute foreigner, but an Israelite of a different tribe, with an inheritance in it, the transaction would have been more difficult to explain. It was probably by such marriages as this, and consequent adoption into tribes, that the descendants of faithful proselytes obtained an inheritance in Israel.

CHAPTER III.

1 *The sons of David.* 10 *His line to Zedekiah.*
17 *The successors of Jeconiah.*

Now these were the sons of David, which were born unto him in Hebron; the first-born 'Amnon, of Ahinoam the 'Jezreelitess; the second 'Daniel, of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Hagith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by 'Eglah his wife.

4 *These six* were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 'And these were born unto him in Jerusalem; 'Shimea, and Shobab, and Nathan, and Solomon, four, of 'Bath-shua the daughter of 'Ammiel:

6 Ibhar also, and 'Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and 'Eliada, and Eliphelet, nine.

9 *These were* all the sons of David, beside the sons of the concubines, and 'Tamar their sister.

10 ¶ And Solomon's son was 'Rehoboam, 'Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, 'Ahaziah his son, Joash his son,

12 Amaziah his son, 'Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the first-born 'Johanan, the second 'Jehoiakim, the third 'Zedekiah, the fourth Shallum.

16 And the sons of 'Jehoiakim; 'Jeconiah his son, Zedekiah 'his son.

17 ¶ And the sons of Jeconiah; Assir, 'Salathiel 'his son,

18 Malchiram also, and Pedaiah, and She-nazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah were, Zerubabel, and Shimei: and the sons of Zerubabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and 'Hezekiah, and Azrikam, three.

24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

² Sam. 3. 2. ³ Josh. 15. 56. ⁴ Or, *Chileah*, 2 Sam. 3. 2. ⁵ 2 Sam. 3. 5. ⁶ 2 Sam. 5. 14. ⁷ Or, *Shammaia*, 2 Sam. 5. 14.
⁸ Or, *Bath-sheba*, 2 Sam. 11. 3. ⁹ Or, *Eliam*, 2 Sam. 11. 3. ¹⁰ Or, *Elishua*, 2 Sam. 5. 15. ¹¹ Or, *Behada*, chap. 14. 7. ¹² 2 Sam. 13. 1.
¹³ 1 Kings 11. 43, and 15. 6. ¹⁴ Or, *Abijam*, 1 Kings 15. 1. ¹⁵ Or, *Asariah*, 2 Chron. 22. 6, and 24. 17. ¹⁶ Or, *Uzziah*, 2 Kings 15. 32.
¹⁷ Or, *Jehoahaz*, 2 Kings 23. 30. ¹⁸ Or, *Eliakim*, 2 Kings 23. 34. ¹⁹ Or, *Mattaniah*, 2 Kings 24. 17. ²⁰ Matth. 1. 11.
²¹ Or, *Jehoiachin*, 2 Kings 24. 6, or *Coniah*, Jer. 22. 24. ²² 2 Kings 24. 17, being his uncle. ²³ Heb. *Shealtiel*. ²⁴ Matth. 1. 12.
²⁵ Heb. *Hukijahu*.

Verse 19. "The sons of Zerubbabel."—See the conclusion of the introductory note to this book.

CHAPTER IV.

1, 11 *The posterity of Judah by Caleb the son of Hur.* 5 *Of Ashur the posthumous son of Hezron.* 9 *Of Jabez, and his prayer.* 21 *The posterity of Shelah.* 24 *The posterity and cities of Simeon.* 39 *Their conquest of Gedor, and of the Amalekites in mount Seir.*

THE sons of Judah; 'Pharez, Hezron, and 'Carmi, and Hur, and Shobal.

2 And 'Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and

Lahad. *These are* the families of the Zorathites.

3 And *these were* of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. *These are* the sons of Hur, the firstborn of Ephratah, the father of Beth-lehem.

5 ¶ And 'Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and

Hopher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name 'Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, 'Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of 'Ir-nahash. These *are* the men of Rechah.

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; 'Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the 'valley of 'Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, 'even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife 'Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife 'Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah 'the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families

of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon *were*, 'Nemuel, and Jamin, Jarib, Zerah, and Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacckur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, 'like to the children of Judah.

28 And they dwelt at 'Beer-sheba, and Moladah, and Hazar-shual,

29 And at 'Bilham, and at Ezem, and at 'Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and 'Hazar-susim, and at Beth-birci, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were*, 'Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that *were* round about the same cities, unto 'Baal. These *were* their habitations, and 'their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josiabiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These 'mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and

¹ That is, sorrowful. ² Heb. If thou wilt, &c. ³ Heb. do me. ⁴ Or, the city of Nahash. ⁵ Or, Hahath, and Meonothai, who begat, &c. ⁶ Or, inhabitants of the valley. ⁷ That is, craftsmen. ⁸ Or, Uknaz. ⁹ Or, the Jews. ¹⁰ Or, Jehudijah, mentioned before. ¹¹ Gen. 38. 1. 5. ¹² Or, Jemuel, Gen. 46. 10. ¹³ Esod. 6. 15. ¹⁴ Or, Balah, Josh. 19. 8. ¹⁵ Heb. unto. ¹⁶ Josh. 19. 2. ¹⁷ Or, Biker, Josh. 19. 7. ¹⁸ Or, Baalath-beer, Josh. 19. 8. ¹⁹ Or, Elolad, Josh. 19. 4. ²⁰ Or, as they divided themselves by nations among them. ²¹ Heb. coming.

peaceable; for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

Verse 14. "*The father of the valley of Charashim.*"—That is, the father of the inhabitants of the valley, and they, being craftsmen, caused the place to be called "the valley of craftsmen," which is the meaning of the name. It appears probable from Neh. xi. 35, that this place was near Jerusalem. Besides these craftsmen (carpenters probably), we read, in this chapter, of families of linen manufacturers, and of potters (verses 21, 23). This seems to us to imply that, at least at an early period, the Hebrews, like the Egyptians anciently and the Hindoos now, had families and divisions of tribes which were exclusively devoted to particular trades and pursuits, and did not think of following any other: although we do not suppose that they were not at liberty to have done so, if they had thought fit. In fact, we imagine that the practice, which was a *rule* in Egypt, was to some extent a *custom* in Israel. In Egypt, as we learn from comparing the accounts of Herodotus and Diodorus, every man was born to his profession or trade, being obliged to follow that of his father, whatever it were, without any power of selecting or altering his own walk in life. The Hebrews may have learnt something of this in Egypt, so far as to produce a custom, but not so far as to give occasion to any positive law or regulation. Indeed, in those countries of Asia where no such rule exists, it is far more generally the custom than among ourselves for descendants to follow for many generations the same pursuits as their progenitors. Existing ideas would not lead us to conclude that such a practice or regulation could be favourable to the progress of the arts or the advance of civilization: but it is singular that the Greeks (Diodorus for instance) point to this very institution as sufficiently accounting for that proficiency in the arts for which Egyptians were anciently, and deservedly, celebrated. Perhaps we have no proper materials for adequately estimating the good or bad effect of such a practice.

CHAPTER V.

1 *The line of Reuben (who lost his birthright) unto the captivity.* 9 *Their habitation and conquest of the Hagarites.* 11 *The chief men and habitations of Gad.* 18 *The number and conquest of Reuben, Gad, and the half of Manasseh.* 23 *The habitations and chief men of that half tribe.* 25 *Their captivity for their sin.*

Now the sons of Reuben the firstborn of Israel, (for he *was* the firstborn; but, forasmuch as he *'defiled* his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For *'Judah* prevailed above his brethren, and of him *came* the *'chief* *'ruler*; but the birthright *was* Joseph's:)

3 The sons, *I say*, of *'Reuben* the firstborn of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom *'Tilgath-pilneser* king of Assyria carried away *captive*: he *was* prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

8 And Bela the son of Azaz, the son of *'Shema*, the son of Joel, who dwelt in *'Aroer*, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents *'throughout* all the east *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of *'Bashan* unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of *'Sharon*, *'upon* their borders.

17 All these were reckoned by genealogies in the days of *'Jotham* king of Judah,

¹ Gen. 35. 22. and 49. 4. ² Gen. 49. 8, 10. ³ Micah 5. 2. ⁴ Matth. 2. 6. ⁵ Or, prince. ⁶ Gen. 46. 9. ⁷ Exod. 6. 14. ⁸ Num. 26. 5.
⁹ Or, Tiglath-pileser, 2 Kings 15. 29, and 16. 7. ¹⁰ Or, Shemaiah, verse 4. ¹¹ Josh. 13. 15, 16. ¹² Heb. upon all the face of the east.
¹³ Josh. 13. 11. ¹⁴ Chap. 27. 29. ¹⁵ Heb. their goings forth. ¹⁶ 2 Kings 15. 5, 32.

and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, "of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with "Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was in-treated of them; because they put their trust in him.

21 And they "took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of "men an hundred thousand.

22 For there fell down many slain, be-

cause the war *was* of God. And they dwell in their steads until the captivity.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, "famous men, *and* heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a "whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of "Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto "Halah, and Habor, and Hara, and to the river Gozan, unto this day

¹⁴ Heb. sons of valour.

¹⁵ Gen. 25. 15.

¹⁶ Heb. led captive.

¹⁷ Heb. souls of men, as Num. 31. 35.

¹⁸ Heb. men of names.

¹⁹ 2 Kings 17. 7.

²⁰ 2 Kings 15. 19.

²¹ 2 Kings 17. 6.

Verse 9. "*Eastward he inhabited unto the entering in of the wilderness from the river Euphrates.*"—Michaelis has some interesting observations on the inferences to be deduced from this passage, the substance of which we shall endeavour to state, avoiding, however, some strange geographical errors into which he has fallen, partly, we suppose, in consequence of the little knowledge which was in his time possessed of the countries beyond Jordan.

The Promised Land, properly so called, was bounded eastward by the Jordan; and Moses laid no claim to the land east of that river, although in the end, the aggressions of Sihon king of the Amorites and Og king of Bashan occasioned some of this territory to be acquired by right of conquest, when it was given to Reuben, Gad, and the half tribe of Manasseh, as being well suited to their peculiarly pastoral mode of life. Yet, although the Jordan was the proper boundary of the Promised Land, we elsewhere find it promised, that the eastward boundary should be the Euphrates. In this, however, there is no real contradiction. The boundary of the Holy Land, which the Hebrews were to divide after expelling the inhabitants, and which constituted, in a manner, the citadel of the state, was *one* thing; the boundary beyond which they were not to extend their conquests eastward, or, in other words, that of its outworks, was *another*. The Jordan made the former, the Euphrates the latter. The intervening space between these rivers was not necessarily to be occupied exclusively by Israelites, but to serve as pasturage for their cattle, the greater part of it being fit for no other purpose. Thus then, although Moses prohibited the Israelites from spreading themselves with their herds over Africa, and the wastes and marshes belonging to Egypt; yet he left them at liberty to do so towards the East, where partly the Euphrates, and partly the inaccessible deserts of Arabia, formed to them a secure frontier against their enemies. It follows, of course, that for the protection of their pastures, they would erect fortresses, and establish colonies in convenient situations towards the Euphrates.

Now, the promise of the Euphrates as an eastern frontier being thus understood, the present passage is of great importance, as manifesting the fulfilment of that promise. On account of its being mixed up with genealogical details which are seldom read, its importance in this view has been much overlooked, and the promise is only in general considered to have been fulfilled for a comparatively short period, during the reigns of David and Solomon. But we here see that, before the time of David, and apparently long after that of Solomon, the tribe of Reuben held the right of pasturage over all the region to the Euphrates, having fought for that right, and gained it by the defeat of the Arabian tribes by which it had formerly been enjoyed. After this they sent forth their flocks and herds, and dwelt in tents in all the land from Gilead to the Euphrates, occupying it after the same manner that the Arab tribes occupy their pasture grounds, and as *they* had before and do *now* occupy the land in question. In the reign of David, of course, these possessions were rendered more secure, and conquests were made in other countries, concerning the occupation of which no commands were left by Moses. But the Euphrates having been well defined by him as the exterior boundary eastward, it does not appear that any attempt was ever made to extend the frontier beyond it, not even in the reign of David, although he appears to have obtained victories over some of the princes of Mesopotamia. We have stated that these remarks are mainly taken from Michaelis: and we entirely concur in them; having omitted those points in which we could not agree with that able commentator.

CHAPTER VI.

1 The sons of Levi. 4 The line of the priests unto the captivity. 16 The families of Gershon, Merari, and Kohath. 49 The office of Aaron, and

¹ Gen. 46. 11. Exod. 6. 16.

his line unto Ahimaaz. 54 The cities of the priests and Levites.

THE SONS OF LEVI; "Gershon, Kohath, and Merari.

² Or, Gershon, verse 16.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; ¹⁰ Gershom, Kohath, and Merari.

17 And these be the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, ¹² Zimmah his son,

21 ¹³ Joah his son, ¹⁴ Iddo his son, Zerah his son, Jeaterai his son.

22 The sons of Kohath: ¹⁵ Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uziah his son, and Shaul his son.

25 And the sons of Elkanah; ¹⁶ Amasai, and Ahimoth.

26 As for Elkanah: the sons of Elkanah; ¹⁷ Zophai his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the firstborn ¹⁸ Vashni, and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimei his son, Haggiah his son, Asaiah his son.

31 And these are they whom David set over the service of song in the house of the LORD, after that the ark had rest.

32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office according to their order.

33 And these are they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of ¹⁹ Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, even Asaph the son of Beraichah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari stood on the left hand: Ethan the son of

²⁰ Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

⁸ Levit. 10. 1.

⁴² Sam. 15. 27.

Heb. in the house.

⁶ 1 Kings 6. 2 Chron. 3.

⁷ Or, Meshullam, chap. 9. 11.

⁸ Nehem. 11. 11.

⁹ 2 Kings 25. 18.

¹⁰ Exod. 6. 16.

¹¹ Or, Gershom, verse 1.

¹² Verse 42.

¹³ Or, Ethan, verse 42.

¹⁴ Or, Adaiah, verse 41.

¹⁵ Or, Izhar, verse 8. 18.

¹⁶ See verse 35, 36.

¹⁷ Or, Zuph. 1 Sam. 1. 1.

¹⁸ Called also Joel, verse 33, and 1 Sam. 8. 2.

¹⁹ Chap. 16. 1.

²⁰ Heb. stood.

²¹ Exod. 6. 24.

²² Or, Kishah, chap. 15. 17.

49 ¶ But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Obitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now these *are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the phathites: for their's was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Iphunneh.

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And ²⁶Hilen with her suburbs, Debir with her suburbs,

59 And ²⁷Ashan with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; Ba with her suburbs, and ²⁸Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.

61 And unto the sons of Kohath, *which* were left of the family of that tribe, *were* given out of the half tribe, *namely*, of the half tribe of Manasseh, ²⁹by lot, six cities.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari *were* given by lot throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, ³⁰twelve cities.

64 And the children of Israel gave to the Levites these cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 ³¹And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

68 And Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were* given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were* given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were* given them out of the tribe of Reuben, ³²Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

Levit. 1. 9.

²⁴ Exod. 30. 7.²⁵ Or, *Holon*, Josh. 21. 15.²⁶ Or, *Ain*, Josh. 21. 16.²⁷ Or, *Aimon*, Josh. 21. 18.²⁸ Josh. 21. 5.²⁹ Josh. 21. 7, 34.³⁰ Josh. 21. 21.³¹ Or, *Boxer*, Josh. 21. 36.

CHAPTER VII.

1 *The sons of Issachar, 6 of Benjamin, 13 of Naphtali, 14 of Manasseh, 20, 24 and of Ephraim.*
 21 *The calamity of Ephraim by the men of Gath.*
 23 *Beriah is born.* 28 *Ephraim's habitations.*
 30 *The sons of Asher.*

Now the sons of Issachar were, 'Tola, and Puah, Jashub, and Shimrom, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: *they were* valiant men of might in their generations; *whose number was in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons.

5 And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 ¶ *The sons of* 'Benjamin; Bela, and Becher, and Jediahel, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their fathers*, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.

10 The sons also of Jediahel; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediahel, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle.

12 Shuppim also, and Huppim, the children of 'Ir, and Hushim, the sons of 'Aher.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife *the sister of* Huppim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.

17 And the sons of Ulam; 'Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 ¶ And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

24 (*And his daughter was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah was his son, also Rashedeph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 'Non his son, Jehoshuah his son.

28 ¶ And their possessions and habitations were, Beth-el and the towns thereof, and eastward 'Naaran, and westward Gezer, with the *towns thereof; Shechem also and the towns thereof, unto ¹⁰Gaza and the towns thereof:

29 And by the borders of the children of ¹¹Manasseh, Beth-shean and her towns, Taanach and her towns, ¹²Megiddo and her

¹ Gen. 46. 13. Num. 26. 23. ² 2 Sam. 24. 1. 2. ³ Gen. 46. 21.
⁷ Or, *Nun*, Num. 13. 8. ⁸ Josh. 16. 7. ⁹ Heb. *daughters*.

⁴ Or, *Iri*, verse 7. ⁵ Or, *Ahiram* Num. 26. 38. ⁶ 1 Sam. 12. 11.
¹⁰ Or, *Adasa*, 1 Mac. 7. 45. ¹¹ Josh. 17. 7. ¹² Josh. 17. 11.

towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 ¶ The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem;

Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Har-nepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

1st Gen. 46. 17.

Verse 21. "*Whom the men of Gath . . . slew, because they came down to take away their cattle.*"—Here is an interesting passage of the history of the Hebrews while in Egypt, which we nowhere else find. That the circumstance occurred before the Hebrews left Egypt, is very evident, but it would not appear to have been any great while before. The Chaldee Paraphrase says it was thirty years previous; but the precise period is uncertain. We learn from it that the patriarch Ephraim lived to a very advanced age; and that the Hebrews, whatever at that time may have been the nature of their subjection to the Egyptians, retained their pastoral character, and in it acted with a considerable degree of independence. There have been many explanations of the particular transaction; most of them intended for the purpose of explaining away its obvious meaning, in order to relieve the Ephraimites from the apparent blame attached to a warlike excursion against the Philistines for the sake of plundering their flocks. But all these explanations proceed on mistaken ideas as to the real character and position of the Oriental nomades. They are not such persons as those shepherds, known in poetry, who pass their time in harmlessly piping by the water-brooks. They are rather "men of war from their youth"—skilful in the use of arms, and prone to use them: and who consider no undertaking more lawful, or even more honourable, than an expedition for the purpose of plundering the flocks and herds belonging to the inhabitants of towns, or even to other pastoral tribes which may not happen to be on terms of strict alliance with their own. That the expedition of the pastoral Ephraimites against the Gathites was of this nature, we think in the highest degree probable: and we really cannot see the least necessity for supposing that the Hebrew herdsmen were different from other Asiatic nomades, and influenced by a class of ideas concerning property which we, with our different habits, think they ought to entertain, but which are quite unknown to the desert shepherds of the East. The shepherds who attend the flocks of a settled people are of course different from these, even in the East.

CHAPTER VIII.

1 The sons and chief men of Benjamin. 33 The stock of Saul and Jonathan.

Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jeziah, and Jobab, the sons of Elpaal;

¹ Gen. 46. 21. Num. 26. 38.

² Or, Ard, Gen. 46. 21.

³ Or, Shepham, Num. 26. 39.

⁴ Chap. 2. 52.

19 And Jakim, and Zichri, and Zabdi,
 20 And Elienai, and Zilthai, and Eliel,
 21 And Adaiah, and Beraiah, and Shim-
 rath, the sons of 'Shimhi ;
 22 And Ishpan, and Heber, and Eliel,
 23 And Abdon, and Zichri, and Ha-
 nan,
 24 And Hananiah, and Elam, and Anto-
 thijah,
 25 And Iphedeiah, and Penuel, the sons
 of Shashak ;
 26 And Shamsherai, and Shehariah, and
 Athaliah,
 27 And Jaresiah, and Eliah, and Zichri,
 the sons of Jeroham.
 28 These *were* heads of the fathers, by
 their generations, chief *men*. These dwelt
 in Jerusalem.
 29 And at Gibeon dwelt the 'father
 of Gibeon ; whose 'wife's name *was* Maa-
 chah :
 30 And his firstborn son Abdon, and Zur,
 and Kish, and Baal, and Nadab,
 31 And Gedor, and Ahio, and 'Zacher.
 32 And Mikloth begat 'Shimeah. And

these also dwelt with their brethren in Jeru-
 salem, over against them.

33 ¶ And ¹⁰Ner begat Kish, and Kish
 begat Saul, and Saul begat Jonathan, and
 Malchi-shua, and Abinadab, and ¹¹Esh-baal.
 34 And the son of Jonathan *was* ¹²Merib-
 baal ; and Merib-baal begat Micah.

35 And the sons of Micah *were*, Pithon,
 and Melech, and ¹³Tarea, and Ahaz.

36 And Ahaz begat Jehoadah ; and Je-
 hoadah begat Alemeth, and Azmaveth, and
 Zimri ; and Zimri begat Moza,

37 And Moza begat Binea : Rapha *was*
 his son, Eleasah his son, Azel his son :

38 And Azel had six sons, whose names
are these, Azrikam, Bocheru, and Ishmael,
 and Sheariah, and Obadiah, and Hanan.
 All these *were* the sons of Azel.

39 And the sons of Eshek his brother
were, Ulam his firstborn, Jehush the second,
 and Eliphelet the third.

40 And the sons of Ulam *were* mighty
 men of valour, archers, and had many sons,
 and sons' sons, an hundred and fifty. All
 these *are* of the sons of Benjamin.

⁶ Or, *Shena*, verse 13.

⁸ Called *Jehiel*, chap. 9. 35.

⁷ Chap. 9. 35.

⁹ Or, *Zachariah*, chap. 9. 37.

⁹ Or, *Shimeam*, chap. 9. 38.

¹⁰ 1 Sam. 14. 51.

¹¹ Or, *Ishbosheth*, 2 Sam. 2. 8.

¹² Or, *Mephobosheth*, 2 Sam. 4. 4.

¹³ Or, *Tahra*, chap. 9. 41.

CHAPTER IX.

1 *The original of Israel's and Judah's genealogies.*
 2 *The Israelites, 10 the priests, 14 and the Levites,*
with Nethinims, which dwelt in Jerusalem. 27
The charge of certain Levites. 35 *The stock of*
Saul and Jonathan.

So all Israel were reckoned by genealogies ;
 and, behold, they *were* written in the book
 of the kings of Israel and Judah, *who* were
 carried away to Babylon for their trans-
 gression.

2 ¶ Now the first inhabitants that *dwelt*
 in their possessions in their cities *were*, the
 Israelites, the priests, Levites, and the Ne-
 thinims.

3 And in 'Jerusalem dwelt of the chil-
 dren of Judah, and of the children of Benja-
 min, and of the children of Ephraim, and
 Manasseh ;

4 Uthai the son of Ammihud, the son of
 Omri, the son of Imri, the son of Bani, of
 the children of Pharez the son of Judah.

5 And of the Shilonites ; Asaiah the first-
 born, and his sons.

6 And of the sons of Zerah ; Jeuel, and
 their brethren, six hundred and ninety.

7 And of the sons of Benjamin ; Sallu the
 son of Meshullam, the son of Hodaviah, the
 son of Hasenuah,

8 And Ibneiah the son of Jeroham, and
 Elah the son of Uzzi, the son of Michri,
 and Meshullam the son of Shephathiah, the
 son of Reuel, the son of Ibniyah ;

9 And their brethren, according to their
 generations, nine hundred and fifty and six.
 All these men *were* chief of the fathers in
 the house of their fathers.

10 ¶ And of the priests ; Jedaiah, and
 Jehoiarib, and Jachin,

11 And Azariah the son of Hilkiah, the
 son of Meshullam, the son of Zadok, the son
 of Meraioth, the son of Ahitub, the ruler of
 the house of God ;

12 And Adaiah the son of Jeroham, the
 son of Pashur, the son of Malchijah, and
 Maasiai the son of Adiel, the son of Jahze-
 rah, the son of Meshullam, the son of Me-
 shillemith, the son of Immer ;

13 And their brethren, heads of the house
 of their fathers, a thousand and seven hun-
 dred and threescore ; ²very able men for the
 work of the service of the house of God.

14 And of the Levites ; Shemaiah the

¹ Neh. 11. 1.

² Heb. *mighty men of valour*.

son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkannah, that dwelt in the villages of the Netophathites.

17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korathites, *were* over the work of the service, keepers of the *'gates* of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And Phinehas the son of Eleazar *was* the ruler over them in time past, *and* the LORD *was* with him.

21 And Zechariah the son of Meshele-wiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These *were* reckoned by their genealogy in their villages, whom David and Samuel the seer *'did* ordain in their *'set* office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters *were* the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.

26 For these Levites, the four chief porters, *were* in their *'set* office, and *were* over the *'chambers* and treasuries of the house of God.

27 ¶ And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should *'bring* them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the *'instruments* of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made *'the* ointment of the spices.

31 And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the *'set* office over the things that *were* made *'in* the pans.

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the *'shew*-bread, to prepare *it* every sabbath.

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for *'they* were employed in *that* work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* *'Maa*-chah:

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 *'And* Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, *'and* Ahaz.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. these *were* the sons of Azel.

³ Heb. thresholds.

⁴ Heb. founded.

⁵ Or, trust.

⁶ Or, trust.

⁷ Or, storehouses.

⁸ Heb. bring them in by tale, and carry them out by tale.

⁹ Or, vessels.

¹⁰ Exod. 30. 23.

¹¹ Or, trust.

¹² Or, on flat plates, or shoes.

¹³ Heb. bread of ordering.

¹⁴ Heb. upon them.

¹⁵ Chap. 8. 29.

¹⁶ Chap. 8. 33.

¹⁷ Chap. 8. 35.

Verse 1. "Reckoned by genealogies... written in the book of the kings of Israel and Judah."—There can be no question that Godwin ("Moses and Aaron") is right in stating that "public records were kept, wherein every one's genealogy was registered, to manifest to what particular tribe he belonged." The present is one of the texts which prove this.

Compare also chap. v. 17, and 2 Chron. xii. 15; xiii. 22. The fact is also attested by the concurrent testimony of all the Hebrew writers. With reference to the passage before us, Jennings (the commentator on Godwin) observes, "By 'the book of the kings,' cannot be meant those two historical books, which now pass under that name, these genealogies not being written therein, but some authentic records of their genealogies, called 'the King's Book,' probably as being under his custody, of which it is not unlikely there was a duplicate, one copy kept by the king of Judah, the other by the king of Israel, for it is called, 'the Book of the Kings of Israel and Judah.'" It is indeed important to observe that the genealogical tables through which we have now been passing, exhibit a specimen of the most ancient form of history in the world; for it is generally agreed that in most nations the first histories were, like this, no other than public genealogical tables, in which were sparingly interspersed such brief references to events which happened while particular persons lived, or in which they were engaged, as we find in these chapters, as also in the more ancient genealogies of Genesis. Thus in the genealogy in Gen. x.; we find, under the name of Nimrod, a notice of the kingdom which he founded and the cities which he built: after the enumeration of Canaan's sons, we have an indication of the geographical situation of the Canaanitish settlements: and under the name of Peleg, the genealogist remarks that "in his days was the earth divided." Some similar historical and biographical notices have engaged our attention in the notes to the preceding chapters. As a further corroboration of the genealogical character of early history, it may be observed that the word for genealogies or generations (תולדות *toloth*) is that by which "history" also, whether general or particular, is expressed in Hebrew; this the reader may observe by comparing the historical significations which the word must bear in Gen. ii. 4; vi. 9; xxxvii. 2, where it is clear that the rendering "generations" is inapplicable, though correctly so given elsewhere.

It is evident from the present chapter, as well as from the last verses of chap. iii., that the Hebrews continued their genealogical registers during the captivity; and it seems they continued to do so till after the time of Christ. There is a story indeed that the genealogical registers were destroyed by Herod, who was himself of impure descent. This is stated by Eusebius: but it is probable that he was misinformed; or that if some of the more public copies were destroyed, there were others (perhaps in private hands) which escaped destruction. For there is considerable indication that the Jews preserved their genealogies and kept up the distinction of tribes a good while later. The genealogies of Christ which are given by Matthew and Luke, were doubtless taken from authentic existing registers. Paul also says, and was doubtless in a condition to prove, that he was "a Hebrew of the Hebrews," and "of the tribe of Benjamin;" and St. James addresses his epistle to "the twelve tribes that are scattered abroad." At a still later period, Josephus gives the genealogy of his family, and says that he gives it as he found it written in the public tables. He adds, that all the priests were obliged to prove their succession from an ancient line; and, if unable to do so, were excluded from the priesthood. From this it appears that there were public genealogical tables of tribes and families so late as Josephus, who lived at and after the destruction of Jerusalem. "It is probable," says Jennings, "that after the dispersion of the Jews, upon the dissolution of their polity, the genealogical tables came to be neglected, and so gradually perished. Some imagine that their frequent intermarriages with the people of the countries into which they were dispersed, made them designedly discontinue them, that the corrupt mixture and debasement of their blood might not appear. However that be, it is certain, that they have long since been lost." ('Jewish Antiquities,' p. 88. See also Jahn's 'Archæologia;' and Lightfoot on Matt. i.)

18. "The king's gate."—So it would seem, that although the new temple was built when the Hebrews had no king of their own, they failed not to have a "king's gate," as in the old temple—probably in hope that the sceptre would ere long be again restored to the house of David. It is a frequent method of honouring eastern monarchs by appropriating gates, in one way or another, to their more especial or exclusive use. The king's gate to the temple was no doubt kept constantly closed, except when the monarch came to the temple. Perhaps it is with an especial reference to such a distinguished gate, opened only for a king, that the Psalmist refers in his triumphal ode: "Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors; and the king of glory shall come in." (Ps. xxiv. 7.) There being now no king, the gate was probably kept constantly closed, although porters attended. Perhaps it was walled up. The noblest gate of Bagdad—the Talism gate—by which the sultan Murad IV. quitted the city after having recovered it from the Persians, was immediately walled up, that no less exalted person might afterwards pass through, it being consecrated, as it were, to his honour. It still remains thus closed, and will never, as we understood, be reopened, unless for the entrance or egress of another sultan. So also (as we learn from Burckhardt) at the convent of Mount Sinai, the great gate is walled up, and the entrance is by a window. But if the archbishop were to come, the gate must be opened to admit him: and the Bedouins of the neighbourhood would be entitled to enormous fees on the occasion, and their sheikhs would have a right to enter within the walls; the prospect of which inconveniences has prevented any of the successive archbishops from visiting the place for the last seventy years.

CHAPTER X.

1 *Saul's overthrow and death.* 8 *The Philistines triumph over Saul.* 11 *The kindness of Jubeshtegilead towards Saul and his sons.* 13 *Saul's sin, for which the kingdom was translated from him to David.*

Now 'the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down 'slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and 'Abinadab, and Malchishua, the sons of Saul.

3 And the battle went sore against Saul, and the 'archers 'hit him, and he was wounded of the archers.

4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and 'abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

¹ 1 Sam. 31. 1, 2.

² Or, wounded.

³ Or, Jehu, 1 Sam. 14. 49.

⁴ Heb. shooters with bows.

⁵ Heb. found him.

⁶ Or, mock me.

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it;

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

⁷ Heb. transgressed.

⁸ 1 Sam. 15. 23.

⁹ 1 Sam. 28. 7.

¹⁰ Heb. Isai.

CHAP. X.—The parallel between the books of Samuel and Chronicles begins with this chapter, the whole of which, with the exception of the two concluding and supplementary verses, may be found with little variation in 1 Sam. xxxi.: see the notes there.

Verse 10. "*They put his armour in the house of their gods.*"—See the notes on 1 Sam. xv. 12, and xxi. 19. In the former of those notes, we mentioned the trophies which the ancients were accustomed to erect with the armour taken from the defeated enemy, and also noticed the sculptured representations of such trophies. Our present wood-cut exhibits one of these; and will serve to show the manner in which the armour was set up and displayed, whether in the open air, on the spot of victory, or in temples. In the note referred to we only described such trophies as were erected in the open air; but armour was also, on the same principle and after the same general fashion, hung upon the pillars of temples. The armour was frequently a votive offering to the god in whose temple it was placed; that is, when a vow had been made to a particular god, that, in the event of victory, the armour of one or more distinguished foes should decorate his temple. An early notice of this custom occurs in Homer, in Hector's challenge:—

"Let the Greek

Of all your host, whose spirit prompts him forth,
Come forth to cope with Hector; and be Jove
Witness between us; if his spear prevail
And I fall under him, he shall account
My spoils his own, and bear them to the fleet.
But should Apollo make the vict'ry mine,
Him then despoiling, I will high suspend
His arms against the temple of the god."

Iliad, vii. 81. Cowper.

It is very possible that the Philistines had in the same manner previously vowed that, if victorious, they would place the armour of Saul in the temple of Ashtaroth (for it was her temple: see 1 Sam. xxxi. 10).

Virgil alludes to such decorations of temples in his description of that in which Latinus received the ambassadors of *Aeneas*:—

"Hung on the pillars, all around appears
A row of trophies, helmets, shields, and spears,
And solid bars, and axes keenly bright,
And naval beaks, and chariots seiz'd in fight."

Aeneid, vii. 183. Pitt.

It is scarcely necessary to observe that, as appears from ancient sculptures and coins, although the trophied pillars were dressed with armour and arms on the same general principle of arrangement, there was great variation in the details. Our wood-cut represents the magnificent military trophy erected to celebrate the victory of Trajan over the Daci, given by Montfaucon.



trophy erected to celebrate the victory of Trajan over the Daci, given by Montfaucon.

"Fastened his head in the temple of Dagon."—This circumstance is omitted in the parallel text, and completes the account. It is there said that the body was fastened to the wall of Bethshan; and we now learn that the body only was thus disposed of, the head, as a more glorious trophy, being sent to the temple of Dagon.

"Dagon."—See the note on 1 Sam. v. 2.

CHAPTER XI.

1 David by a general consent is made king at Hebron. 4 He winneth the castle of Zion from the Jebusites by Joab's valour. 10 A catalogue of David's mighty men.

THEN 'all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.

2 And moreover 'in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt 'feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD 'by 'Samuel.

4 ¶ And David and all Israel 'went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be 'chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called 'it the city of David.

8 And he built the city round about, even from Millo round about: and Joab 'repaired the rest of the city.

9 So David 'waxed greater and greater: for the LORD of hosts was with him.

10 ¶ 'These also are the chief of the mighty men whom David had, who 'strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

11 And this is the number of the mighty men whom David had; Jashobeam, 'an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty men.

13 He was with David at 'Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they 'set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great 'deliverance.

15 ¶ Now 'three of the thirty captains 'went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

16 And David was then in the hold, and the Philistines' garrison was then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD.

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men 'that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 ¶ And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

21 'Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, 'who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, 'a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's

1 2 Sam. 5. 1. 2 Heb. both yesterday and the third day.

3 Or, rule.

4 Heb. by the hand of.

5 1 Sam. 16. 13.

6 2 Sam. 5. 6.

7 Heb. head.

8 That is, Zion, 2 Sam. 5. 7.

9 Heb. revived.

10 Heb. went in going and increasing.

11 2 Sam. 23. 8.

12 Or, held strongly with him.

13 Or, son of Hachmoni.

14 Or, Ephesdammim, 1 Sam. 17. 1.

15 Or, stood.

16 Or, salvation.

17 Or, three captains over the thirty.

18 2 Sam. 23. 12.

19 Heb. with their lives.

20 2 Sam. 23. 19, &c.

21 Heb. great of deeds.

22 Heb. a man of measure.

beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighty.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 ¶ Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth the ²²Harorite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphai the son of Ur,

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar ³⁹the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Josphaphat the Mithnite,

44 Uzziā the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jedaiel the ⁴⁶son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

²² Or, *Harodite*, 2 Sam. 23. 25.

³⁹ Or, *the Haggerite*.

⁴⁶ Or, *Shimrite*.

CHAP. XI.—This chapter comprises two parts which are widely separated in 2 Sam. The first portion, being an account of the settlement of David in the throne of Israel, and his taking Zion from the Jebusites, is found in 2 Sam. v.; but the account of the worthies is not given till chap. xxiii. of the same book. With respect to the exploits of these gallant men, we may observe that, however wonderful some of them may be, as evidences of individual prowess, it can only be from the want of proper consideration that any one could consider them incredible, even if they had been related in only a work of common authority, referring to early times, or to the same countries at any time. It is quite true that we do not hear of such exploits in modern European warfare; but they are not the less credible on this account. The fact is, that with us war has become a science, the master of which is he who is best skilled in the direction and management of the combined power of disciplined masses for the attainment of a given object. This leaves little opportunity for individuals to distinguish themselves by personal prowess on the one hand, or, on the other, for producing marked effects, either by the slaughter or panic of a force similarly managed and constituted. But the case was different in early times, and, to a considerable extent, is still in the East. There a battle is rather a conflict of individuals than of masses; and while the same object is in view, every one is much at liberty to seek its attainment in whatever manner his spirit prompts him to adopt. Hence it is that we continually read in Asiatic history of the prodigious exploits of particular heroes, by which the loosely associated bodies to which they are opposed are routed with great slaughter, but which would not have made the slightest impression on the well organised and closely compacted mass, and the unity of purpose and action of a European regiment. See the note on 1 Sam. xvii. 10.

11. "*Three hundred slain by him at one time.*"—The "*Hachmonite*" who performed this exploit is supposed to be the same as the "*Tachmonite*" of 1 Sam. xxiii. 8; but the slaughter of *eight* hundred is there ascribed to him. The difference has been variously explained. Lightfoot combines the texts thus:—"He lift up his spear against eight hundred, and slew three hundred of them;" and some understand, that after three hundred had been slain, the rest fled, and were pursued and killed by his men, whose act is ascribed to him on account of the previous slaughter he had made. Kimchi thinks there were two battles, in one of which Jashobeam slew three hundred, and in the other eight hundred. But Boothroyd reconciles the texts by adopting the number three hundred in both; and further extenuates the exploits of the worthies by reading, "He at one time, raising his spear, *penetrated through* three hundred men;" observing, in a note, that the word rendered "*slain*" (חָלַף, *chalaḥ*) in our version has often the signification he gives it here. This is true in the general sense, but we believe that a comparison of texts will show that, when used in reference to persons, the *penetrating through* involved in the meaning, signifies running through with a weapon, so as to kill or mortally wound; and that it never means breaking through an opposing force. Accordingly, in this very chapter (verse 18), the act of the three worthies, who broke or penetrated through the host of the Philistines, is described not by this word חָלַף, but by one quite different, נָקַב, *baka*, which has unquestionably the meaning which Boothroyd and some others would here assign to the word of the present verse—apparently from a desire to render more credible the circumstance recorded; but which, although extraordinary, is rendered sufficiently credible by such considerations as those which we have stated in the preceding note.

Burckhardt, after noticing the scope for personal prowess which the mode of warfare among the Bedouin Arabs allows, says, "Thus we read in the history of Antar, that this valiant slave, when mounted upon his mare Ghabara, killed with his lance, in a single battle, eight hundred men. However incredulous respecting the full amount of this statement, I may here be allowed to mention the name of a modern hero, whose praise is recorded in hundreds of poems, and whose feats in arms have been reported to me by many ocular witnesses. Gedoua Ibn Gheyhan el Shamsy is known to have slain thirty of his enemies in one encounter; he prided himself in having never been put to flight; and the booty which he took was immense." The same traveller, in a subsequent page, says, "The most renowned warrior in the southern parts of Arabia was, during my residence in Hedjaz, Shahher, of the Kahtan tribe. He alone once routed a party of thirty horsemen, belonging to the sherif Ghaleb, who had invaded the territory of his Arabs. Ghaleb, who was himself a man of considerable bravery, said, on this occasion, that 'since the time of the *Sword of God* (this is one of Ali's surnames), a stronger arm than Shahher's had not been known in Arabia.' At another time, the sherif Hammond, governor of the Yemen coast, was repulsed, with his escort of eighty mounted men, by Shahher alone." ('Notes on the Bedouins,' pp. 77, 166.)



WELL AT CANA IN GALILEE.—CASSAS.

17. "*The well of Beth-lehem.*"—On the north-east side of the town of Bethlehem there is a deep valley, which tradition reports to have been the same in which the angels announced the birth of Christ to the shepherds. In this same valley is a fountain, said to be that for the water of which David longed with such intense desire—as that with which the absent Egyptian longs for the water of his native Nile. Dr. Clarke, although noted for his incredulity as to the correctness of the sites in the Holy Land now pointed out as those mentioned in Scripture, thinks that, considering its correspondence with the descriptions of the sacred historians and of Josephus, as well as from the permanency of natural fountains, there can be no doubt as to the identity of this well. He praises its water as delicious. However, from the conflicting accounts of travellers, it would seem as if different wells were shown to them as that of David; a fact which is explained by John Sanderson (1601), who observes, that the Greeks determined the well to be in the town, within the precincts of their own church; whereas the Roman Catholics held that it was another well near Bethlehem. Their indication does not however appear to have been very precise, as we seem to find all the wells, fountains, and reservoirs, within two miles of Bethlehem, claiming this distinction in the reports of different travellers. Most of them seem to be reservoirs of rain-water, not of remarkable excellence; and we therefore incline to prefer the fountain mentioned by Dr. Clarke, if only because it is a natural fountain, and its water is good. We give a cut of the well near Cana of Galilee, which may be taken as an interesting illustration of the better sort of wells in Western Asia, and of the scenes which they usually exhibit. The women are here seen performing their common duty of fetching water; and the cut, as a whole, conveys some elucidation of the remarks which have been made in different parts of the book of Genesis, and which we need not here repeat. We may mention, however, that wells of this very superior description, and equally convenient for those who resort to them to replenish their jars and water-skins, are not very common in the East.

22. "*Slew a lion in a pit in a snowy day.*"—There is great probability in Bochart's conjecture, that Benaiah entered for shelter from the snow-storm into a cave (for so the word rendered "pit" may signify) which was the haunt of a lion, and was there assailed by the savage beast. If the lion had fallen into or been ensnared in a pit, there would have been no need of going down to kill him; and the exploit would have been the less remarkable, as a lion, when cramped up in a pit, is precluded from the full and natural exercise of the great power with which he is endued.

CHAPTER XII.

*The companies that came to David at Ziklag.
23 The armies that came to him at Hebron.*

Now *these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.*

2 *They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.*

3 *The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,*

4 *And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,*

5 *Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,*

6 *Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,*

7 *And Joelah, and Zebadiah, the sons of Jeroham of Gedor.*

8 *And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;*

9 *Ezer the first, Obadiah the second, Eliab the third,*

10 *Mishmannah the fourth, Jeremiah the fifth,*

11 *Attai the sixth, Eliel the seventh,*

12 *Johanan the eighth, Elzabad the ninth,*

13 *Jeremiah the tenth, Machbanai the eleventh.*

14 *These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.*

15 *These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.*

16 *And there came of the children of Benjamin and Judah to the hold unto David.*

17 *And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it.*

18 *Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.*

19 *And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads.*

20 *As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.*

21 *And they helped David against the band of the rovers: for they were all mighty men of valour, and were captains in the host.*

22 *For at that time day by day there came to David to help him, until it was a great host, like the host of God.*

23 ¶ *And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.*

24 *The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war.*

25 *Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.*

26 *Of the children of Levi four thousand and six hundred.*

27 *And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;*

28 *And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.*

29 *And of the children of Benjamin, the kindred of Saul, three thousand: for hi-*

¹ Sam. 37. 2.

² Heb. being yet shut up.

³ Or, Hasmaah.

⁴ Heb. of the host.

⁵ Heb. as the roes upon the mountains to make haste.

⁶ Or, one that was least could resist an hundred, and the greatest a thousand.

⁷ Heb. filled over.

⁸ Josh. 3. 15.

⁹ Heb. before them.

¹⁰ Heb. he one.

¹¹ Or, violence.

¹² Heb. the spirit clothed Amasai.

¹³ 1 Sam. 23. 4.

¹⁴ Heb. on our heads.

¹⁵ Or, with a band

¹⁶ Or, captains, or men.

¹⁷ Heb. heads.

¹⁸ Or, prepared.

¹⁹ Heb. brethren.

therto "the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, "famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, "expert in war, with all instruments of war, fifty thousand, which could "keep rank: *they were* "not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war

twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, "expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking; for their brethren had prepared for them.

40 Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and "meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

³⁰ Heb. a multitude of them.

³¹ Heb. men of names.

³² Or, rangers of battle, or ranged in battle.

³³ Or, not the battle is ar ray.

³⁴ Heb. without a heart and a heart,

³⁵ Or, keeping their rank.

³⁶ Or, victual of meat.

Verse 8. "*Whose faces were like the faces of lions.*"—This comparison is very forcible; for certainly there is nothing in animal nature more terrible than the aspect of an enraged lion. Professor Paxton, with a view to the illustration of the present text, has well described this. "He (the lion) beats his sides and the ground with his tail, agitates his shaggy mane, moves the skin of his face, and knits his large eye-brows; shows his dreadful tusks, and thrusts out his tongue, which is armed with prickles so hard that it alone is sufficient to tear the skin and the flesh without the assistance of either teeth or claws." ('Illustrations,' ii. 74.) See a cut of this under Gen. xlix. We are inclined to suspect that the sacred historian had also in view the very strong resemblance which the face of the lion bears to that of man. Aristotle thought this resemblance greater than existed in any other animal, and we are not aware that our acquaintance with a great number of animals not known to him has tended to weaken this conclusion. There is no other animal the face of which is compared to the human in Scripture.

32. "*That had understanding of the times, to know what Israel ought to do.*"—Some of the Rabbias understand this to mean that they were skilled in astrology; but it is not likely that David wanted such persons, or that the sacred historian should say that *they* knew what Israel ought to do. Some think that they knew the proper seasons for husbandry: but this was an acquirement which could at this time be of no use to David; and as to the other opinion, that they knew how to determine the beginning of the months and years, and the period of the sacred festivals, it is only necessary to observe that there were 4600 Levites, who were likely to know far more of such matters than the men of Issachar. The sense seems to be, that they were wise and prudent men, possessing reputation and influence, who clearly saw that the proper time was now come for calling David to the throne.

33. "*Which could keep rank.*"—This would imply that the rest could not, and that attention was beginning to be paid to the training of troops to act in organized masses. But the Septuagint and Vulgate read the word in question as *לָּוִי*, which only differs in one letter from that (*לָּוִי*) which our version receives, and which makes the clause mean, that the men of Zebulun came to assist David, not that they could keep rank. This is doubtless the true meaning.

40. "*Brought bread, . . . on oxen.*"—We see from this that oxen were used as beasts of burden. The form of back in these animals does not seem to adapt them to this kind of service; but it is one which, in the East, they are still often required to perform, and they do it well, although in their usual deliberate and quiet way. In the Greek writers, there are intimations of the same use of oxen. At present, in different parts of Asia, they are more or less employed for riding, for burden, and for draught. In Western Asia, we have frequently seen them ridden by women, children, and old or infirm people of the poorer (but not absolutely the poorest) classes, in removals and journeys to a town or village distant from their own. In the more eastern Asia, they are still more extensively used for common riding. Their use as beasts of burden is still more extensive, and is not unknown in Europe or Africa; but in Western Asia at least, they are not employed in caravan or other long journeys, but rather by the peasantry, for the conveyance of goods to or from the villages and towns of a district or province. They are also employed for draught perhaps more than any other animals in Asia. At Constantinople they draw the ornamented *arabak*. Wherever the peasantry employ carts they are drawn by oxen: in the Tartarian steppes they draw the moveable butts and baggage of the nomades: and in India they are yoked to the carriages of even wealthy natives. The docile and vigorous white oxen of Guzerat are especially esteemed for this service; and, according to Forbes, some of these animals are valued at nearly two hundred pounds of our money. They travel at the rate of from thirty to forty miles a day. Buffaloes also, where they exist, are, in Asia, employed in the same services. We need not mention the employment of the ox in agriculture, that custom being all but universal.

CHAPTER XIII.

1 *David fetcheth the ark with great solemnity from Kirjath-jearim.* 9 *Uzza being smitten, the ark is left at the house of Obed-edom.*

AND David consulted with the captains of thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities, and suburbs, that they may gather themselves unto us:

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.

¹ Heb. let us break forth and send.

² Heb. to the cities of their suburbs.

³ Heb. bring about.

⁴ 1 Sam. 7. 1.

⁵ 2 Sam. 6. 2.

⁶ Josh. 15. 9.

⁷ Heb. made the ark to ride.

⁸ Heb. songs.

⁹ Called Nachon, 2 Sam. 6. 6.

¹⁰ Or, shook it.

¹¹ Num. 4. 15.

¹² That is, The breach of Uzza.

¹³ Heb. removed.

¹⁴ As Chap. 26. 5.

CHAP. XIII.—The narrative of the present chapter is contained also in 1 Sam. vi., with the exception that the previous consultation of David with the principal persons of his kingdom, as recited in the commencement of this chapter, is not found in the parallel passage. See the notes there.

CHAPTER XIV.

1 *Hiram's kindness to David.* 2 *David's felicity in people, wives, and children.* 8 *His two victories against the Philistines.*

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these are the names of his children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia, 7 And Elishama, and Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine ene-

¹ 2 Sam. 5. 11, &c.

² Heb. yet.

³ Or, Elisha, 2 Sam. 5. 16.

⁴ 2 Sam. 9. 17.

mies by mine hand like the breaking forth of waters: therefore they called the name of that place 'Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

^a That is, *A place of branches.*

^b 2 Sam. 5. 23.

CHAP. XIV.—The history of this chapter is also found in 2 Sam. v., verses 11—25.

Verse 9. "*The valley of Rephaim.*"—This proper name is in some passages translated, and then it is "the valley of giants." It thus occurs in Josh. xv. 8, which is the most important passage for determining its situation. It thence, and indeed from other passages, appears that it was one of the valleys around Jerusalem; and which, to our minds, renders it probable that no other valley could be intended than that which extends from north to south, east of Jerusalem. We also think that the same text proves the valley to the south of Jerusalem to have been the valley of Hinnom, so notorious for the sacrifices to Moloch. The text in view describes the boundary line, from east to west, between Judah and Benjamin. Having arrived at En-rogel, which is near the south end of the eastern valley—that of Jehoshaphat—the text proceeds: "And the border went up by the valley of the son of Hinnom unto (on) the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward (that is, at the western termination of the valley), which is at the end of the valley of the giants (valley of Rephaim, which extends) northward." As we understand it, the text here means to distinguish, that when the boundary-line had passed through the southern valley, it did not turn up northward through the valley of Rephaim, but kept its direct course westward over the mountain. We might enlarge on the evidence for this conclusion, but are so satisfied that the text, when carefully examined and compared with the local topography, will admit of no other interpretation, that we shall not do so; and it is the less necessary that we should, as, although not without dissent, the determination that the southern valley is that of Hinnom, and the western valley (parallel to that of Jehoshaphat) is the valley of Rephaim, is allowed by many respectable writers and is sanctioned by local traditions. Having thus endeavoured to identify them, we may as well mention them *both* in this place.

The valley of Hinnom. Some think that this was the western valley, which we call the valley of Rephaim. But on turning to Lightfoot's '*Chorographical Century*,' ch. xxix., we find that the Rabbins confirm our conclusion, that it was the southern valley; but they also make it include the southern part of the valley of Jehoshaphat. We however confine our observations to the southern ravine. "This valley," says Sandys, "is but straight, now serving for little use; heretofore most delightfull, planted with groves and watered with fountains." The narrowness of this and the western ravine is indeed remarkably contrasted with the breadth of that between Jerusalem and the mount of Olives. The southern face of Mount Zion, which confines this valley on one side, is very steep; and the opposite, or southern side, is bounded by what is conventionally called a mountain, but is really a rocky flat forming the termination of the high land to the south or south-east of Jerusalem. There are numerous sepulchral excavations on this side, but none on the side of Mount Zion. The bottom of the valley is stony, with some patches of light red soil, and scanty indications of garden cultivation.

The valley of Rephaim on the west has precisely the same general character, and is in fact merely a continuation northward of the same ravine. It however decreases in depth as it reaches northward, ascending towards the plain to the north of Jerusalem. The sepulchral excavations are also continued part of the way up this valley, on the side opposite Zion. Mount Zion is not walled; but the modern town is so: and hence to the north of Zion the western wall of Jerusalem runs along the edge of the cliff on the town side of the valley; as the eastern wall does towards the valley of Jehoshaphat. The cliffs are however higher on this, the western, than on the eastern side of the town, as its site has a considerable slope from west to east. In the western valley the cliffs on the side opposite the town are scarcely higher than the cliffs on the town side. In the valley of Hinnom, Mount Zion is actually higher than the cliff on the opposite side of the valley. But on the east (partly from the depression of the site of the town in that quarter) the Mount of Olives overlooks the whole city.

CHAPTER XV.

1 David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom. 25 He performeth the solemnity thereof with great joy. 29 Michal despiseth him.

AND David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, 'None ought to carry

the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the

¹ Heb. It is not to carry the ark of God, but for the Levites.

² Num. 4. 2. 15.

chief, and his brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore;

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries, and harps and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and

Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azariah, with harps on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, *was* for song: he instructed about the song, because he *was* skilful.

23 And Berechiah and Elkanah *were* doorkeepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.

25 ¶ So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also *had* upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

⁸ Or, Heman. ⁴ Exod. 25. 14. ⁵ Chap. 6. 33.

⁶ Chap. 6. 39.

⁷ Chap. 6. 44.

⁸ Or, on the eighth to oversee.

⁹ Or, was for the carriage: he instructed about the carriage.

¹⁰ Heb. lifting up.

¹¹ 2 Sam. 6. 12, 13, &c.

¹² Or, carriage.

CHAP. XV.—This chapter gives an account of the final removal of the ark to "the city of David." The same account is given in 2 Sam. vi.; but it is there put as a sequel to the narrative of the first removal from Kirjath-jearim, whereas here the 17th chapter is interposed between the two accounts. Much of the present chapter is however occupied with what we do not find in the other narrative, being an account of the previous arrangements which David made for the removal, reception, and keeping of the ark. See the notes on 1 Sam. vi.

CHAPTER XVI.

1 *David's festival sacrifice.* **4** *He ordereth a choir to sing thanksgiving.* **7** *The psalm of thanksgiving.* **37** *He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.*

So ¹they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel ¹with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered first *this psalm* to thank the LORD into the hand of Asaph and his brethren.

8 ²Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the 'covenant which he made with Abraham, and of his oath unto Isaac;*

17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, ³the lot of your inheritance;

19 When ye were but ⁴'few, ⁵'even a few and strangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong: yea, he ⁶'reproved kings for their sakes,

22 *Saying*, ⁷'Touch not mine anointed, and do my prophets no harm.

23 ⁸'Sing unto the LORD, all the earth; shew forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he *also is* to be feared above all gods.

26 For all the gods ⁹'of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world *also* shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 ¹⁰'O give thanks unto the LORD, for *he is* good; for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed *be* the LORD God of Israel for ever and ever. And all the ¹¹'people said, Amen, and praised the LORD.

37 ¶ So he left there before the ark of

¹ Sam. 6. 17. ² Heb. with instruments of psalteries and harps.

³ Heb. men of number. ⁴ Gen. 24. 89.

⁵ Gen. 13. 17. and 20. 2.

⁶ Psal. 103. 1.

⁷ Gen. 17. 2. and 26. 3. and 28. 13.

⁸ Heb. the cord.

⁹ Psal. 106. 15.

¹⁰ Psal. 96. 1.

¹¹ Levit. 19. 4.

¹² Psal. 107. 1. and 118. 1. and 136. 1.

¹³ Deut. 27. 15.

the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required :

38 And Obed-edom with his brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters :

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon,

40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually ¹⁴morning and evening, and to do according to all that is written in the

law of the LORD, which he commanded Israel ;

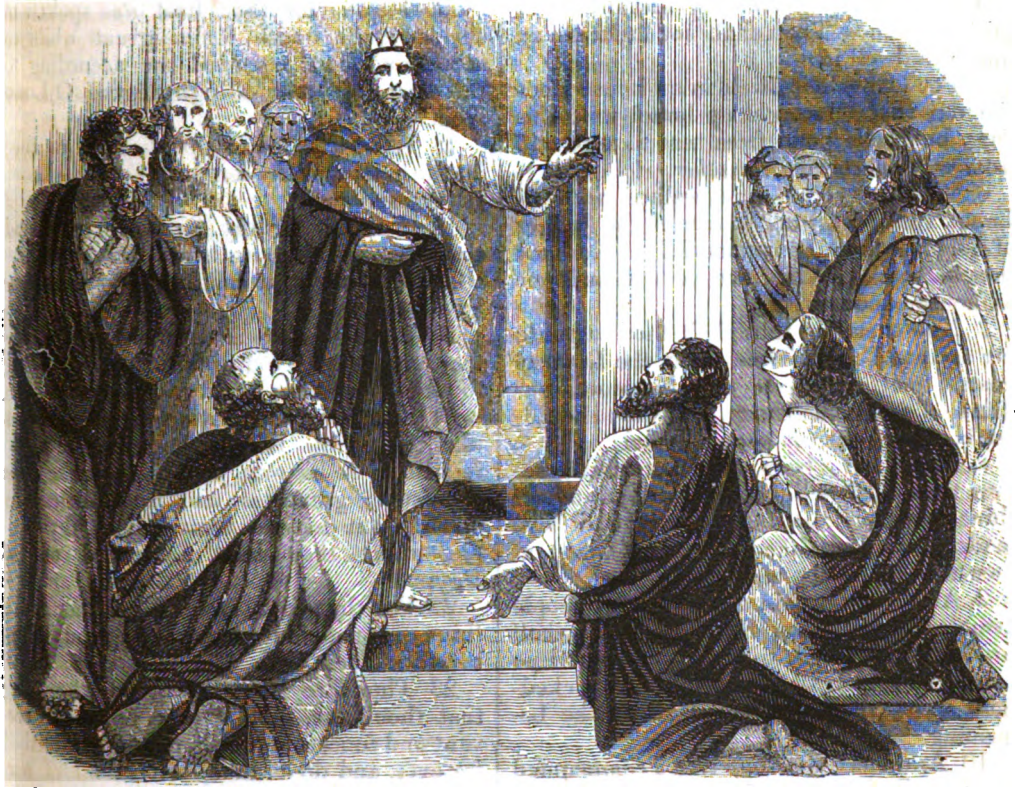
41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever ;

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were ¹⁵porters.

43 And all the people departed every man to his house : and David returned to bless his house.

¹⁴ Heb. in the morning, and in the evening.

¹⁵ Heb. for the gate.



DAVID BLESSING THE PEOPLE.—ADAPTED FROM POUSSIN.

CHAP. XVI.—The three first verses of the present chapter answer to 2 Sam. vi. 17—19. The psalm, which occupies the greater part of the chapter, seems to have been composed from other psalms, as the whole of it is found, with little variation, in Ps. xcvi., cv. and cvi. In its present form it seems to have been the first of David's psalms, which he delivered to the sacred musicians to be used in the service of the tabernacle. The remainder of the chapter refers chiefly to the appointment of these musicians and the distribution of their duties. The account offers some interesting points for consideration ; but we abstain from reference to them at present, wishing to reserve for the illustration of the Psalms all we have to state concerning the music of the Hebrews.

CHAPTER XVII.

¹ *Nathan first approving the purpose of David, to build God an house, 3 after by the word of God forbiddeth him. 11 He promiseth him blessings and benefits in his seed. 16 David's prayer and thanksgiving.*

Now 'it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.

2 Then Nathan said unto David, Do all that is in thine heart; for God is with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but 'have gone from tent to tent, and from one tabernacle to another.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, *even* 'from following the sheep, that thou shouldst be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 'I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these 'great things.

20 O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

21 And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, *even* a God to Israel: and let the house of David thy servant be established before thee.

25 For thou, O my God, 'hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee.

¹ 2 Sam. 7. 1, &c.² Heb. *have been*.³ Heb. *from after*.⁴ 2 Sam. 7. 14.⁵ Heb. *greatnesses*.⁶ Heb. *hast revealed the ear of thy servant*.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore let it please thee to

bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be blessed* for ever.

7 Or, *it hath pleased thee.*

CHAP. XVII.—This chapter is the same as 2 Sam. vii., with few variations, but such as appear to arise from difference of style in relating the same facts.

Verse 5. "*From tent to tent, and from one tabernacle to another.*"—It is clear from this, that it had not always been judged necessary that the ark should be set exclusively in the tabernacle, framed, under divine direction, in the wilderness. Indeed, we see in chap. xv. 1, that when David contemplated the removal of the ark from the house of Obed-edom, he "prepared a place for the ark of God, and pitched for it a tent."

7. "*The sheep-cote.*"—The word of the original Hebrew means, in a general sense, a place where flocks repose and feed; and as the Orientals do not usually fold their flocks at night, it must be left to the context to determine whether we are to understand "pastures" or "sheep-folds." Our translation always, we believe, gives the latter sense; but it is clear that the former would be sometimes preferable, as, for instance, in Isa. lxi. 10, and Jer. xxiii. 3. In the present instance, a sheep-fold is doubtless intended; because, in the parallel text, 2 Sam. vii. 8, the word גִּדְעָרָה (*gederah*) is used as synonymous with the word נוֹחַ (*noach*) of the present text; and that the word *gederah* must mean a built enclosure is clear from the context in Num. xxxii. 16, 24, 26, where the *gederah* is mentioned as a building. It is to be observed that the Oriental flocks, when they belong to nomades, are constantly kept in the open country, without being folded at night. This is also the case when the flocks belonging to a settled people are sent out to feed, to a distance of perhaps one, two, or three days' journey, in the deserts or waste lands, where they possess or claim a right of pasturage. This seems to have been the case with the flocks fed by David. And as such flocks are particularly exposed to the predatory attacks of the regular nomades, who consider the flocks of a settled people as more than even usually fair prey, and contest their right to pasture in the deserts—the shepherds, when they are in a district particularly liable to danger from this cause, or from the attacks of wild beasts, and doubt whether themselves and their dogs can afford adequate protection, drive their flocks at night into caves, or, where there are none, into uncovered enclosures, which have been erected for the purpose at suitable distances. These are generally of rude construction, but are sometimes high and well built enclosures or towers (generally round), which are impregnable to any force of the depredators, when once the flock is within them. Such towers also occur in districts where there are only small dispersed settlements and villages, and serve the inhabitants not only for the protection of their flocks, but as fortresses in times of danger, in which they deposit their property, and perhaps, when the danger is imminent, their females and children.

When no danger is apprehended, or none from which the protection of the shepherds and dogs is not sufficient, the flocks are only folded when collected to be shorn. They are then kept in a walled, but still uncovered, enclosure, partly to keep them together, but still more under the impression that the sweating and evaporation which result from their being crowded together previously to shearing, improve the quality of the wool. Those poor villagers who have no large flocks to send out to the wilderness pastures, with a proper appointment of shepherds, but possess a few sheep and cattle, which feed during the day in the neighbouring commons, under the care of children or women, and who cannot provide the necessary watch and protection for them at night,—drive them home, and either fold them in a common enclosure, such as we have mentioned, in or near the village, or pen them separately, near their own dwellings. Pens or cotes of this class serve also for the lambs and calves, while too young to be kept out with the flocks, or to be trusted into a common enclosure. Our woodcut represents a village with such pens or cotes near the dwellings, which are merely huts, made of mats on a frame-work of palm branches; which we conceive to answer well to the "tabernacles" (booths), "shepherds' cottages," and other humbler habitations, noticed in Scripture. This village is of a class belonging to a people (Arabs) who, like the Israelites, have relinquished the migratory life; but who still give their principal attention to pasturage, and do some little matters in the way of culture. We imagine that the villages of the Hebrews, when they first began to settle in Palestine, were of a very similar description.



"Sheep-Cote"—Arab-hut, and sheep-cotes at Hunsheir.

CHAPTER XVIII.

1 David subdueth the Philistines and the Moabites.
3 He smiteth Hadarezer and the Syrians. 9 Thou sendest Hadoram with presents to bless David.
11 The presents and the spoil David dedicateth to God. 13 He putteth garrisons in Edom. 14 David's officers.

Now after this 'it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, and brought gifts.

¹ 2 Sam. 8. 1, &c.

3 ¶ And David smote 'Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

5 And when the Syrians of 'Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from 'Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith 'Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 ¶ Now when 'Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent 'Hadoram his son to king David, 'to enquire of his welfare, and 'to

congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer "had war with Tou;) and with him all manner of vessels of gold and silver and brass.

11 ¶ Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, 'recorder.

16 And Zadok the son of Ahitub, and 'Abimelech the son of Abiathar, were the priests; and 'Shavsha was scribe;

17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief 'about the king.

² Or, *Hadadzer*, in Sam.

³ Heb. *Darmeseh*.

⁴ Called in the book of Sam. *Bethah* and *Berothai*.

⁵ 1 Kings 7. 23. 2 Chron. 4. 15.

⁶ Or, *Tol*, 2 Sam. 8. 9.

⁷ Or, *Joram*, 2 Sam. 8. 10.

⁸ Or, *to salute*.

⁹ Heb. *to bless*.

¹⁰ Heb. *was the man of wars*.

¹¹ Or, *remembrancer*.

¹² Called *Abimelech* in Sam.

¹³ Called *Seraiah* in Sam., and *Shisha*, 1 Kings 4. 3.

¹⁴ Heb. *at the hand of the king*.

CHAP. XVIII.—This chapter is nearly the same as 2 Sam. viii. We here confine our attention to the points which did not there receive the requisite illustration.

Verse 3. "*Zobah*."—Concerning this place we cannot find that any thing satisfactory has been determined. The want of definite information is, in this and other instances, supplied by etymological conjectures, the number and diversity of which only demonstrate that nothing is known. We find Zobah the predominant Syrian state prior to Damascus, and the town which gave it a name, was probably of high antiquity and importance. It appears not to have been far from Damascus; and it occurs to us as very probable, that it may have been the "*Hobah*, which is on the left hand of Damascus," mentioned in the history of Abraham (Gen. xiv. 15). The names are almost identical; both are historically connected with Damascus; and Hobah, though of importance in the time of Abraham, is not again mentioned in Scripture unless we find it in Zobah. It appears that the kingdom of Zobah was to the north of Damascus; for the present text seems to intimate that it bordered on Hamath, the capital of which is about 90 geographical miles to the north of Damascus. In 2 Chron. viii. 3, also, the names of Hamath and Zobah (*Hamath-zobah*) are combined in such a manner as to intimate probably, that the two states had become one in the time of Solomon. This northward bearing of Zobah from Damascus is established, if we take it to be the same as Hobah, which is distinctly said to have been to the north of Damascus, for in all indications of relative bearings, "*the left hand*" means the north in Hebrew. This concurrence also helps to strengthen the probability that Zobah is the same as the very ancient Hobah of Genesis.

7. "*Shields of gold*."—See the note, vol. i. p. 612.

8. "*Tibhath and Chun*."—In 2 Sam. viii., the names are *Bethah* and *Berothai*. The difference is variously explained. Probably we have in one passage the names which the towns bore among the Syrians, and in the other those by which they were known to the Jews. We do not find any satisfactory evidence for determining the sites of the places denoted by these names. The Arabic version of the present text would refer us to Emesa and Baalbec; and, without seeing any ground for a decided opinion on the subject, we think that the probability of this determination is as fair as any that can be offered in so uncertain a matter. The situation of these two places agrees very well with the assumed situation of Zobah, between the states of Hamath and Damascus. *Baalbec* we shall have another occasion to notice. *Emesa*, which is sometimes confounded with Hamath, is about 70 geographical miles N.N.E. from Damascus, and 23 S. from Hamath, near the eastern bank of the Orontes. It is a place of some note in history; and was in the time of our Saviour the seat of a petty kingdom, subject to the Romans, which had been established by an Arabian chief a short time before the annexation of Syria to the Roman empire. Under the name of Hems, which it still bears, the town was one of great strength and importance when the Moslems of Arabia invaded Syria in the

seventh century; and its name appears most conspicuously in the history of the war. Ockley, after the Arabian historian of that war, Alwākide, well describes it as, "a place of most healthful and pleasant air, compassed about with beautiful gardens and fruitful orchards, which are plentifully watered by a rivulet drawn from the river Orontes." The present Hems is a well built and flourishing town for the region in which it is found. The town is built chiefly with stone, and has good mosques and bazaars, with a fixed population of about 10,000, and a moving population of 2000 or 3000—the latter being chiefly Arahs from the eastern desert and from Palmyra (Tadmor), as this is the nearest point of departure for them, and is therefore their chief market and place of resort. Mr. Buckingham states that the neighbourhood affords no other remains of the ancient Emesa than the basework of an old castle, a sepulchral monument, and some granite pillars and sarcophagi scattered up and down, and which are sometimes used in the construction of more modern buildings.

15. "*Recorder*."—See the marginal explanation, which is very good. It appears to have been the business of this officer to write down the public events of the time, as they occurred, and particularly such as related to the king. This was an office of very great importance in the East, as the person who discharged its functions necessarily became acquainted with all the secrets of the state. The journals thus prepared seem to have been intended solely for the use of the government; the public having no cognizance of their contents. These journals, however, in the end doubtless furnished valuable materials towards such more digested histories as those which now lie before us. Luther, Calmet, and others, call the Hebrew functionary "chancellor;" and perhaps, with great allowance for the difference between ancient and modern, and oriental and western usages, there is not—in our own state, for instance—any public officer, who in rank and character makes so near, though distant, an approach as the chancellor to the Hebrew *mashir* (מָשִׁיר) or recorder.

16. "*The scribe*."—This officer appears to have been a sort of secretary of state. It seems likely that his duties were distinguished from those of the recorder by this,—that the latter registered in a final form that which had been determined, or that which had become historically known as true; whereas the latter was engaged in preparing and assisting the actual progress of public business. From a comparison of passages, the "scribe" appears to have prepared and issued the royal edicts and commands—to have registered acts, decrees, and facts, for practical purposes—and to have collected information for the king's instruction and guidance. The person distinguished as "the scribe," was doubtless at the head of a number of persons engaged in these services.

17. "*The Cherethites and the Pelethites*."—That these formed the king's body-guard is allowed on all hands: but their specific character, and the grounds on which they were distinguished from each other, has occasioned no small amount of discussion. It will be observed that the name "Cherethites" is applied to the Philistines, or to a Philistian people, in 1 Sam. xxx., Ezek. xxv. 16, and Zeph. ii. 5, whence some think that the force was composed of Philistines who had attached themselves to David: but others, allowing this derivation of the name, think that the force was composed of those tried followers who had been with David from the beginning—had gone with him into the country of the Philistines—and had remained with him while under the protection of the king of Gath. They might take as an honourable distinction the name of the country in which they had resided with him. Gesenius, however, objects to "Cherethite" being understood as a proper name, since the analogy of the word "Pelethite" requires it to be an appellative. But Dr. Delany and others anticipate this objection by contending that "Pelethite" is also a proper name, belonging probably to those Israelites who had not, like the Cherethites, been with David from the beginning, but who had joined him while at Ziklag. Accordingly we find the name of "Peleth" in the list (chap. xii. 2) of the principal persons who there resorted to him; and it is possible that this person became their captain, and that they took their name from him. Neither of the denominating processes here supposed, is by any means without analogous example.

But others decline to consider "Cherethites and Pelethites" as proper names. The Targum has "archers and slingers." But it so happens that this is not incompatible with the foregoing explanations. In the one instance it is known that the Philistines were famous as archers, and were perhaps called Cherethites from that circumstance. And we may therefore either suppose that the corps in the text was composed of Philistine archers in the pay of David, who appears from 2 Sam. i. to have desired to make the Hebrews better acquainted with the use of the bow; or that his old followers, while in the Philistine country, had acquired such skill with that weapon as occasioned them to be called Cherethites. And then, as to the Pelethites, if they were the men who joined David at Ziklag, we know that they were mostly Benjamites; and we know also that the Benjamites were famous as slingers. Indeed the sacred historian, in noticing their arrival, says: "They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow" (chap. xii. 2).

Gesenius gives the word Cherethite (כֶּרֶת) the signification of *headman* or *executioner*; but without disputing that they formed a section of the royal body-guard, it being, as he observes, well known that capital punishments in the east are executed by the body-guard or by their chief. We indeed find Benaiah, the chief of this force, acting as executioner in 1 Kings ii. Gesenius, of course, derives the word from כָּרַת, *carath*, to cut off, chop off, or hew down. As to the Pelethites (פִּלְתִּי), he considers them to have been royal messengers, or state couriers, with a reference to the Arabic and Syriac signification (equivalent to the Hebrew פָּלַג) to escape, to flee away, and hence, swift, swift-footed. Under this interpretation, the Cherethites may be understood to be that section of the body-guard who inflicted the punishments awarded by the king; and the Pelethites those who were charged to convey the royal orders and messages to different parts of the kingdom.

The authors of these various explanations, which include some suggestions of our own, state them as alternatives; but our wish is to show that they might, and we believe did, concur. The Cherethites, whether Philistines or Jews, may, at the same time, have been archers and executioners; and the Pelethites may have been, at the same time, the men who joined David at Ziklag, and slingers, and couriers. The point of real difficulty is, to determine whether the Cherethites were Philistines, or the followers who had been with David in Philistia. We must confess that we feel undecided between these alternatives. We should not, however, have the least hesitation in rejecting the first of them, were it not that, although there may be good reasons for its rejection, we cannot allow the least weight to the considerations on which it has generally been rejected. The principal of these is, that David was not likely to form a body-guard out of a hostile nation. But this reasoning overlooks the very important fact, that the body-guard of most Oriental sovereigns is actually composed of persons originally slaves, or captives of neighbouring and often hostile nations, or the descendants of such, and who are far more trusted than natives would be, in the consideration that they have no ties of kindred or alliance, or interest in the country, to divide the fidelity to him on whose favour they entirely depend. And another fact of still greater force is, that when David fled from Jerusalem on the rebellion of Absalom, among those who remained faithful, and determined to share his apparently desperate lot, we find named immediately after

the Cherethites and Pelethites, 600 men of Gath, who appear to have arrived but lately at Jerusalem. David tried, most considerably, to persuade their leader to leave him and seek more promising fortunes; but Ittai nobly replied: "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, there also will thy servant be." (2 Sam. xv. 21.) Now it will scarcely be doubted that these 600 Philistines came in expectation of being employed in David's service; and it would not be going too far to suppose that they were partly induced to come by the knowledge that he had already formed a body of native Philistines with which they expected to be incorporated.

CHAPTER XIX.

1 *David's messengers, sent to comfort Hanun the son of Nahash, are villainously entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 16 Shophach, making a new supply of the Syrians, is slain by David.*

Now 'it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, 'Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they had made themselves 'odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out,

and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

10 Now when Joab saw that 'the battle was set against him before and behind, he chose out of all the 'choice of Israel, and put them in array against the Syrians.

11 And the rest of the people he delivered unto the hand of 'Abishai his brother, and they set themselves in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight.

14 So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the 'river: and 'Shophach the captain of the host of Hadarezer went before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

¹ 2 Sam. 10. 1, &c.

² Heb. *Is thine eyes doth David, &c.*

³ Heb. *to sink.*

⁴ Heb. *the force of the battle was.*

⁵ Or, *young men,*

⁶ Heb. *Abshal.*

⁷ That is, *Shophach.*

⁸ Or, *Shobach, 2 Sam. 10. 16.*



BEARDS (undressed)—a, Syrian Jew; b, Arabian; c, Persian.



BEARDS (dressed).—a, Turkish Sheikh—beard disposed in locks; b, Mameluke, shaved on chin; c, Turkish Officer, shaved under the lower lip; d, e, Turkish Gentlemen; d, chin and angles of mouth shaved, leaving a tuft of hair under the lower lip; e, chin shaved, and upper lip closely trimmed.

CHAP. XIX.—This chapter is nearly the same as 2 Sam. x., where there is a note explanatory of the treatment which David's ambassadors received.

Verse 6. "*Syria-maachah*."—This was a small Syrian kingdom which appears to have adjoined, on the east, the territory of the half tribe of Manasseh beyond Jordan, and of which that tribe was unable to obtain possession.

7. "*Thirty and two thousand chariots, and the king of Maachah and his people*."—It appears from the parallel text, that the king of Maachah's people were 1000, which makes the total number of hired auxiliaries 33,000, agreeing with the account there given. But there is this difference, that the number is made up of *men*, not *chariots*—thus, "The Syrian of Beth-rehob and Zobah, twenty thousand *footmen*, and of king Maachah a thousand *men*, and of Ish-tob twelve thousand *men*." The usual and, we believe, correct explanation of this apparent discrepancy is, that the word rendered "*chariots*" (רֶכֶב, *rekeb*) in the present text does not always bear that meaning, but is a collective name signifying "*cavalry*" or "*riders*;" which, as applied to the reconciliation of these parallel texts, would denote that there were thirty-two thousand Syrian auxiliaries, who were usually mounted on chariots or horses, but who occasionally also served as foot soldiers.

18. "*Seven thousand men which fought in chariots, and forty thousand footmen*."—Here the word rendered "*chariots*" being put for the chariot-warriors, our translators have properly interpolated the words "*men which fought in*," as being necessary to complete the sense. This is a proof of the statement in the preceding note. But the parallel text is considerably different, being: "The men of *seven hundred chariots of the Syrians and forty thousand horsemen*." As to the difference of seven hundred and seven thousand, some think that the former denotes the chariots, and the latter the riders: but this would give the extraordinary number of ten riders to each chariot. And as to the difference of footmen and horsemen, this may partly be explained by the preceding note; but there can be no doubt that men acting as infantry are intended, as expressed in the present text. But, upon the whole, it is difficult to reconcile the two passages completely; and Kennicott and Houbigant agree that they should be corrected by each other, and that we should read in both: "*Seven thousand horsemen, seven hundred chariots, and forty thousand footmen*." This also is the course taken by Boothroyd.

CHAPTER XX.

1 *Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured.* 4 *Three giants are slain in three several overthrowings of the Philistines.*

AND 'it came to pass, that 'after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

2 And David 'took the crown of their king from off his head, and found it 'to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the chil-

dren of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, 'that there 'arose war at 'Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, *that was* of the children of 'the giant: and they were subdued.

5 And there was war again with the Philistines: and Elhanan the son of 'Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

6 And yet again 'there was war at Gath, where was 'a man of *great* stature, whose fingers and toes *were* four and twenty, six on each hand, and six on each foot: and he also was 'the son of the giant.

7 But when he 'defied Israel, Jonathan the son of 'Shimea David's brother slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David and by the hand of his servants.

¹ 2 Sam. 11. 1. ² Heb. at the return of the year. ³ 2 Sam. 19. 30. ⁴ Heb. the weight of. ⁵ 2 Sam. 21. 18. ⁶ Or, continued.
⁷ Heb. stood. ⁸ Or, Gath. ⁹ Or, Rapha. ¹⁰ Called also, Jaare-oregim, 2 Sam. 21. 19. ¹¹ 2 Sam. 21. 30. ¹² Heb. a man of nerves.
¹³ Heb. born to the giant, or Rapha. ¹⁴ Or, reproached. ¹⁵ Called Shamshai, 1 Sam. 16. 9.

CHAP. XX.—The contents of this chapter are found dispersedly, and with little variation, in 1 Sam. xi., xii., and xxi. as indicated in the marginal references.

Verse 2. "*David took the crown of their king from off his head, and found it to weigh a talent of gold*."—A great difficulty in this text arises from the weight assigned to the crown, being not less than 125 pounds, which is a weight that no one could wear on his head even on occasions of mere state. Some therefore think that we are to understand that the crown was of the value (6000*l.*) not the weight of a talent of gold. Others suppose the weight was that of a Syrian talent, which was only one-fourth of the Hebrew talent. A third explanation is, that the word translated "*their king*" (מלכּם *malcom*) should be left as a proper name, that of the Ammonitish idol Milcom or Molech; and that the crown was taken from the image of this idol, which could of course bear a heavier weight than a man. To this rather probable explanation, there is the objection, that the sequel of the verse describes David as placing this same crown on his own head. This however is met by the supposition that he caused another smaller crown to be made for himself out of this: but those who prefer this view, will probably find a better explanation in the opinion advocated by the inge-

mous editor of Calmet (Mr. C. Taylor), who conceives that not the crown itself, but the precious stone, or cluster of precious stones, so particularly mentioned, was removed from this crown and placed on the crown of David.

These various explanations will suffice to show that the difficulty which this text offers is by no means inexplicable. But there is yet another explanation that deserves attention, and which, upon the whole, we are rather disposed to prefer. This is, that the crown was not worn *upon* but suspended *over* the head, that is, over the throne. The ancient monarchs unquestionably did use for this purpose crowns of great weight, size, and magnificence; and if the Ammonite king had such a crown, nothing is more probable than that it should come into the possession of David when he took the capital of the Ammonites. Athenæus mentions several enormous crowns of this sort, one of which was used by the Ptolemies of Egypt. This was also a Persian custom, to which we find the following reference in the learned 'Tarsels' of Sir W. Ouseley. "We do not find on their medals any two Sassanian kings wearing crowns exactly alike; each probably distinguished himself by choosing one of a particular fashion, whilst the state crown of Persia, which descended through many generations, from its unwieldy form and excessive weight, was worn only on solemn occasions; and was even then suspended over the royal throne by chains of gold." He adds, in a note:—"In the time of Khurrau (or Chosroes), surnamed Nushiravan, the golden chains which supported this crown over that monarch's head, were so contrived as, at a little distance, to be imperceptible."

As a further illustration of the ancient fancy for crowns of great weight, we may cite the following from Juvenal's description of the parade of a Roman prætor in his chariot:—

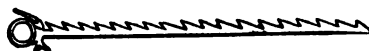
"A heavy gewgaw (called a crown) that spread
About his temples, drowned his narrow head:
And would have crush'd it with the massy weight,
But that a sweating slave sustained the freight."—*Sat. x. 36. DRYDEN.*

3. "Cut them with saws, and with harrows of iron, and with axes."—This text is rather different from that of 2 Sam. xii. 31. We have there not "he cut them with" but "he put them under;" and we find the additional circumstance that he "made them pass through the brick-kiln." Interpreters are divided in opinion on the meaning of these texts. Some think we are to understand that David put the Ammonites to death with the instruments indicated; and that he perhaps did so after an example set by themselves in the treatment of their captives. But others rather suppose that we are to understand that he made them slaves, and employed them as such in laborious services as sawyers, miners, hewers of wood, brickmakers, and so forth. As the first, and least favourable interpretation, is founded upon the text now before us, it is necessary to observe that the word *וַיַּצְרֵם* *vayaser*, "and he sawed," or "cut with saws," was found to be wanting in several of the manuscripts collated by Kennicott, which had instead the same word (*וַיִּשְׁמְרֵם* *vayasem*, "and he put them") as in the parallel text; so that the many severe reflections which have been made on the cruel treatment of the Ammonites would appear to rest on no stronger foundation than the carelessness of some transcriber, whose unfinished or others took to be a *v*. It is also to be observed that the preposition *בְּ* which is prefixed to all the nouns in this and the parallel text, and which is here rendered "with," and there "under," has a great variety of significations, among which we find that of "to;" and there is no reason whatever why that should not be here chosen. The result of this explanation would be "he put them to saws," &c.; and this is an idiom for expressing employment with saws, not unknown even in our own language, in which we not unfrequently hear of a person being *put to* the plough, the loom, the anvil, and so on.

It being thus shown that the Hebrew text does allow room for the milder alternative, it must be left to historical probability to determine which of the two ought to be preferred. We are inclined ourselves to think that David enslaved, but did not slay the Ammonites: but even if we supposed that he did put his captives to death, we should not fail to consider that this course was warranted by the war-law of his own and the antagonist nations; and that the forms of death supposed to be indicated, were probably intended to bear a retaliatory reference to the barbarous precedent set by the Ammonites themselves. See the notes on Deut. xx., and Judges i. 6.

"Saw."—This is, chronologically, the earliest mention of the saw in Scripture. However simple the idea of such an instrument, it was not among the most ancient of inventions, doubtless because it was one of the few which required from the very first to be constructed with iron. For this reason it is not known among savages; nor were even the comparatively cultivated nations of South America, being without iron, acquainted with its use. Beckmann states that, "In early periods, the trunks of trees were split with wedges into as many and as thin pieces as possible; and if it was found necessary to have them still thinner, they were hewn on both sides to the proper size." This simple but wasteful process has continued in use down to a rather recent period, even where the saw has been known, in countries (Norway and Northern Russia, for instance) where wood is abundant, under the correct impression that boards thus hewn are much more durable, from having greater cohesion and solidity, than those which have had their fibres separated by the saw.

Probably the jawbone of a fish suggested the first idea of a saw. So the Grecian fable states, in which the process of this invention is described. This fable, in its various versions, assigns the invention to the famous artist Dædalus, or rather to his nephew (called Talus by some, by others Perdix, while others leave him unnamed), who, having found the jawbone of a fish (or of a serpent according to others), was led to imitate it by filing teeth in iron, and thus forming a saw. The process is very probable; but there is nothing to say for the claim which the Greeks make to the honour of this invention. It does not appear to have been known to them in the time of Homer; for the reader will have observed that in the minute account (quoted in p. 136) of the proceedings of Ulysses in building his boat, there is not the least mention of a saw, although if such an instrument had been then known, Calypso could as easily have supplied it as she did the axe, the adze, the auger, and whatever else he required. The Greeks probably, in common with other neighbouring nations, borrowed the saw from the Egyptians, to whom it was known at a very early period, as is proved by its appearance on their ancient sculptures, from which we have selected a specimen as furnishing the most appropriate illustration which can possibly be obtained. The ultimate improvement which the saw received in ancient times, approximates it very nearly to the state in which we continue to use it. In the 'Antiquities d'Herculanum,' tom. i. pl. 100, there is an engraving, after an ancient painting, which shows this in a very interesting manner. Beckmann has very accurately described it:—"Two genii (or winged Cupids) are represented at the end of a beach, which consists of a long table that rests upon two four-footed stools. The piece of wood that is to be sawn through, is secured by cramps. The saw with which the genii are at work has a perfect resemblance to our frame saw



Egyptian Saw, from a Bas-relief in the Great Temple at Thebes.

It consists of a square frame, having in the middle a blade, the teeth of which stand perpendicularly to the plane of the frame. The piece of wood that is to be sawn extends beyond the end of the bench, and one of the workmen appears standing and the other sitting on the ground. The arms in which the blade is fastened, have the same form as that given to them at present. In the bench are seen holes in which the cramps that hold the timber are stuck. The cramps are shaped like the figure 7; and the ends of them reach below the boards that form the top of the bench." ('Inventions,' vol. i. p. 366.) Montfaucon gives, from Gruter, representations of two kinds of saw. One of them is without a frame, but has a handle of a round form: and the other has that high frame of wood which we see in the saws of our stone-sawyers. This reminds us to observe that Beckmann, following Pliny, cannot find an instance of cutting stone with saws earlier than the fourth century B.C.; overlooking the text 1 Kings vii. 9, where it is said that some parts of Solomon's palace were constructed with "costly stones, according to the measure of hewn stones, sawed with a saw."

On the subject of saws we have only further to observe, that those now used in the East differ from ours in having the points of the teeth inclined *towards* not *from* the handle; so that the sawyer makes his impression on the wood by thrusting the saw from him, but in pulling it towards him. It is remarkable that this is also the saw of ancient Egypt, which is often repeated in sculptures, in the form which our wood-cut exhibits.



THE PLAGUE.—POUSSIN.

CHAPTER XXI.

1 David, tempted by Satan, forceth Joab to number the people. 5 The number of the people being brought, David repenteth of it. 9 David having three plagues propounded by Gad chooseth the pestilence 14 After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Ornan's threshingfloor: where having built an altar, God giveth a sign of his favour by fire, and stayeth the plague. 28 David sacrificeth

there, being restrained from Gibeon by fear of the angel.

AND 'Satan stood up against Israel, a provoked David to number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know

3 And Joab answered, The LORD ma

people an hundred times so many more
they be : but, my lord the king, *are* they
 all my lord's servants? why then doth
 the LORD require this thing? why will he be
 the cause of trespass to Israel?

Nevertheless the king's word prevailed
 against Joab. Wherefore Joab departed,
 and went throughout all Israel, and came
 to Jerusalem.

¶ And Joab gave the sum of the num-
 ber of the people unto David. And all *they*
 of Israel were a thousand thousand and an
 hundred thousand men that drew sword:
 Judah was four hundred threescore and
 thousand men that drew sword.

But Levi and Benjamin counted he not
 among them; for the king's word was abo-
 le to Joab.

¶ And God was displeased with this
 thing; therefore he smote Israel.

And David said unto God, 'I have
 done greatly, because I have done this
 thing: but now, I beseech thee, do away
 the iniquity of thy servant; for I have done
 foolishly.

¶ And the LORD spake unto Gad, Da-
 seer, saying,

Go and tell David, saying, Thus saith
 the LORD, I offer thee three things: choose
 one of them, that I may do it unto

thee. So Gad came to David, and said unto
 him, Thus saith the LORD, 'Choose thee

Either three years' famine; or three
 years to be destroyed before thy foes, while
 the sword of thine enemies overtaketh
 thee; or else three days the sword of the
 LORD, even the pestilence, in the land, and
 the angel of the LORD destroying throughout
 the coasts of Israel. Now therefore
 choose thyself what word I shall bring again
 unto thee that sent me.

And David said unto Gad, I am in a
 strait: let me fall now into the hand
 of the LORD; for very great are his mer-
 cies: but let me not fall into the hand of

the LORD. ¶ So the LORD sent pestilence upon
 Israel: and there fell of Israel seventy thou-
 sand men.

¶ And God sent an angel unto Jerusa-
 lem to destroy it: and as he was destroying,
 the LORD beheld, and he repented him of
 this evil, and said to the angel that destroyed,
 Enough, stay now thine hand. And the

angel of the LORD stood by the threshing-
 floor of Ornan the Jebusite.

16 And David lifted up his eyes, and saw
 the angel of the LORD stand between the
 earth and the heaven, having a drawn sword
 in his hand stretched out over Jerusalem.
 Then David and the elders of Israel, who
 were clothed in sackcloth, fell upon their
 faces.

17 And David said unto God *Is it not*
I that commanded the people to be num-
 bered? even I it is that have sinned and
 done evil indeed; but *as for* these sheep,
 what have they done? let thine hand, I
 pray thee, O LORD my God, be on me, and
 on my father's house; but not on the people,
 that they should be plagued.

18 ¶ Then the angel of the LORD com-
 manded Gad to say to David, that David
 should go up, and set up an altar unto the
 LORD in the threshingfloor of Ornan the
 Jebusite.

19 And David went up at the saying of
 Gad, which he spake in the name of the
 LORD.

20 ¶ And Ornan turned back, and saw the
 angel; and his four sons with him hid them-
 selves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan
 looked and saw David, and went out of the
 threshingfloor, and bowed himself to David
 with his face to the ground.

22 Then David said to Ornan, "Grant
 me the place of *this* threshingfloor, that I
 may build an altar therein unto the LORD:
 thou shalt grant it me for the full price:
 that the plague may be stayed from the
 people.

23 And Ornan said unto David, Take it
 to thee, and let my lord the king do *that*
which is good in his eyes: lo, I give thee the
 oxen also for burnt offerings, and the thresh-
 ing instruments for wood, and the wheat for
 the meat offering; I give it all.

24 And king David said to Ornan, Nay;
 but I will verily buy it for the full price:
 for I will not take *that* which is thine for the
 LORD, nor offer burnt offerings without cost.

25 So David gave to Ornan for the place
 six hundred shekels of gold by weight.

26 And David built there an altar unto
 the LORD, and offered burnt offerings and
 peace offerings, and called upon the LORD;
 and he answered him from heaven by fire
 upon the altar of burnt offering.

¹ And it was evil in the eyes of the LORD concerning this thing.

² Or, many.

³ 2 Sam. 34. 10.

⁴ Heb. stretch out.

⁵ Heb. Take to thee.

⁶ Or, Araunah, 2 Sam. 24. 18.

⁷ 2 Chron. 3. 1.

⁸ Heb. Offer.

⁹ 2 Sam. 24. 24.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at ¹³Gibeon.

30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

¹³ 1 Kings 3. 4. Chap. 16. 39. 2 Chron. 1. 2.

CHAP. XXI.—This chapter is the same, with some variation, as 2 Sam. xxiv., which does not, however, contain the three last verses of this.

Verse 5. "*All they of Israel were a thousand thousand and an hundred thousand men that drew sword; and Judah was four hundred threescore and ten thousand,*" &c.—The numbers are very different in the parallel text. For the sake of comparison, we will place them by each other, together with the result of the census of Num. xxvi., that the reader may at once observe the discrepancy of the parallel texts, and the increase of population since the Israelites became a settled people. Benjamin and Levi being omitted here, we shall also deduct their numbers from the earlier account, to render the comparison complete.

	Num. xxvi.	2 Sam. xxiv.	1 Chron. xxi.
Israel, exclusive of Benjamin and Levi	493,550	800,000	1,100,000
Judah	74,600	500,000	470,000
	568,150	1,300,000	1,570,000

As to the apparent discrepancy between the numbers of the same census, as given here and in 2 Sam., there have been various explanations, which we do not consider it necessary to state further than to say, that we shall most probably be correct in supposing that the higher number in each of the texts conveys the view of the real population, from the probable omission, in the lower account, of some class of persons included in the higher. However, as it is not necessary to be minute, let us partly accommodate the difference by taking 1,500,000 as the number of the males capable of bearing arms. As we have shown in the note to Exod. xii. 37, that the proportion which these bear to the whole population must be about one-fourth, we may therefore take six millions to have been the population of Palestine during the most flourishing period of the Hebrew state. Even those who prefer to take the lower numbers will allow this, if, for their sake, we consent to state this as the *total* population, including the otherwise excluded tribes of Levi and Benjamin. This will exhibit the population of Israel as having been something less than trebled, in the course of the 576 years which had passed since the Israelites entered Canaan. This increase is certainly great, when we consider the oppressions to which they had been subject at different times during this period, and the bloody wars in which they had been engaged. But it is not by any means a strange or unexampled increase, particularly with respect to a newly settled people. But it has been objected as an impossibility that so small a country could support so large a population. This objection has little force now, compared with what it was thought to have a hundred years since, when the laws which determine the increase and subsistence of a population had not been investigated, or were not suspected to exist. We are to consider that the Hebrew territory was really more extensive than is commonly stated (see the note on chap. v. 9): that Palestine was a remarkably fertile country: that every Israelite had a lot of land which he cultivated, and this state of things is now known to bring land into the highest state of cultivation, and to tend to the increase of population: that nearly all the land was applicable to cultivation, as it was not necessary to reserve pasture-grounds, the flocks and herds being principally sent to feed in the neighbouring deserts: that Palestine was, from these causes, highly cultivated throughout its occupied extent: and, lastly, that the people feed much more simply and sparingly in warm than in cold climates, and, consequently, that, in the former, the same extent of cultivated land will support a much larger population than the latter. We think that, after this, it is almost a supererogatory argument to add, that there are countries less favourably circumstanced as to climate and fertility which do, in proportion to their extent, sustain as large or a larger population than the six millions which the Scripture appears to assign to Palestine.

CHAPTER XXII.

1 David, foreknowing the place of the temple, prepareth abundance for the building of it. 6 He instructeth Solomon in God's promises, and his duty in building the temple. 17 He chargeth the princes to assist his son.

THEN David said, This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel.

2 And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance

for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight.

4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

5 And David said, 'Solomon my son *is* young and tender, and the house that *is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son,

¹ Chap. 29. 1.

and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God :

8 But the word of the LORD came to me, saying, 'Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be 'Solomon, and I will give peace and quietness unto Israel in his days.

10 'He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with con-

cerning Israel: be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, 'in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without 'weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover *there are* workmen with thee in abundance, hewers and 'workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is not the LORD your God with you?* and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

¹ Chap. 28. 3.

² That is, peaceable.

³ 2 Sam. 7. 13.

⁴ Or, in my poverty.

⁵ As verse 3.

⁷ That is, masons and carpenters.

CHAPTER XXIII.

1 David in his old age maketh Solomon king. 2 The number and distribution of the Levites. 7 The families of the Gershonites. 12 The sons of Kohath. 21 The sons of Merari. 24 The office of the Levites.

So when David was old and full of days, he made 'Solomon his son king over Israel.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of 'thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* 'to set forward the work of the house of the LORD; and six thousand *were* officers and judges:

5 Moreover four thousand *were* porters;

and four thousand praised the LORD with the instruments which I made. *said David*, to praise *therewith*.

6 And 'David divided them into 'courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 ¶ Of the 'Gershonites *were*, 'Laadan, and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, 'Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath *was* the chief, and Zizah the second: but Jeush and Beriah 'had not many sons; therefore they were in one reckoning, according to *their father's house*.

¹ Chap. 23. 5.

² Num. 4. 3.

³ Or, to oversee.

⁴ Exod. 6. 16.

Chap. 6. 1, &c.

2 Chron. 8. 14, and 29. 25.

⁵ Heb. divisions.

⁶ Chap. 26. 21.

⁷ Or, Libni, chap. 6. 17.

⁸ Or, Zizah verse 11.

⁹ Heb. did not multiply sons.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of ¹⁰Amram; Aaron and Moses: and ¹¹Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now concerning Moses the man of God, his sons were named of the tribe of Levi.

15 ¹²The sons of Moses were, Gershom, and Eliezer.

16 Of the sons of Gershom, Shebuel was the chief.

17 And the sons of Eliezer were, ¹³Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah ¹⁴were very many.

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and had no sons, but daughters: and their ¹⁵brethren the sons of Kish took them.

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These were the sons of ¹⁶Levi after the house of their fathers; even the chief of the fathers, as they were counted by number

of names by their polls, that did the work for the service of the house of the LORD, from the age of ¹⁷twenty years and upward.

25 For David said, The LORD God of Israel hath given rest unto his people, ¹⁸that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David the Levites were ¹⁹numbered from twenty years old and above:

28 Because ²⁰their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the shewbread, and for ²¹the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked in the ²²pan*, and for that which is fried, and for all manner of measure and size;

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

¹⁰ Exod. 6. 20.

¹¹ Exod. 28. 1. - Heb. 5. 4.

¹² Exod. 2. 22, and 18. 3, 4.

¹³ Chap. 26. 25.

¹⁴ Or, the first.

¹⁵ Heb. were highly multiplied.

¹⁶ Or, hismen.

¹⁷ Num. 10. 17, 21.

¹⁸ Num. 1. 3.

¹⁹ Or, and he dwelleth in Jerusalem, &c.

²⁰ Heb. numbers.

²¹ Heb. their station was at the hand of the sons of Aaron.

²² Lev. 6. 20. Chap. 9. 29, &c.

²³ Or, flat place.

Verse 3. "*Thirty and eight thousand.*"—From this it would seem, that the number of the Levites had been about quadrupled since the time of Moses. By the census in Num. iv. the males *above one month old* amounted to 22,273; which at the time of the census in Num. xxvi. had increased to 23,000; and now we find that the number of only the males *above thirty years old* amounts to 38,000; and we may fairly suppose that, if the computation, like that of Moses, had embraced all the males exceeding one month old, the result, according to the usual principles of calculation, would have afforded nearly double the number here stated. It was probably the great increase in their numbers which contributed to render necessary or expedient that distribution and organization which the present and three following chapters record. We shall not examine in detail the particulars which these chapters embrace, considering it preferable to offer a few general observations, which will be found as a note to chap. xxvi.

CHAPTER XXIV.

1 *The divisions of the sons of Aaron by lot into four and twenty orders.* 20 *The Kohathites, 27 and the Merarites divided by lot.*

Now *these are* the divisions of the sons of Aaron. ¹The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But ²Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

¹ Lev. 10. 1, 6.

² Num. 3. 4, and 26. 61.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one **principal* household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to 'Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Apses.

16 The nineteenth to Pethahiah, the twentieth to Jehezkel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these*: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons of *'Hebron*; Seriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 The sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

27 ¶ The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

² Heb. house of the father.

⁴ Luke 1. 5.

⁵ Chap. 23. 19, and 26. 31.

CHAPTER XXV.

¹ The number and offices of the singers. ⁸ Their division by lot into four and twenty orders.

MOREOVER David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service *was*:

¹ Otherwise called Jesharelah, verse 14.

² Heb. by the hands of the king.

³ Or, Isri, verse 11.

⁴ With Shimei mentioned verse 17,

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve:

10 The third to Zaccur, he, his sons, and his brethren, were twelve:

11 The fourth to Izri, he, his sons, and his brethren, were twelve:

12 The fifth to Nethaniah, he, his sons, and his brethren, were twelve:

13 The sixth to Bukkiah, he, his sons, and his brethren, were twelve:

14 The seventh to Jesharelah, he, his sons, and his brethren, were twelve:

15 The eighth to Jeshaiah, he, his sons, and his brethren, were twelve:

16 The ninth to Mattaniah, he, his sons, and his brethren, were twelve:

17 The tenth to Shimei, he, his sons, and his brethren, were twelve:

18 The eleventh to Azareel, he, his sons, and his brethren, were twelve:

19 The twelfth to Hashabiah, he, his sons, and his brethren, were twelve:

20 The thirteenth to Shubael, he, his sons, and his brethren, were twelve:

21 The fourteenth to Mattithiah, he, his sons, and his brethren, were twelve:

22 The fifteenth to Jeremoth, he, his sons, and his brethren, were twelve:

23 The sixteenth to Hananiah, he, his sons, and his brethren, were twelve:

24 The seventeenth to Joshbekashah, he, his sons, and his brethren, were twelve:

25 The eighteenth to Hanani, he, his sons, and his brethren, were twelve:

26 The nineteenth to Mallothi, he, his sons, and his brethren, were twelve:

27 The twentieth to Eliathah, he, his sons, and his brethren, were twelve:

28 The one and twentieth to Hothir, he, his sons, and his brethren, were twelve:

29 The two and twentieth to Giddalti, he, his sons, and his brethren, were twelve:

30 The three and twentieth to Mahazioth, he, his sons, and his brethren, were twelve:

31 The four and twentieth to Romamti-ezer, he, his sons, and his brethren, were twelve.

⁵ Or, Azareel, verse 18.

⁶ Or, Shubael.

⁷ Or, matters.

⁸ Heb. by the hands of the king.

CHAPTER XXVI.

¹ The divisions of the porters. ¹³ The gates assigned by lot. ²⁰ The Levites that had charge of the treasures. ²⁹ Officers and judges.

CONCERNING the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph.

2 And the sons of Meshelemiah were, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of Obed-edom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour.

7 The sons of Shemaiah; Othni, and Raphael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he

¹ Or, Sholemiah, verse 14.

² Or, Eliazaph, chap. 6. 37, and 9. 19.

³ That is, Obed-edom, as chap. 13. 14.

was not the firstborn, yet his father made him the chief;)

11 Hilkiab the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, 'as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to 'Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of 'Asuppim.

16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going 'up, ward against ward.

17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two.

18 At Parbar westward, four at the causeway, and two at Parbar.

19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the 'dedicated things.

21 As concerning the sons of 'Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were 'Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiab his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 "Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.

30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were "officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and "affairs of the king.

⁴ Or, as well for the small as for the great.

⁵ Called Meshelomiah, verse I.

⁶ Heb. gatherings.

⁷ See 1 Kings 10. 5. 2 Chron. 9. 4.

⁸ Heb. holy things.

⁹ Or, Libni, chap. 6. 17.

¹⁰ Or, Jehich, chap. 23. 8.

¹¹ Heb. out of the battles and spoils.

¹² Heb. over the charge.

¹³ Heb. thing.

CHAP. XXVI.—This chapter concludes the account of the careful organisation of the great Levitical body, established under the direction of David, and carried into effect, after the erection of the Temple, by Solomon his son.

The nature of the general duties which devolved upon the Levites, and the character of the services which they were required to render at the tabernacle, we have already had occasion to notice, and shall therefore confine ourselves to a brief recapitulation and explanation of the arrangements which the present chapters describe. The new distribution appears to have arisen partly out of the great increase in the number of the Levites, which must have rendered it difficult to give to a large proportion of them a share in their proper duties; but still more on account of the Temple, which was about to be erected, and the more extensive and varied duties connected with which rendered a modified arrangement absolutely necessary. It will be well to include the priests in this statement, as they are included in the text.

PRIESTS.—It being obviously inconvenient for the large number of the persons which the priesthood now included, to attend at once at the Temple, the whole body was divided into twenty-four courses or companies, one of which went up every week to Jerusalem to discharge their sacerdotal duties, and succeeded each other every sabbath day until the whole twenty-four had attended in turn. Each of the companies had its head or president, who are called in Ezra

שָׂרֵי הַכֹּהֲנִים (*sari kookhanim*), "princes," or "chiefs of the priests," and who are perhaps the same so often mentioned as "the chief priests" in the New Testament. Each division received its name from its first chief. Hence Zacharias, the father of the Baptist, is described as belonging to the course of Abijah or Abia (Luke i. 5), which is the name of the first chief of the eighth course in the present chap. xxiv. 17. It is true, indeed, that only four of the courses of the priests returned from the Babylonian captivity, and the course of Abijah was not one of these (*Ezra* ii. 36—39; *Neh.* vii. 39—42, and xii. 1); but it is to be understood that these four courses were divided into twenty-four, which bore the names of the original courses as established by David. In later times, when the priesthood grew too numerous for each company to minister at once (Josephus mentions as many as 4000 in one course), they were subdivided according to their families; so that if, for instance, there were seven families, each served a day during the week in which the course ministered, but all of them uniting in sacrifice on the last day. Then again, each member of the family had his particular duty for the time; and hence we read of the same Zacharias, that, "according to the custom of the priests' office, it was the lot of Zacharias to burn incense." (Luke i. 9.)

LEVITES.—The duties of the Levites were arranged on the same rotatory principle as those of the priests. Thus there were 38,000 Levites fit for service. These were divided into five great classes, thus:—24,000 general assistants to the priests; 6000 officers and judges; 4000 porters; 4000 musicians. Each of these great bodies had its head, as had also each of the twenty-four courses into which some of the classes appear to have been subdivided. To take them separately:—

GENERAL ASSISTANTS.—That these were divided into courses, like the priests, is expressly intimated in chap. xiii. 24, and 2 Chron. xxxi. 17. Their duty was, "to wait upon the sons of Aaron, for the service of the house of the Lord;" and the nature of the services which this duty required having been already described (*Num.* iii. 12, 15, 17, and iv. 3), need not here be repeated. But with a particular reference to the definition of their duties given in the present chapter, we may add from the Rev. T. H. Horne:—"In the business about the temple some of the chief amongst them had the charge of the sacred treasures (chap. xxvi. 20). Others were to prepare the shewbread and unleavened cakes, with the proper quantity of flour for the morning and evening service (chap. xxiii. 29). From which text it appears also that they had in their custody within the sanctuary the original standard for weights and measures, liquid and dry, according to which every thing of the kind was to be regulated."

"OFFICERS AND JUDGES."—The word rendered "officers" is that famous word (**שֹׁטְרִים** *shoterim*), the indefinite and general application of which we have already had occasion to explain (*Deut.* xx. 5). In the present text it seems to denote a general superintending power, perhaps involving judicial functions; while the "judges" (**שֹׁפְטִים**) may have been magistrates with more restricted power. Some reverse this order, and compare the "judges" to justices of peace, and the *shoterim* to their clerks; the latter word being understood in the restricted signification which the Septuagint here and elsewhere assigns to it of (*γραμματίς*) "scribes." To the general remarks in a former place, on the judicial functions of the Levites, we have only to add that it is more difficult to determine with respect to this class than the others whether it was divided into courses, which undertook in turns the assigned duty, whether at Jerusalem, or dispersedly through the country; or that their whole number was at once stationed in different parts of the land for the discharge of the intimated functions. Believing that their duty was partly to administer the *written* law in judicial, civil, and ecclesiastical matters throughout the country; and thereby control or supersede the unwritten law of custom, as administered by heads of clans,—the latter conclusion seems the most probable. Yet even in their line of things, the rotatory, or at least the successive, principle was not anciently unknown. We know for instance, that Attica was divided into ten *phylas*, or tribes, which respectively elected fifty persons who composed the senate, each component fifty of which sat, and governed for one day, in its turn. It appears from the conclusion of chap. xxvi, that this important body was divided into three classes, the mention of which throws some light upon the nature of their duties. "Chenaniah and his sons were for the outward business over Israel" (v. 29). Hashabiah of Hebron and his brethren (1700) were "officers" west of Jordan, "in all business of the Lord, and in the service of the king" (v. 30). And Jeriah, also of Hebron, and his brethren (2700) were "rulers" east of Jordan, "for every matter pertaining to God, and affairs of the king" (v. 31, 32).

PORTERS.—That these attended in their courses is evident, not only from their number, but from the intimation in 2 Chron. viii. 4. Their particular departments of duty,—as the gates to which they should attend, and so on,—were, at least in later times, determined by lot, like those of the general assistants. Their business was to open and shut the gates, and to attend them by day as a kind of peace officers in order to prevent any tumult among the people; to keep strangers, and excommunicated or unclean persons from entering the courts; and, in general, whatever might be prejudicial to the safety, peace, and purity of the holy place. They also kept guard about the temple and its courts at night. The number of these guards is said to have been twenty-four, who stood as sentinels at so many different places. This number included three priests; and it appears from the Jewish writers, that over the whole guard there was a superior officer, called by them, "the Man of the Mountain of the House," who went round occasionally to see that all was right. When he passed a watchman not standing properly at his post, he reminded him gently of his duty, by saying, "Peace be unto you;" but if he found one asleep, he struck him, and was at liberty to set fire to his garment. This is, perhaps, alluded to in Rev. xvi. 15:—"Behold, I come as a thief, (that is, unawares;) blessed is he that watcheth and keepeth his garments."

MUSICIANS.—We wish to reserve much that belongs to this subject for the illustration of the Psalms. Yet we may observe in this place that the number in chap. xxiii. 5, is given as 4000, whereas in xxv. 7, the number of those who were "instructed in the songs of the Lord, even all that were cunning," is stated as 288, which the rest of the chapter describes as being divided into twenty-four courses of twelve each. We are therefore perhaps to suppose that the four thousand, in which these were doubtless included, were divided in such a manner, that each of the larger courses included one of these minor courses, which, as consisting of the most perfect masters of their art, took the lead in the musical services of the temple. The 288 musicians formed three families, composing as many bands, with the fathers of these families, Asaph, Heman and Jeduthun, at the head of each. Jeduthun is perhaps the same as the Ethan, whom we find associated with Asaph and Heman in chap. xv. 17, on the occasion of the triumphant removal of the ark; but if a different person, he does not appear to have been included in the final arrangement described in chap. xxv. He may have died in the interval; or indeed there is no necessity for finding the same persons in a temporary arrangement for a particular occasion, and in another intended to be definite and final. It would seem, that these chief musicians, though mentioned as instrumental performers, had also the superintendence of vocal music: for there is no mention of a chief of the singers in chap. xxv. In chap. xv. indeed we read that "Chenaniah, chief of the Levites, was for song; he instructed about the song, because he was skillful;" but it is generally agreed that the marginal reading there given ought to be preferred, and then the text would read, as in Boothroyd:—"He directed the

carriage (of the ark), because he understood how to direct the carriage of it." The particular rules to which the Levitical musicians were subject; the character of the Temple music; the arrangement of the choir; and the description of the instruments employed, we defer to the Psalms. The reader who desires further information on the general subject of this note may be referred to Lightfoot's 'Temple Service,' ch. vi. vii., or to the copies or abridgments of the same, which, with some additional circumstances, may be found in Lewis's 'Origines Hebrææ,' Jennings's 'Jewish Antiquities,' Brown's 'Antiquities of the Jews,' and Horne's 'Introduction.'

CHAPTER XXVII.

1 *The twelve captains for every several month.* 16 *The princes of the twelve tribes.* 23 *The numbering of the people is hindered.* 25 *David's several officers.*

Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

2 Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand.

3 Of the children of Perez was the chief of all the captains of the host for the first month.

4 And over the course of the second month was 'Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a 'chief priest: and in his course were twenty and four thousand.

6 This is that Benaiah, who was 'mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.

7 The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

8 The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand.

9 The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand.

10 The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

11 The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand.

12 The ninth captain for the ninth month was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.

13 The tenth captain for the tenth month was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand.

14 The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.

15 The twelfth captain for the twelfth month was 'Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

16 ¶ Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah; of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azariah: of the half tribe of Manasseh, Joel the son of Pedaiiah:

21 Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because 'there fell wrath for it against Israel; neither 'was

¹ Or, Dodo, 2 Sam. 23. 2.

² Or, principal officer.

³ 2 Sam. 23. 20, 22, 23. Chap. 11. 22, &c.

⁴ Or, Heled, chap. 11. 20.

⁵ 2 Sam. 24. 15. Chap. 21. 7.

⁶ Heb. answered.

the number put in the account of the chronicles of king David.

25 ¶ And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uziah:

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: 'over the increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite:

28 And over the olive trees and the sycamore trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon

was Shitrai the Sharonite: and over the herds that *were* in the vallies *was* Shaphat the son of Adlai:

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan David's uncle *was* a counsellor, a wise man, and a 'scribe: and Jehiel the 'son of Hachmoni *was* with the king's sons:

33 And Ahithophel *was* the king's counsellor: and Hushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

Heb. *over that which was of the vineyards.*

Or, *secretary.*

Or, *Hachmonitis.*

Verse 1. "*Came in and went out month by month.*"—The part of this chapter contained in verses 1-15, gives an account of the first establishment of a standing military force or militia in the Hebrew kingdom. It consisted of twelve legions, according to the number of the tribes, each legion containing 24,000 men, so that the entire body enrolled consisted of 288,000 men. Each legion did military duty for only one month in the year, when it gave place to another, so that the entire body was in service during the course of the year. But although only one of the legions of 24,000 was thus on duty for ordinary service, it appears that the whole of the twelve bodies, or any number of them, might be called into active service when a war broke out, or any other emergency arose. The men of course attended to their private affairs during the eleven months in which their services were not required: but it is not very clear whether the men were enrolled individually, and called repeatedly into service; or whether it was merely required that each tribe, or each twelfth of the population, should furnish the requisite number of men for one month in every year, without any particular reference to the individuals who had previously served. It will be observed that the command of each legion was vested in one of the "chief fathers," that is, one of those patriarchal chiefs, or hereditary heads of tribes or divisions of tribes, whose authority in their respective tribes and clans had been very great, and appears still to have been considerable. As many of David's measures seem to have been designed to reduce the great independent authority which such chieftains exercised, we might, at first view, wonder that he gave them the military command of the several legions. Perhaps it was a measure of necessity; for we know that wherever the principle of clanship exists, the men can scarcely be brought to obey any other than their paternal chieftains. Under these generals were the commanders of thousands, answering to our colonels, who had under them the commanders of hundreds, corresponding to our captains. From this it seems that the legion of 24,000 was divided into regiments of 1000 men, each of which contained ten companies of one hundred men. Over the whole army was the general in chief, or captain of the host, an office which, in the time of David, was borne by Joab. As this organization was adapted to the state of the united monarchy, it does not appear that it survived the separation of the two kingdoms. In the time of Jehoshaphat the army consisted of five unequal divisions, each of which had its separate commander. (2 Chron. xvii. 14-17.) It is scarcely necessary to add, that this military establishment did not relieve the general population from that state of requisition for occasional military service to which it had at all times been subject. Indeed, the machinery of this plan was well calculated to train the whole population to the use of arms, if we suppose that the 24,000 men who went out of service monthly, ceased to be considered as belonging to a military body, but were merged into the general mass of the tribe or division to which they belonged; and from which another 24,000 was raised when the season recurred, which might or might not—but probably did—include a proportion of those who had already served.

25. "*Castles.*"—We give a cut of a sort of castle near Teheran, which, although not very ancient, exhibits a very primitive form, still very general in the East, of this



Castle near Teheran.

class of erections. We shall have to return to this subject on a future occasion. See some remarks in the note to chap. xvii. 7.

28. "*Over the olive-trees and sycamores that were in the low plains.*"—The sycamores are the sycamore-fig trees mentioned in the note to 1 Kings x. 27. Here again the question recurs, how the kings became possessed of these low plains, when the soil had already been distributed and strictly entailed among the families of Israel? We may refer for an answer to the note on 1 Kings xxi. 16. If these lands were not lost to the previous proprietors through confiscation, we may suppose that they consisted of waste or woody ground, which Saul or David had improved and made productive; or else that it was land which, on some account or other, had not been appropriated when the monarchy was established. In the East, waste lands usually become the property of him by whom they are first fertilized; and the kings, in their natural anxiety to form a royal demesne, had, among other methods, a fair and laudable opportunity for attaining this object, by employing the large means which they possessed of bringing waste lands into cultivation. The latter part of this chapter is very interesting as indicating some of the sources from which the royal revenues were derived.

29, 30, 31. "*The herds...the camels also...and the flocks.*"—Here is another source of revenue, which probably engaged the particular attention of David, on account of the pastoral habits of his youth. It seems that, whilst some of the flocks and herds were pastured on the commons of Sharon and in the valleys, others, and doubtless the larger portion, were sent into the deserts of the south and east, these being very properly entrusted to the superintendence of Arabian pastors, Obil the Ishmaelite being overseer of the camels, and Jaziz the Hagerite of the sheep. Thus the king did not neglect to participate in the right of desert pasturage which his subjects enjoyed; and probably his flocks and herds did not furnish the least considerable branch of the revenue which he derived from ordinary sources. See the note on 2 Kings iii. 4. The whole of this chapter is well worth the careful study of those who desire to acquaint themselves with the condition of the Hebrew monarchy in its most flourishing state.

CHAPTER XXVIII.

1 *David in a solemn assembly having declared God's favour to him, and promise to his son Solomon, exhorteth them to fear God.* 9, 20 *He encourageth Solomon to build the temple.* 11 *He giveth him patterns for the form, and gold and silver for the materials.*

AND David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:*

3 But God said unto me, 'Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.

4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among

the sons of my father he liked me to make me king over all Israel:

5 'And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, 'Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.

11 ¶ Then David gave to Solomon his

¹ Or, cattle.

² Or, censers.

³ 2 Sam. 7. 5, 13. 1 Kings 5. 5. Chap. 22. 8.

⁴ Heb. bloods.

⁵ Gen. 49. 8. 1 Sam. 16. 13. Psal. 78. 68.

⁶ Chap. 23. 1.

⁷ 2 Sam. 7. 13. 2 Chron. 1. 9.

⁸ Heb. strong.

⁹ 1 Sam. 16. 7. Psal. 7. 9, and 139. 2. Jer. 11. 20, and 17. 10, and 20. 12.

son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

12 And the pattern "of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things :

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service :

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shewbread, for every table; and *likewise* silver for the tables of silver :

17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver :

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the "cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this*, said David, the LORD made me understand in writing by *his hand* upon me, *even* all the works of this pattern.

20 And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful man, for any manner of service; also the princes and all the people *will be* wholly at thy commandment.

¹⁰ Heb. *of all that was with him.*

¹¹ 1 Sam. 4. 4. 1 Kings 6. 23, &c.

Verse 1. "*The princes of the tribes.*"—The same that are mentioned by name in verses 16—22 of the preceding chapter, and who appear to have been the ruling patriarchal chiefs of their several tribes. The high-priest is not particularly mentioned as having been called to this assembly, he being included among the princes of the tribes. It is indeed important to remark, that *he* was included in this rank, as head, not of the whole tribe of Levi, but only of the family of Aaron; the patriarchal chief of the tribe at large being Hashabiah the son of Kemuel (chap. xxvii. 17). From this we seem to gather that although the tribe of Levi was ecclesiastically subject to the high-priest, yet that, as a tribe, they had their own patriarchal "prince," who doubtless possessed the same authority and influence as the "princes" of other tribes. But as it would have been incongruous that a person ecclesiastically subject to the priests should be patriarchally their prince; they were exempted from the general authority of the Levitical chief, and subjected exclusively to that of the high-priest, who, so far as they were concerned, exercised whatever authority and distinction belonged to the character of prince of a tribe. It will be well to observe that these heads of tribes seem to be always mentioned as the prime nobles, if not the only proper nobility, of the land: and this is still the case wherever in Asia the principle of clan-ship coexists with a regal government. Thus, in Persia for instance, the king is the head of a tribe, and the other heads of tribes are the nobles of his kingdom. (See the note on Num. i. 15.)

CHAPTER XXIX.

1 *David, by his example and intreaty, 6 causeth the princes and people to offer willingly. 10 David's thanksgiving and prayer. 20 The people, having blessed God, and sacrificed, make Solomon king. 26 David's reign and death.*

FURTHERMORE David the king said unto all the congregation, Solomon my son, whom God alone hath chosen, *is yet* young and tender, and the work is great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might

for the house of my God the gold for *things* to be made of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over

¹ Chap. 22. 5.

and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of *Ophir*, and seven thousand talents of refined silver, to overlay the walls of the houses *withal* :

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work to be made by the hands of artificers. And who *then* is willing ^{to} consecrate his service this day unto the LORD ?

6 ¶ Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD : and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation : and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.

11 *Thine*, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty : for all *that is* in the heaven and in the earth is *thine* ; *thine is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reignest over all ; and in *thine* hand is power and might ; and in *thine* hand it is to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what is my people, that we should ^{be} able to offer so willingly after this sort ? for all things *come* of thee, and *of* *thine* own have we given thee.

15 For *we* are strangers before thee, and sojourners, as were all our fathers : *our* days on the earth *are* as a shadow, and *there is* none *abiding*.

16 O LORD our God, all this store that we have prepared to build thee an house for *thine* holy name *cometh* of *thine* hand, and is all *thine* own.

17 I know also, my God, that thou ^{triest} the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things : and now have I seen with joy thy people, which are ^{present} here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and ^{prepare} their heart unto thee :

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, for the which I have made provision.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel :

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and ^{anointed} *him* unto the LORD to be the chief governor, and Zadok to be priest.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered ; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, ^{submitted} themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and ^{bestowed} upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel was forty years ; seven years reigned

¹ 1 Kings 9. 28. ² Heb. to fill his hand. ³ Matth. 6. 13. ⁴ 1 Tim. 1. 17. ⁵ Rev. 5. 13. ⁶ Heb. retain, or obtain strength. ⁷ Heb. of thine hand. ⁸ Psal. 39. 13. ⁹ Heb. 11. 13. ¹⁰ 1 Pet. 2. 11. ¹¹ Psal. 90. 9. ¹² Heb. aspection. ¹³ 1 Sam. 16. 7. ¹⁴ Chap. 28. 9. ¹⁵ Or, found. ¹⁶ Or, establish. ¹⁷ 1 Kings 1. 39. ¹⁸ Heb. gave the hand under Solomon. ¹⁹ 1 Kings 3. 13. ²⁰ Chron. 1. 12. ²¹ Eccles. 2. 2.

he in Hebron, and thirty and three years reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they are written in the

¹⁶ ¹⁷ book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

¹⁶ Or, history.

¹⁷ Heb. words.



DAVID APPOINTING SOLOMON TO BE HIS SUCCESSOR, AND THE PEOPLE MAKING THEIR OFFERINGS FOR THE TEMPLE.
ADAPTED FROM DE LA HIRE.

Verse 7. "*Drams*"—This word first occurs here. It is אַדְרָכֹן, *adarkon*; the א is prosthetic, and accordingly, we have the word in Ezra ii. 69, and Neh. vii. 70, 71, 72, as דְּרַכְמִין, *darkemon*. It is generally agreed that the word denotes the famous Persian coin called Daric, which is the most ancient of known coins. It is not necessary to suppose that it was known in the time of David; but that the books of Chronicles having been written *after* the Captivity, the Jews, who had become accustomed to the coin and continued to use it after their return, employed it to denote value even in retrospective estimates. Its name is commonly said to be taken from the name of Darius, the Persian king; but without its being agreed whether the king was "Darius the Mede" of Scripture, or Darius, son of Hystaspes. It was most probably the former, if either: but it is more than questionable whether its name does not come from the Persian word *dara*, a king, or from *dargah*, royal court; and in that case it may have been earlier in its

origin than even the time of Darius the Mede. It got into most extensive and general circulation in Western Asia and Greece; and when the supply was deficient new ones were coined in imitation of it: and hence the darics still in existence were mostly of Greek manufacture, and have Greek inscriptions. We are not aware of any now remaining of the original Persian coinage. One of its faces bore the effigies of the Persian king; and the other the figure of an archer, as represented in our cuts. One is of gold, and the other of silver; both from specimens in the British Museum. That of gold weighs 129 grains, and we are not aware that any heavier has been found. This would make its intrinsic value rather more than a guinea; and allowing something for loss of weight by wear, and also for the remarkable purity of the metal, which contains but little, if any alloy, the real value of the coin may perhaps be taken as fairly equal to 25s. of our money. Some statements of its value, from calculations of ancient weights, make it considerably more than this, and others considerably less. Our representations of the coins are magnified about one-third.



16. *"All this store that we have prepared."*—This is a proper place to exhibit such considerations as may be requisite to elucidate the account given here and in chap. xxii. of the treasure which David prepared for the service of the Temple which it was reserved for his son Solomon to erect. In chap. xxii. we have an account of what David himself set apart as king; and here we see what he offered as an individual, and what the principal persons of the kingdom offered. We will in the first instance collect these particulars in a table; and, assuming that the talent of 125 pounds troy is intended, state the English weight, and the present value, at the rate of 4*l*. an ounce for the gold, and 5*s*. an ounce for the silver. We omit the brass and iron, as the amount of that only which the chief persons gave is stated, that which the king contributed being "without weight."

	Talents.		Weight: lbs. Troy.		Value: pounds sterling.	
	Gold.	Silver.	Gold.	Silver.	Gold.	Silver.
By David, as king	100,000	1,000,000	12,500,000	125,000,000	600,000,000	375,000,000
By David, as an individual . . .	3,000	7,000	375,000	875,000	18,000,000	2,625,000
By chief persons; more than . .	5,000	10,000	625,000	1,250,000	30,000,000	3,750,000
Totals.	108,000	1,017,000	13,500,000	127,125,000	648,000,000	381,375,000
					Gold	648,000,000

Total value of gold and silver £1,029,375,000

Now there can be no hesitation in saying that there must be something wrong in this estimate. With the most liberal allowance for the treasure collected in the successful warfare which David waged with the neighbouring states, and for the tribute which they continually sent in, the sum here given, or any thing approaching to it, is absolutely incredible. The plunder of the richest nation in the world, India, did not yield Nadir Shah a twentieth part of this sum, although his success was considered most amazing: and it may be said without hesitation that all the treasures of all the kings of the world would not come near to furnish its amount. As Prideaux observes, the amount would have sufficed to build the Temple with solid silver. It would also have required David to lay aside annually, during the forty years of his reign, a larger sum than is required to carry on the government and support the expensive establishments of the British empire. It is therefore agreed very generally, that the common understanding of the statement must be erroneous; but the modes of rectification which have been suggested are very various.

In the first place, some consider that the numbers in chap. xxii. have been corrupted. Unfortunately the parallel text does not give any information as to the quantity, which might have enabled us to ascertain this by a comparison of texts. But Josephus gives the quantity as 10,000 talents of gold, and 100,000 talents of silver. This would, according to the above calculation, be equal to sixty millions sterling, for the gold, and thirty-seven millions, five hundred thousand for the silver; being together 97,500,000*l*. Many think that this statement probably preserves the true reading of the passage in question. This sum, although only one-tenth of that stated in the text of 1 Chron. xxii. 14, is still so large as to be scarcely within the bounds of probability, especially when we have added the further contributions mentioned in the chapter before us.

The Arabic version of chap. xxii. 14, has "a thousand talents of gold, and a thousand talents of silver;" which, in the opinion of Parkhurst, affords a trace of an important various reading in the copy of the Septuagint from which that version was made. This would make the whole, as given in that and the present chapter, amount to 60,752,490*l*; which, whatever be the value of the interpretation, certainly brings the amount still more within the bounds of probability.

Another class of interpretations supposes that the talent in which this account is given, was of inferior value to the proper Hebrew talent. Jennings says:—"It may be observed that the number of these talents, by which the gold and silver is computed, is mentioned only in the book of Chronicles, which was undoubtedly written after the return from the Babylonish captivity. . . . And it is not therefore improbable, that at the time of writing this book, the Jews might compute by the Babylonish talent, which was little more than half the Mosaic talent, or perhaps by the Syriac, which was but one-fifth of the Babylonish; and thus the whole mass of silver and gold would be reduced to a compa-

relatively moderate quantity, and yet be abundantly sufficient to build a most magnificent temple." 'Jewish Antiquities,' B. ii. c. i: If, under this view, we took the Babylonish talent, and, with Brerewood, estimate that of gold at 3500*l.*, and that of silver at 218*l.* 15*s.*, and the Syriac at one-fifth of this, the result will be as follows—combining the respective amounts in 1 Chron. xxii. and xxix., and showing the effect, with this application, of the different numbers assigned by the present Hebrew text, by Josephus, and by the Arabic version, respectively, to chap. xxii. 14.

	Heb. talent.	Bab. talent.	Syr. talent.
Text	£1,029,375,000	£600,468,750	£120,093,750
Josephus	151,375,000	88,593,750	17,718,750
Arabic	60,752,490	35,437,500	7,087,500

This table exhibits too clearly the result of different interpretations to require further explanation; and the reader, who may hesitate on which of these various alternatives to fix, will yet be satisfied to find that the sacred text is fairly open to probable interpretations by which its difficulties are completely obviated.

For some of the hints on which this note is founded we are indebted to Brown's 'Antiquities of the Jews.' Calmet also has a 'Dissertation sur les Richesses de David;' we have not availed ourselves of this; as we think the ideas erroneous; but appended to a recent edition we find the following excellent note, extracted from 'Lettres de quelques Juifs,' by the Abbé Guénée:—

"In the time of David, as at present, it was the custom of the Asiatic sovereigns, to amass large treasure for the time of need, or for the execution of plans they had conceived. They were ignorant of that new principle of European governments under which it is found less profitable to hoard up money than to leave it in circulation. It is therefore not astonishing that David, who had long in view the erection of a superb temple to the Lord, should, during the many years of his glorious reign, and from the spoil and tribute secured by his victories, be enabled to collect and leave to his son very considerable treasure. The reflecting man, aware of the facility with which numbers are altered by transcribers, and of the uncertainties and contradictions which appear in the valuation of ancient moneys, only concludes that the sum left by David must have been in itself, and in reference to the time, very considerable, although he now finds it impossible to determine its precise amount. The Hebrews probably had their great and small talent, their talent of weight and their talent of accompt—just as the Greeks had their great and small talents; as the Romans their great and small sesterces; and as the French and English have, and even the Romans had, their pound of weight and the pound of accompt."—To illustrate still further this uncertainty, it may be added, that besides the doubt as to the talent by which the estimate is given, there is vast disagreement as to the values which should be respectively assigned to the talents of the Hebrews, Babylonians, and Syrians. We have taken the more usual estimate in our calculation; but, with respect to the Hebrew talent of gold, for instance, what shall be said when different valuations have so wide a range as from 648*l.* to 7200*l.*—the lowest amount being inferior to that assigned to even the Syrian talent in the above calculations.

THE SECOND BOOK

OF THE

C H R O N I C L E S.

CHAPTER I.

¹ *The solemn offering of Solomon at Gibeon. 7 Solomon's choice of wisdom is blessed by God. 13 Solomon's strength and wealth.*



N D ¹ Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

² Then Solomon spake unto all Israel, to the captains of

thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

³ So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; for there *was* the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

⁴ *But* the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

⁵ Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

⁶ And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and

offered a thousand burnt offerings upon it.

⁷ ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

⁸ And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me *to* reign in his stead.

⁹ Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people *like* the dust of the earth in multitude.

¹⁰ Give me now wisdom and knowledge, that I may ¹⁰ go out and come in before this people: for who can judge this thy people, *that is so great?*

¹¹ And God said to Solomon, Because this *was* in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

¹² Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as *none* of the kings have had that *have been* before thee, neither shall there any after thee have the like.

¹³ ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

¹⁴ And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

¹⁵ And the king *made* silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycomore trees that *are* in the vale for abundance.

¹ 1 Kings 2. 46.

² 1 Kings 3. 7.

³ 1 Kings 3. 4.

⁴ Heb. much as the dust of the earth.

⁵ 1 Kings 4. 26, and 10. 26, &c.

1 Chron. 16. 39, and 21. 29.

⁶ 1 Kings 3. 9.

⁷ 1 Kings 10. 27

⁸ 2 Sam. 6. 2, 17.

⁹ Num. 27. 17.

¹⁰ 1 Chron. 29. 25. Chap. 9. 22.

¹¹ Exod. 38. 1.

¹² Or, *was there.*

¹³ Heb. gave.

¹⁴ 1 Chron. 28. 5

¹⁵ Eccles. 2. 9

¹⁶ 1 Chron. 29. 25.

16 ¹⁵And ¹⁶Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought

forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, ¹⁷by their means.

¹⁵ 1 Kings 10. 28. Chap. 9. 28.

¹⁶ Heb. *the going forth of the horses which was Solomon's.*

¹⁷ Heb. *by their hand.*

CHAP. I.—The whole of this chapter is found with little variation in the several parts of 1 Kings, which the marginal references indicate, and where notes will be found on such of the passages as require illustration. This is the case also with many of the following passages of this book, in which we shall, without further observation, confine our attention to the points which have not already been sufficiently illustrated or explained.

Verse 16. "*Solomon had horses brought out of Egypt.*"—See the notes on Exod. xiv. 9, on the subject of Egyptian horses; Deut. xvii. 16, on the prohibition of the Hebrew king to multiply horses; and Josh. xi. 6, on the non-appearance of the Arabian horses in Scripture. The present note is intended chiefly to illustrate the trade in horses established by Solomon. In performing this duty we shall chiefly follow Michaelis, to whose excellent observations on the subject of the horse we have also been much indebted in some of the notes to which we refer.

Solomon not only obtained from Egypt horses for himself, but it appears from the passage now before us, that he established a very profitable monopoly of the trade in Egyptian horses. The situation of his dominions rendered the establishment and maintenance of this monopoly very easy. When his southern frontier extended from the Mediterranean to the Euphrates, and touched intermediately at the Red Sea, it was impossible for Syria or Phœnicia to receive horses from Egypt by land without passage through his territories; he had only to forbid horses to be taken for sale through his dominions, in order to bring the whole trade into his own hands. The Syrians and Phœnicians, rather than be without horses, would necessarily take them at almost any price from his factors or merchants. It is true that horses might have been transported from Egypt to Phœnicia by sea. But it is very expensive and troublesome to transport a horse on ship-board; because he must be slung or suspended to prevent him from hurting himself, and even then accidents often occur. On this subject Michaelis relates an anecdote of some interest:—"In the year 1756, when troops were transported from Germany to England, the English, to be free of the transportation of horses, offered for each horse 12*l.* (72 *rix-dollars*), with which money the Germans were to buy themselves horses in England; but the latter would not accept the offer. And yet the English understood the transporting of horses probably better than the ancient Phœnicians." Then there is also the danger of loss from shipwreck, and the great liability of horses to injury while crowded together in the hold of a ship. Another obstruction to the conveyance of horses by sea was also probably found in the general hostility of the Egyptians to maritime commerce. Michaelis indeed thinks the Egyptians were hostile to all commerce, and therefore wonders that they allowed so formidable a neighbour as Solomon to strengthen himself by forming a body of cavalry, and to enrich himself by the trade in their horses. He thinks that even the fact of the Hebrew king's marriage to Pharaoh's daughter does not adequately account for this circumstance. But we believe he is mistaken: for although the Egyptians were averse to going abroad themselves in order to import or export commodities from or to foreign parts, they were very far from objecting to profit by allowing their country to become a seat of great trade for those whose own interest induced them to bring the produce of foreign countries into Egypt on the one hand, or, on the other, to resort to it for the purchase of such commodities as well as the native produce of the country. Probably the Egyptians, finding that they could obtain a good price for their horses, sold them, without concerning themselves about ulterior consequences, or regarding the ultimate profit which the royal merchant might derive from the trade.

It is interesting to observe the prices given in the first instance by Solomon's factors, in the wholesale purchase of horses and chariots. The price of a horse was 150 *shekels*; which, according to the lower or higher valuation of the shekel (2*s.* 3*d.*—2*s.* 6*d.*) would be from 17*l.* 2*s.* to 18*l.* 15*s.*; while the chariots, at 600 *shekels*, would be from 68*l.* 9*s.* to 75*l.* It will be observed that the latter sum is exactly one-fourth of the former; which gives some probability to the opinion that in this, as in some other instances, the word (מרכבה *mercabab*) rendered "chariot," denotes the horses belonging to a chariot, and consequently, that it was customary to yoke four horses to a chariot, the price of a set of chariot horses being quadruple that of a single horse. The Septuagint however understands a chariot (ἄρμα) to have been intended; and we think this, upon the whole, the most likely. Michaelis says, "The fixing the price has likewise the look of a monopoly, and indicates besides, that horsemanship was in its infancy; for whenever people have sufficient knowledge of horses, with all their combinations of faults and excellencies, and learn to judge of them as amateurs, one individual of the very same breed may be worth ten times as much as another—particularly in a king's stables."

CHAPTER II.

1, 17 *Solomon's labourers for the building of the temple.* 3 *His embassy to Hiram for workmen and provision of stuff.* 11 *Hiram sendeth him a kind answer.*

AND Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and

fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to ¹Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, and to burn before him ²sweet incense, and

¹ Or *Hiram*, 1 Kings 5. 1.

² Heb. *incense of spices.*

for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

5 And the house which I build is great: for great is our God above all gods.

6 But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar trees, fir trees, and alum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Hiram my father's.

14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in flotes by sea to Joppa; and thou shalt carry it up to Jerusalem.

17 ¶ And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

³¹ Kings 8. 27. Chap. 6. 18.

⁷ Heb. great and wonderful.

⁴ Heb. hath retained, or obtained strength.

⁸ Heb. knowing prudence and understanding.

¹¹ As verse 2.

⁵ Heb. to grave gravings.

⁹ Heb. according to all thy need.

¹² As it is verse 2.

⁶ Or, almuggim, 1 Kings 10. 11.

¹⁰ Heb. Japho.

Verse 17. "The strangers that were in... Israel."—It appears from the more full account, in 1 Kings ix. 20, 21, that these strangers were the surviving remnant of the Amorites, Hittites, and other previous inhabitants of the country, whom the Israelites had not been "able utterly to destroy." After the account there, it is added: "But of the children of Israel did Solomon make no bondmen:" nor does it appear that he could have done so, had such been his inclination. He did, however, raise a levy of 30,000 Israelites (1 Kings v. 14, 15), who served in alternate monthly courses of 10,000 each, and were doubtless well paid for their labours. This was perhaps as far as Solomon could go with the Israelites; and, being in want of hands, he thought of requiring from the tributary and subject people those personal services which the customs of the East entitled him to demand, and which had been from the very first required from the Gibeonites, although a treaty of peace had been made with them. We are not to suppose that they were kept to constant labour, but were divided into courses which served alternately. They were of course, in consequence of this personal service, exempted from the money-tribute, and doubtless received their food, and perhaps some small wages, while actually at work. There is nothing by any means singular in this procedure of Solomon. It might be illustrated by numerous examples from the ancient history and existing practices of the East, and even from the not very ancient history of most European countries; in which not only have compulsory personal services been required from the remnant of a conquered population, but also, in some instances, by native rulers from their own peasantry. The Israelites themselves had experience of this bondage; and they complained of it perhaps not as "bondage" merely, but as "hard bondage," which it indeed was. And again, lest the Israelites should be charged with imposing upon others a yoke which had been too heavy for themselves, it is to be remembered that they were in Egypt an independent people—not native, conquered, or tributary:—and that they were, moreover, not a settled cultivating peasantry, but a free pastoral people; and from such no prince or ruler, even in the East, ever thinks of requiring personal services, whatever tribute he may levy upon their flocks and herds.

CHAPTER III.

1 *The place, and time of building the temple.* 3
The measure and ornaments of the house. 11
The cherubims. 14 *The vail and pillars.*

THEN 'Solomon began to build the house of the LORD at Jerusalem in mount Moriah, ¹where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of ²'Ornan the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his reign.

3 ¶ Now these are the things ³wherein Solomon was ⁴instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

4 And the ⁵porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty; and he overlaid it within with pure gold.

5 And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he ⁶garnished the house with precious stones for beauty: and the gold was gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it

with fine gold, amounting to six hundred talents.

9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims ⁷of image work, and overlaid them with gold.

11 ¶ And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were ⁸inward.

14 ¶ And he made the ⁹vail of blue, and purple, and crimson, and fine linen, and ¹⁰wrought cherubims thereon.

15 Also he made before the house ¹¹two pillars of thirty and five cubits ¹²high, and the chapter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains.

17 And he ¹³reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand ¹⁴Jachin, and the name of that on the left ¹⁵Boaz.

¹ 1 Kings 6. 1, &c. ² Or, which was seen of David his father. ³ 1 Chron. 21. 18. ⁴ Or, *Aravach*, 2 Sam. 24. 18. ⁵ 1 Kings 6. 2.
⁶ Heb. *furnished*. ⁷ 1 Kings 6. 3. ⁸ Heb. *covered*. ⁹ Or (as some think), of *moveable work*. ¹⁰ Or, *toward the house*.
¹¹ Matth. 27. 51. ¹² Heb. *caused to ascend*. ¹³ 1 Kings 7. 15. Jer. 52. 21. ¹⁴ Heb. *long*. ¹⁵ 1 Kings 7. 21.
¹⁶ That is, he shall establish. ¹⁷ That is, in it is strength.

Verse 5. "*Palm trees*."—In the more detailed account of 1 Kings vi., there is frequent mention of the ornamental palm-trees which were carved in the wood with which the sanctuary was lined, and afterwards overlaid with gold. We are very much disposed to suspect that these palm-trees formed a sort of pilasters: for certainly that seems to be the form in which a palm-tree carved in relief might be exhibited to most advantage. The figure of the palm-tree was well suited for this purpose, or for pillars, or for any form of ornamental exhibition. The selection of this form corresponded with one of the most pure characteristics of Egyptian taste; as did also the form of the lotus, which was given to the only two pillars (Jachin and Boaz) of which we read in the description of the Temple. Of these we are told that "the top of the pillars was lily-work." The more we consider the subject, the more thoroughly we are persuaded, that of all now surviving remains of very ancient architecture, there are none which so strikingly as those of Egypt exemplify the ideas suggested by the description of Solomon's Temple, particularly in the ornamental details. We do not wish to say that Egypt furnished the models which were followed at Jerusalem. We are more interested in observing, that this earliest *written* account of a magnificent building concurs with the most ancient structures (leaving India out of view) that still exist, in testifying that the most ancient ornaments of architecture were immediately derived from the types which nature offered. A flower with a long and straight stem and crowning calyx, like the lotus; or a tree, like the palm, with its tall tapering stem and spreading head, was imitated in the shafts and capitals of pillars. It is in Egypt that we see this most strikingly exhibited, as nearly all travellers have observed. The author of 'Egyptian Antiquities' remarks:—"The most common form of the capital is that of the calyx of a plant, probably the lotus... This simple and graceful form has however received many modifications at the hands of the Egyptian mason, who appears not to have been at all deficient in taste in his selection of natural models, nor in the power of adapting them to the purpose of architectural ornament. In other capitals the design has been probably taken from the gracefully hanging palm leaves, as they appear at the top of the trunk bending down on all

sides.... Perhaps in no country of the world so readily as in Egypt, do we recognize the natural types which man has applied to the purposes of architectural use and ornament. Every traveller, whose eye has been accustomed to measure and compare, detects without any difficulty, in the varied forms of Egyptian capitals and pillars, the few simple and graceful forms which nature offers for imitation on the banks of the Nile." It will not fail to strike the reader that this principle of imitation supplies an important test for determining the native or borrowed character of the architecture in which it is employed. Wherever a style of architecture originated, the imitated vegetable forms (if any) are those which nature there offered; but where it is borrowed, the fact is attested by the foreign character of the vegetable forms imitated or represented. Thus, the *foreign* foliage of our Corinthian capitals, attests the derivation of the style from Greece and Rome; whereas the *native* foliage in our old cathedrals evinces a native origin. The application of this idea to Solomon's Temple is not very easy, because many of the same vegetable productions are common both in Egypt and Palestine. The plants architecturally mentioned in the account of the Temple are the palm-tree, the lily, and the pomegranate. As the two former are the most common Egyptian forms, their existence in Solomon's Temple would evince imitation, if the natural forms had been peculiar to Egypt; but as they existed in Palestine also, they only evince similarity. But the *pomegranate* does not occur in the architecture of Egypt; nor is the natural production so common in Egypt as in Syria and Palestine. This therefore is important in determining the balance of evidence: the result of which will be, that although there was such a general resemblance between the Temple of Jerusalem and the temples of Egypt, as, under all the circumstances, it would be preposterous not to expect; yet there were such distinctions as attest the absence of specific imitation.

Although we have made the palm-tree the turning point of this note, we reserve what may be desirable to state concerning its natural history for the illustration of some of the beautiful allusions to it which the poetical books contain.

6. "*He garnished the house with precious stones for beauty.*"—Perhaps "*He paved the house with precious and beautiful marble,*" would be a better rendering, and doubtless conveys the correct meaning. It appears however from 1 Kings vi. 15, that this pavement was not an exception to the general lining of the house with boards, as we there read that the floor of the house was covered with planks of fir. What we here learn is, that there was a pavement of marble under the boards—for it could not well be over them. Thus then the house, being built and paved with squared stone, was *entirely* lined with boards which, excepting those of the floor, were completely covered with gold. The question whether this covering with gold consisted in gilding, or in overlaying with plates of the metal, has been considered in the note on Exod. xxxvii. 34. In all the description there is not the least mention of sculptured stones in any part of the building. Perhaps stone sculpture was considered as forbidden by the law. All the decorative parts were either carved in wood, and then overlaid with metal, or wholly cast in metal. Even the famous pillars Jachin and Boaz were entirely of brass. This absence of sculptured stone alone makes a remarkable distinction between the temples of Egypt and the Temple of Solomon, whatever may have been the general analogy of arrangement and style.

"*Gold of Parvaim.*"—The name "*Parvaim*" does not elsewhere occur. Some think it denotes Peru in America; Bochart considers it to have been the Indian isle of Taprobane (Ceylon); Kircher makes it Java; and others are content to suppose it the same as Ophir, wherever that might be. This seems the most probable of the opinions which make of Parvaim the name of a place. The Jews say the gold was so called because it was of a red colour, like the blood of the Parim oxen. The Septuagint has the word as a proper name; but the Vulgate turns it into "*finest gold.*"

CHAPTER IV.

1 *The altar of brass.* 2 *The molten sea upon twelve oxen.* 6 *The ten lavers, candlesticks, and tables.* 9 *The courts, and the instruments of brass.* 19 *The instruments of gold.*

MOREOVER he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the

east: and the sea was set above upon them, and all their hinder parts were inward.

5 And the thickness of it was an hand-breadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in.

7 And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

9 ¶ Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

¹ 1 Kings 7. 23.

² Heb. from his brim to his brim.

³ 1 Kings 7. 24.

⁴ Or, bowls.

⁵ Or, like a lily-flower.

⁶ Heb. the work of burnt-offering.

10 And he set the sea on the right side of the east end, over against the south.

11 And Hiram made the pots, and the shovels, and the ⁷basons. And Hiram ⁸finished the work that he was to make for king Solomon for the house of God;

12 *To wit*, the two pillars, and the pommels, and the chapters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters *which were* on the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters *which were* upon the pillars.



[THE POMEGRANATE—*Punica Granatum*.]

14 He made also bases, and ⁹lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to king Solomon for the house of the LORD of ¹⁰bright brass.

17 In the plain of Jordan did the king cast them, in the ¹¹clay ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon the shewbread *was* set;

20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, *made he of gold, and that* ¹²perfect gold;

22 And the snuffers, and the ¹³basons, and the spoons, and the censers, *of pure gold*: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of gold*.

⁷ Or, bowls.

⁸ Heb. finished to make.

⁹ Heb. upon the face.

¹⁰ Or, caldrons.

¹¹ Heb. made bright, or scoured.

¹² Heb. thicknesses of the ground.

¹³ Heb. perfections of gold.

¹⁴ Or, bowls.

Verse 6. "*Lavers*."—These are particularly described in the text of 1 Kings vii. 27—39; the principal part of which is occupied with an account of the bases on which the lavers were mounted, and which are very slightly mentioned in the present chapter. It seems that the lavers consisted of a square base or stand, mounted on brazen wheels, and adorned with figures of palm-trees, cherubim, lions, and oxen. It no doubt had a hollow for receiving the water that fell from the laver which was placed upon it, and which appears to have been drawn as required by means of cocks. We are not told the form of the lavers; but only that each contained forty baths, or about three hundred English gallons. It is quite evident, from the space allowed to the description in the parallel text, that the bases were regarded as most admirable works of art. But it is very difficult to comprehend the details there given. This is clearly evinced by the marked difference between the representations which Villalpandus, Lamy, and Calmet, have respectively given. These lavers were intended for washing the sacrifices; the priests themselves performing their ablutions at the brazen sea. The original laver of the tabernacle served both purposes. There was also only one laver, in the second temple, concerning the form and size of which we have no information.

13. "*Pomegranates*."—See the note on Deut. viii. 8, and on chap. iii. 5. We give a cut of the fruit to illustrate the applicability of its figure to ornamental uses.

22. "*Snuffers*."—It is not quite certain that the original word means any thing of this kind. It is *מְסַמְרֵת*, *mezammereth*, the apparent derivation of which from *מָסַר*, *samar*, leads the Targum to understand that musical instruments are denoted. However, we only wish to observe that, if instruments to trim the lamps be denoted, we are not to suppose that they have any resemblance to *our* snuffers. Instruments like ours, for *cutting* the wick of a lamp, were *not* anciently known; but a sort of tweezers were employed to draw up the wick when necessary, and for *pinching off* any superfluous portion. Every one is aware that lamps, when properly replenished with oil, do not need snuffing, like candles. The sort of tweezers we have mentioned are still used in the East for trimming lamps. Snuffers are only known in those parts of Western Asia where candles are partially used during winter. Snuffers are candle, not lamp, instruments; and candles are but little used in any part of Asia, the temperature being generally too warm.

CHAPTER V.

1 *The dedicated treasures.* 2 *The solemn induction of the ark into the oracle.* 11 *God being praised giveth a visible sign of his favour.*

THUS all the work that Solomon made for the house of the LORD was finished: ¹and Solomon brought in *all* the things that David his father had dedicated; and the silver

¹ 1 Kings 7, 51.

and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ ¹Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims:

8 For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves of the ark, that the ends of the staves were seen

from the ark before the oracle; but they were not seen without. And ²there it is unto this day.

10 *There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.*

11 ¶ And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course:

12 *Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)*

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, *For he is good; for his mercy endureth for ever; that then the house was filled with a cloud, even the house of the LORD;*

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

¹ 1 Kings 8. 2, &c.

² Or, they are there, as 1 Kings 8. 8.
⁷ 1 Chron. 25. 1.

⁴ Deut. 10. 2, 5.
⁵ Psal. 136.

⁵ Or, where.

⁶ Heb. found.

CHAPTER VI.

1 *Solomon, having blessed the people, blesseth God.*
12 *Solomon's prayer in the consecration of the temple, upon the brasen scaffold.*

THEN ¹said Solomon, The LORD hath said that he would dwell in the ²thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now ³it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come

¹ 1 Kings 8. 12, &c.

² Levit. 16. 2.

³ 2 Sam. 7. 2. 1 Chron. 22. 2.

forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel.

12 ¶ And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven,

14 And said, O LORD God of Israel, *there is no god like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts:*

15 Thou which has kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, *There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.*

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? *behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!*

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldst

put thy name there; to hearken unto the prayer which thy servant prayeth *toward this place.*

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall *make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.*

22 ¶ If a man sin against his neighbour, *and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;*

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel *be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;*

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the *heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;*

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there *be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be:*

29 Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands *in this house:*

30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose

⁴ Heb. the length thereof, &c.

⁵ Exod. 15. 11.

⁶ 2 Sam. 7. 12.

¹ Kings 2. 4; and 6. 12.

⁷ Psalm 133. 12.

⁸ Chap. 3. 6.

⁹ Isa. 66. 1.

¹⁰ Acts 7. 49.

¹¹ Heb. pray.

¹² Heb. in this place.

¹³ Heb. pray.

¹⁴ Or, be smitten.

¹⁵ Or, towards

¹⁶ 1 Kings 17. 1.

¹⁷ Chap. 30. 9.

¹⁸ Or, toward this house.

¹⁹ Heb. There shall not a man be cut off.

²⁰ Heb. and he required an oath of him.

²¹ Heb. in the land of their gates.

heart thou knowest; (for thou only ¹knowest the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways, ²so long as they live ³in the land which thou gavest unto our fathers.

32 ¶ Moreover concerning the stranger, ⁴which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that ⁵this house which I have built is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their ⁶cause.

36 If they sin against thee, (for *there is* ⁷no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and ⁸they carry them away captives unto a land far off or near;

37 Yet *if* they ⁹bethink themselves in the land whither they are carried captive and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captive, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their ¹⁰cause, and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears be attent ¹¹unto the prayer *that is made* in this place.

41 Now ¹²therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

¹ 1 Chron. 28. 9. ² Heb. *all the days which.* ³ Heb. *upon the face of the land.* ⁴ John 12. 20. Acts 8. 27.
⁵ Heb. *thy name is called upon this house.* ⁶ Or, *right.* ⁷ Prov. 30. 9. Eccles. 7. 20. James 3. 2. 1 John 1. 8.
⁸ Heb. *they that take them captives carry them away.* ⁹ Heb. *bring back to their heart.* ¹⁰ Or, *right.* ¹¹ Heb. *to the prayer of this place.*
¹² Psal. 132. 8.

CHAPTER VII.

¹ God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him. 4 Solomon's solemn sacrifice. 8 Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people. 12 God appearing to Solomon giveth him promises upon condition.

Now ¹when Solomon had made an end of praying, the ²fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon

the pavement, and worshipped, and praised the LORD, *saying*, For *he is* good; for his mercy endureth for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 ¹And the priests waited on their offices the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised ²by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burn offerings,

¹ 1 Kings 8. 54. ² Levit. 9. 24. ³ 1 Chron. 15. 16. ⁴ Heb. *by their hand.*

and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto ^{the} river of Egypt.

9 And in the eighth day they made ^a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart, for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus ^{the} Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, ^{and} have chosen this place to myself for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, ^{which} are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now ^{mine} eyes shall be open, and

mine ears attent ^{unto} the prayer *that* is made in this place.

16 For now have ^I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, ^{"There shall not fail thee a man to be ruler in Israel."}

19 ^{"But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;}

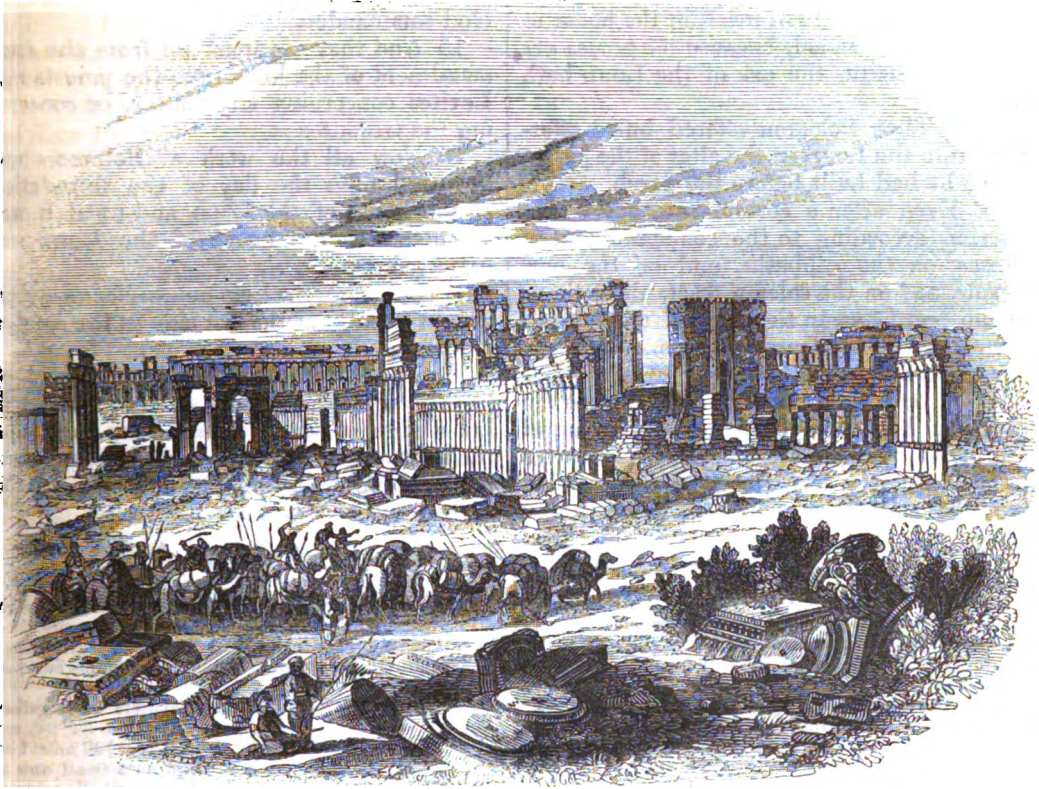
20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, ^{"Why hath the LORD done thus unto this land, and unto this house?"}

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

⁹ Josh. 13. 2. ¹⁰ Heb. a restraint. ⁷ 1 Kings 9. 1, &c. ⁸ Deut. 19. 5. ⁹ Heb. upon whom my name is called. ¹⁰ Chap. 6. 40.
¹¹ Heb. to the prayer of this place. ¹² Chap. 6. 6. ¹³ Chap. 6. 16. ¹⁴ Heb. There shall not be cut off to thee.
¹⁵ Levit. 26. 14. ¹⁶ Deut. 28. 15. ¹⁷ Deut. 29. 24. ¹⁸ Jer. 22. 8, 9.

Verse 8, "*The river of Egypt.*"—We have all along contended that this river was not the Nile; but that it must be understood of a river between the Nile and Gaza, and which formed the boundary line between the territories of the Hebrew and Egyptian kings. We also preferred the hypothesis which, after the Septuagint, fixes this river at or near Rhinocorura, the present El Arish. We have since been gratified in finding an unexpected corroboration of this view in a fact of Arabian history, which shows that, even at a period when the boundaries of ancient kingdoms in this quarter had become rather confounded by long subjection to the same power, El Arish was still considered the boundary point between Egypt and Palestine. The anecdote has never been quoted in evidence on this point; but we think its testimony very conclusive. When the Arabian general Amrou had completed the conquest of Palestine, and was about to proceed to Egypt, the khalif Omar sent him a conditional letter of recall from his command. The letter stated that if Amrou were already in Egypt, he was to remain there; but if still in Palestine, he was to hold himself recalled. Amrou, then on his march towards Egypt, was apprised of the contents of this letter before the messenger arrived; and when he came, ordered him to wait till he should have leisure to read the letter. "In the mean time he hastens his march, fully resolved not to open it till he came to the confines of Egypt. When he came to a place called Arish, having assembled the officers in his tent, he called for the messenger, and opened the letter with the same gravity and formality as if he had been altogether ignorant of its contents. Having read it, he told the company what was in it, and inquired of them whether the place where they then were belonged to Syria or to Egypt. They answered, 'To Egypt.' 'Then,' said Amrou, 'we will go on.'" (Ockley's 'Conquest of Syria,' p. 346.)



PALMYRA.—GENERAL VIEW OF THE PRINCIPAL RUINS.—CASSAS.

CHAPTER VIII.

¹ Solomon's buildings. ⁷ The Gentiles which were left Solomon made tributaries; but the Israelites rulers. ¹¹ Pharaoh's daughter removeth to her house. ¹² Solomon's yearly solemn sacrifices. ¹⁴ He appointeth the priests and Levites to their places. ¹⁷ The navy fetcheth gold from Ophir.

AND 'it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

² That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

³ And Solomon went to Hamath-zobah, and prevailed against it.

⁴ And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

⁵ Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

⁶ And Baalath, and all the store cities

that Solomon had, and all the chariot cities, and the cities of the horsemen, and 'all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

⁷ ¶ As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

⁸ But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

⁹ But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

¹⁰ And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

¹¹ ¶ And Solomon 'brought up the daugh-

¹ Kings 9, 10, &c.

² Heb. all the desire of Solomon, which he desired to build.

³ 1 Kings 3, 1, and 7, 8.

ter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are*, 'holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every day offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feast, 'three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the 'courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day

required: the 'porters also by their courses at every gate: for 'so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to 'Eloth, at the sea side in the land of Edom.

18 And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

⁴ Heb. *holiness*.

⁵ Exod. 29. 38.

⁶ Exod. 23. 14.

Deut. 16. 16.

⁷ 1 Chron. 24. 1.

⁸ 1 Chron. 9. 17.

⁹ Heb. *so was the commandment of David the man of God.*

¹⁰ Or, *Eloth*, Deut. 2. 8.

Verse 4. "*Tadmor in the wilderness*."—In the Syrian desert there are the magnificent ruins of an ancient city, which made a conspicuous figure in ancient times under the name of Palmyra. This is not doubted to occupy the site of the Tadmor built by Solomon. The names "Tadmor" and "Palmyra" equally refer to the palm-trees which grew there; and the former is at this day the only name by which the spot is known to the natives, although the palms have now disappeared.

Major Rennel, in his work on the 'Comparative Geography of Western Asia,' enters into elaborate investigations with the view of determining the geographical site of Palmyra. His conclusions place it in N. lat. 34° 24', and E. long. 38° 20', being 90 geographical miles from the nearest point (to the north) of the Euphrates; 102 miles from the nearest eastern point of the same river; and 109 miles E. by N. from Baalbec. It is situated on a small oasis in the midst of a vast desert of sand, in which there is no trace of any other than Arabian footsteps; and the existence of a most glorious city, thus isolated in the inhospitable waste, is one of those wonderful circumstances which require to be accounted for by other considerations than those which immediately appear. The spot where Palmyra stands enjoys the advantage of a good supply of wholesome water—a circumstance of such importance in a desert region, that to this doubtless we are to look for the first element of that importance and splendour at which Palmyra ultimately arrived. Through the desert in which it lies, the caravans which conveyed by land the produce of Eastern Asia, from the Persian Gulf and Babylon, to Phœnicia, Syria, and Asia Minor, must of necessity pass; and as to such caravans it is necessary to adopt the line of march in which water may be found, there can be no doubt that the advantages, in this respect, which Tadmor offered, rendered it, at a very remote period, a resting-place to the eastern caravans, in their route westward through the desert. This brings us to the most probable reason that can be found for the measure which Solomon took, of building a city in this remote and inhospitable region. We know that this enterprising king engrossed the maritime commerce which existed between the east and west by the channel of the Red Sea; and we are therefore justified in supposing, that, as his sovereignty extended to the Euphrates, and the caravans must needs therefore pass through his territories, he did not neglect the opportunity of obtaining benefit from the land trade between Eastern and Western Asia. From what we know of his character, it is improbable that this most profitable branch of trade should not attract his attention; and the fact of his building a city in such a place as Palmyra seems to furnish something like actual proof that his views were really directed towards it. Tadmor was doubtless a fortified city, which, while it enabled the king to hold this region in such complete occupation as to prevent the passage of the trade without his concurrence, afforded every accommodation and convenience which the vast caravans could require, and every facility for those commercial transactions of which it must soon have become the seat under such circumstances. It would naturally soon cease to be a mere resting-place, and become an emporium for the land trade, where the merchants of the east and west met each other, and transacted their exchanges and sales. What precise part Solomon took we cannot tell. He may have contented himself with levying dues and customs upon the commodities; or he may have required the further conduct of the trade to be left to the Hebrew merchants, who, in that case, probably bought up the goods, and resold them at a profit to the Phœnicians and others. But judging from the analogies we have in the horse trade with Egypt, it is more probable that the king himself, by his factors, bought up the commodities of the East, and re-sold them for his own emolument. Here certainly is a sufficient motive for the foundation of a city at Tadmor. It is however not unlikely that the Phœnicians were at the bottom of Solomon's commercial speculations. We may conceive that, as they were on the most friendly terms with him, and had rendered him great aid in his undertakings, they felt at liberty to suggest to him how greatly he might oblige them and enrich himself, by promoting and sharing in that Oriental commerce which they could not carry on without his assistance. The caravans of the East were probably principally directed to Tyre; and Hiram might easily show Solomon the benefit they might mutually derive from the establishment of a fortified town at Tadmor, for the protection of his own frontier, and for the safeguard of the caravans across the desert, in which they were then, as now, exposed to the assaults of the Bedouins. To this he might also be induced by the prospect of an intermediate participation in the trade, or of a right of custom on the goods carried across the desert. A most important evidence for the

of these conjectures is, that all our information of Palmyra from heathen writers describes it as a city of merchants—the factors of the Oriental trade—who sold to the Romans and others the merchandise of India and Arabia, and so enriched by the traffic that the place was proverbial for its luxury and wealth, and the expensive habits of its citizens. It was then to its trade that Palmyra owed that splendour of which its noble ruins still furnish most evidence; and in our opinion, as already explained, it is only in the circumstances to which it thus owed its prosperous condition, in an age so much later than that of Solomon, that we can find a probable explanation of the reasons which led to its original foundation by that monarch.

We do not again read of Tadmor, in the Scriptures, nor is it likely that the Hebrews retained possession of it long after the death of Solomon. The internal divisions and weakness which ensued, the loss of external territory, and the rise of the kingdom of Damascus, sufficiently account for this. John of Antioch, probably from some tradition now lost, says it was destroyed by Nebuchadnezzar. It doubtless fell under the power of that conqueror whether he destroyed it or not. The first notice which we have in profane antiquity is that which states that Palmyra attracted the notice of Marc Antony when in Syria. He promised himself rich spoil from it, but was disappointed, as the inhabitants turned their wealth beyond the Euphrates. In the time of Pliny, it was the intermediate emporium of the eastern world, as we have mentioned, and in that character absorbed the wealth of the Romans and Parthians, who, however hostile to each other, agreed in coveting the luxuries of India, which then seem to have come exclusively by the way of Palmyra to the Palmyrenes, who dispersed them to the nations subject to the Romans on the one hand, and the Parthians on the other. The friendship of Palmyra is said to have been courted by both the contending powers, whence it was that, protected by its deserts, it still maintained its independence: but it was united soon after to the Roman Empire as a free city. It was greatly favoured by the emperors; and under Adrian and the Antonines attained the height of its glory, from which it fatally fell when Zenobia, throwing off the connection with Rome, proclaimed herself queen of Palmyra and the East, and, after a brief interval of splendour, was taken captive, and her city desolated by the Romans. The latest fact concerning the town in Roman history is that the emperor Justinian, in the sixth century, fortified it, and placed a garrison in it, after it had been for some time deserted. To the blank in its history which follows, we are only able to supply one fact, which is, that it was one of the very first conquests of the Arabians in the time of Abubekr; for we find its name as one of the four towns which Serjabil told the governor of Syria, that the Moslems had already taken (Ockley, p. 31). The next notice of it as an inhabited place is by the Jewish historian, Benjamin of Tudela, who was there in the twelfth century. This notice is curious. "There is also a town seated in the midst of the desert, built also by commandment of Solomon, after the same manner of building as the greatness of the stones (as at Baalbec): and it is compassed with a wall, solitary, as I said, far removed from other cities, and some days' journey distant from Baghala (Baalbec). But in this city, Thadmur, there are four thousand Jews, valiant, and ready and prepared for the battle: who make war with the children of Edom, and with the children of Garah, or the Arabians, commonly called, subject unto the kingdom of Noraladinus: and they help the bordering Ishmaelites. Among them Isaac, surnamed Græcus, and Nathan, and Uziel have the pre-eminence." ('Purchas,' p. ix. ch. v.) It is not clear whether he means to say that the 4000 Jews were the sole inhabitants of the town. The connection with this statement it is interesting to observe, that the existing inscriptions of Palmyra attest the presence of Jews there in its most flourishing period; and that they, in common with the other inhabitants, shared in the commerce, and were objects of public honour. One inscription intimates the erection of a statue to Julius Schabbar, a Jew, for having, at his own expense, conducted a caravan to Palmyra. This was A.D. 258, not long before the fall of Zenobia, who, according to some accounts, was of the Jewish religion. Irby and Mangles also noticed a Hebrew inscription on an architrave in the great colonnade, but give no copy of it, nor say what it expressed. The latest historical notice of Tadmor we can find is, that it was plundered in 1400 by the army of Timur Beg (Tamerlane), when 4000 sheep were taken. At present and for a long time past the spot has had no other inhabitants than a clan of Arabs, who claim the property of the district, and whose miserable hovels, established in the peristyle court of the temple, furnish the most striking possible contrast of meanness and magnificence.

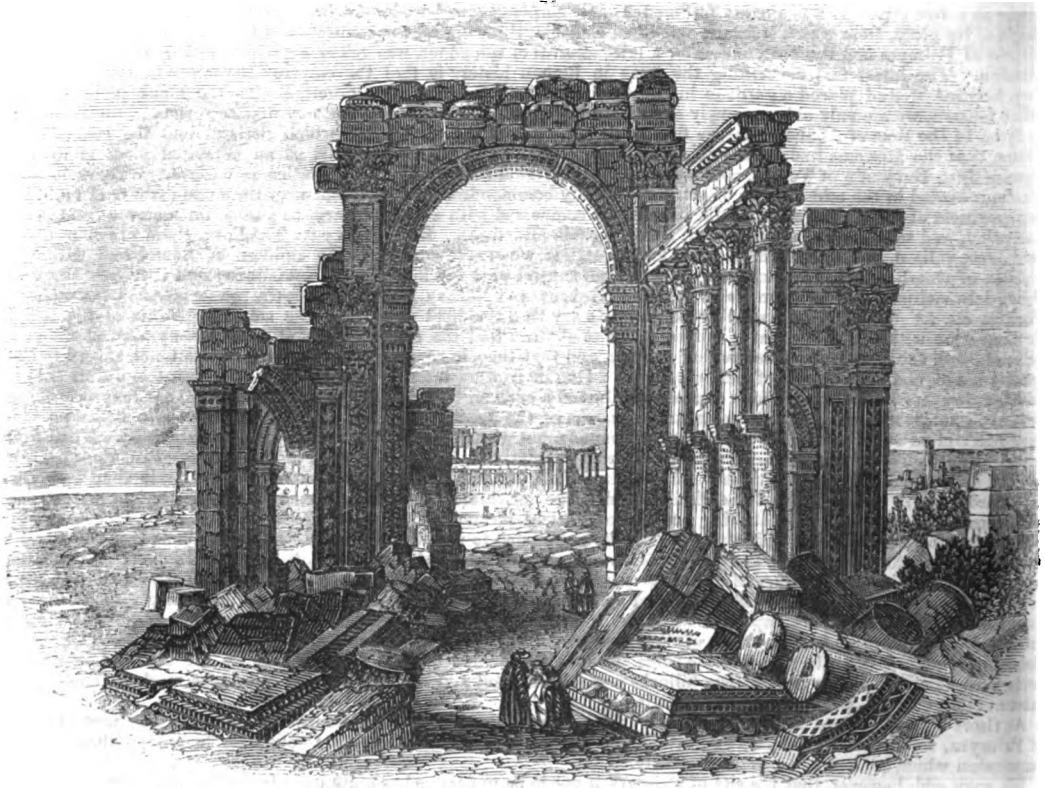
These Arabs, who make travellers pay heavily for permission to visit the place, are firmly of opinion that the present ruins belong to the original city founded by Solomon; and, as is usual with them, their denominations of the more precious remains are all founded on this very erroneous notion. The fact is, that all the ruins which now engage the attention of the spectator are in the style of architecture which the Greeks and Romans introduced into Asia; and the uniformity of style compared with the evidence offered by inscriptions, it is supposed that they were mostly erected during the three first centuries of the Christian era. If there be any thing now belonging to the Tadmor of Solomon, it may perhaps be found in the ruins and rubbish of more ancient buildings which are observed in several places, and now form ridges of shapeless hillocks covered with soil and herbage, such as now alone mark the sites of the ancient cities in Mesopotamia and Babylonia.

There is no circumstance, beyond the site which they occupy, attaching a *Scriptural* interest to the present ruins of Palmyra, we shall not enter into any detailed description of them; but leave it to our cuts to convey that general impression which is alone in this case necessary.

We may add, however, that the site of Palmyra is not to be understood as quite open to the desert in every direction. To the west and north-west there are hills, through which a narrow valley, about two miles in length, leads to the sea. On each side of this valley occur what seem to have been the sepulchres of the ancient inhabitants. They are marked by square towers, and are found to contain mummies, resembling those of Egypt. Beyond this valley the city bursts upon the view with wonderful effect. The thousands of Corinthian columns of white marble, erect and close, and covering an extent of about a mile and a half, offer an appearance which travellers compare to that of a forest;—a comparison suggested in a great degree by the general absence of the connecting walls which anciently flanked these pillars to the distinct piles of building to which they belonged, and the want of which often leaves the spectator at a loss to arrange the columns in any order which might enable him to discover the original purpose of their erection. The site on which the city stands is slightly elevated above the level of the surrounding desert, for a distance of about ten miles; which the Arabs believe to coincide with the extent of the ancient city, as they find no remains wherever they dig within this space. There are indeed traces of an old wall, not more than three miles in circumference; but this was probably built by Justinian, at a time when Palmyra had lost its ancient importance, and become a desolate place; and it was consequently desirable to contract its bounds, so as to include only the more valuable portion. A French traveller, whose views, as such, are good when not distorted by hostility to Divine truth, well describes the general aspect which these ruins offer:—"In the space covered by these ruins we sometimes see a palace, of which nothing remains but the court and walls; sometimes a temple whose peristyle is half thrown down; and now a portico, a gallery, or triumphal arch. Here stand groups of columns, whose symmetry is destroyed by the fall of many of them; there, we see them ranged in rows of such length that, similar to rows of trees, they

deceive the sight and assume the appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another, almost as varied, presents itself: on all sides we behold nothing but subverted shafts, some whole, others shattered to pieces, or dislocated in their joints: and on which side so ever we look, the earth is strewn with vast stones, half-buried; with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by dust." (Volney's 'Travels through Syria,' ii. 237.)

It may be right to add, that the account which has been more recently given of these ruins, by Captains Irby and Mangles, is of a much less glowing tone than of other travellers, English and French. They speak indeed with admiration of the general view, which exceeded anything they had ever seen. But they add, "Great, however, was our disappointment when, on a minute examination, we found that there was not a single column, pediment, architrave, portal, frieze, or any architectural remnant worthy of admiration." They inform us that none of the pillars exceed four feet in diameter, or forty feet in height; that the stone scarcely deserves the name of marble, though striking from its snowy whiteness; that no part of the ruins taken separately excite any interest, and are altogether much inferior to those of Baalbec; and that the plates in the magnificent work of Messrs. Wood and Dawkins do far more than justice to Palmyra. Perhaps this difference of estimate may arise from the fact that earlier travellers found more wonderful and finished works at Palmyra than their information had prepared them to expect; whereas, in the later instance, the finished representations in the plates of Wood's great work raised the expectations so highly, that their disappointment inclined the mind to rather a detractive estimate of the claims of this ruined city—"Tadmor in the wilderness."

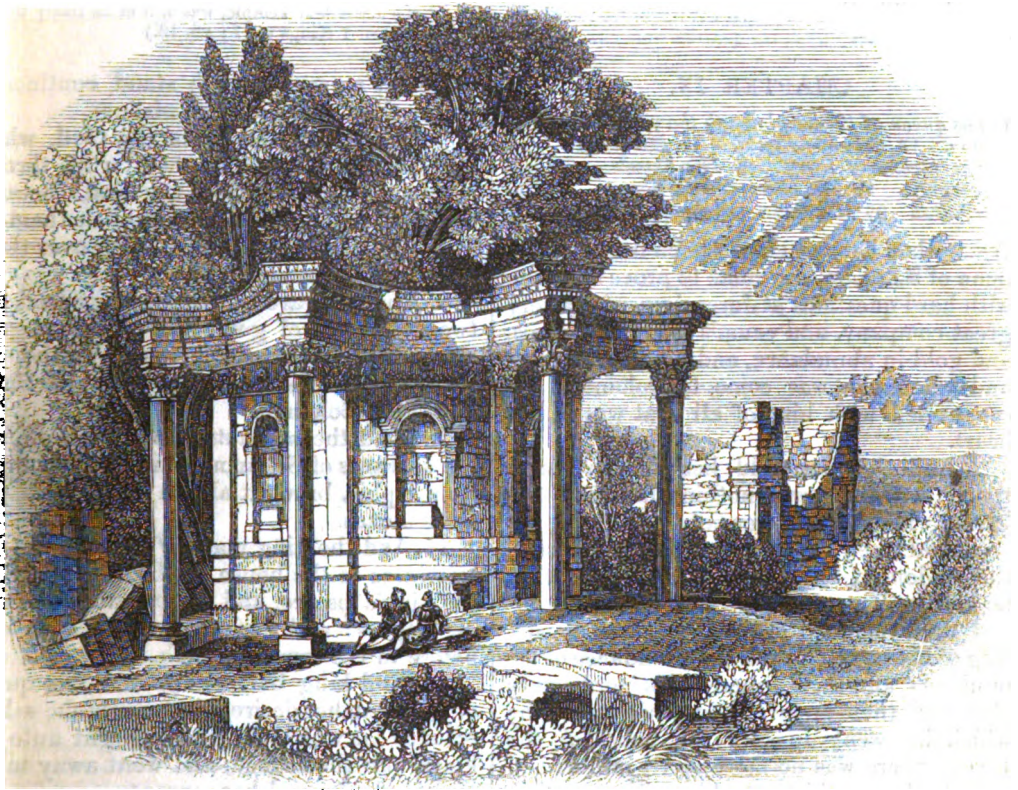


PALMYRA.—NEAR VIEW OF A PORTION OF THE RUINS.

6. "*Baalath*."—The ruins of Baalbec, which were mentioned incidentally in the preceding note, are situated in the great valley (anciently called *Cœle Syria*) which separates the parallel ranges of Lebanon and Anti-Lebanon, and near one of the sources of the river *Leontes*, which proceeds southward and enters the Mediterranean near Tyre. Major Rennel fixes its position in N. lat. $34^{\circ} 1' 30''$, and E. long. $36^{\circ} 11'$; distant 36 miles N.N.W. from Damascus, and nearly at the same distance from Tripoli and Beirut on the Mediterranean coast—the former to the north-west and the latter to the south-west. The traditions of the inhabitants of the country, whether Jews, Christians, or Mahomedans, affirm with confidence that this city was founded by Solomon: and, all things considered, there is more probability in this tradition than Wood, in his account of these ruins, seems disposed to allow. That Solomon's dominion did include this vale, there is every reason to suppose; and the distance northward does not form any objection, for Tadmor is more to the north, and twice as distant from Jerusalem. In the present text are named the cities of Tadmor in the wilderness, upper and lower Beth-horon, and Baalath; and the account then goes on to say, that Solomon built whatever he desired in Jerusalem, in Lebanon, and in *all* the land of his dominion. This renders it likely that, being thus classed, one of the principal cities named in the text was in Lebanon; and this could only be Baalath, for Tadmor was in the wilderness, and the Beth-horons in the heart of Palestine: and if Baalath was in Lebanon, the analogy of name, concurring with the local tradition, would refer us to the present Baalbec as the only probable site. Further, the name Baalath means *the city of Baal*, or *of the sun*—for Baal was the sun; and it is agreed that Baalbec is the

city which was known to the ancients by the name of Heliopolis, *the city of the sun*—being merely a translation of the ancient native name of Baalath. The present name Baalbec has but a slight shade of different meaning, being *the valley of Bani*, or *of the sun*. Thus all these names seem to refer to the same place—*Baalath* being the ancient native name, *Baalbec* the slight modern variation, and *Heliopolis* the classical translation. Wood, who does not seem to have known that the name of a city called Baalath occurs in Scripture in the same verse with that of Lebanon, may stand excused for doubting the local traditions which associate the name of Baalbec with that of Solomon. These traditions are of no further consequence than as assisting to identify the site. We may or not believe the natives, when they state that it was founded by the great Hebrew king, as a pleasant retreat during the summer heats. The facts that most of the ancient and modern Oriental monarchs change their residence with the season, might seem to warrant this notion: and Wood observes, that “an eastern monarch could not enjoy his favourite pleasures in a more luxurious retirement than amidst the streams and shades of Baalbec.” Benjamin of Tudela, whom we quoted in the preceding note, speaking of Baalbec, which he calls Baghal-Beik, observes that its ancient name was *Baghala*, by which he clearly means the Baalath of the present text, Baghala being merely a different pronunciation of the same Hebrew word (בעלת). He fully believes that it was built by Solomon; and reports as facts the local traditions on the subject.

Baalbec is situated very pleasantly, at the foot of Anti-Lebanon, on the last rising ground where the mountain terminates in the plain. It is still the site of a small town, the habitations composing which adjoin to, or are dispersed among, the ruins—the whole being mostly enclosed within the same wall; which walls, says Wood, “like those of the other ancient cities of Asia, seem the confused patchwork of different ages.” We suppose that Burckhardt has in view no other walls when he says, “The walls of the ancient city may still be traced, and include a larger space than the modern town ever occupied, even in its most flourishing state. Its circuit may be between three and four miles.”



TEMPLE AT BAALBEC.—CASSAS.

The ruins of Baalbec make a very different impression from those of Tadmor. The distant view of the latter, in its wide-spread desolation and dispersed grandeur, is far more impressive than that of Baalbec; but there are no single ruins at Palmyra so worthy of admiration as the ruined temples at Baalbec. Wood says, “When we compare the ruins of Baalbec with those of many ancient cities we have visited in Greece, Egypt, and other parts of Asia, we cannot help thinking them the remains of the boldest plan that appears to have been ever attempted in architecture.” These remains consist of the grand temple of the sun, with its courts and most magnificent portico; another temple, near the former, but on lower ground, and which, although of smaller dimensions, is still very large, and in a less ruined condition; a third temple, being that most beautiful octagonal or circular temple which our cut represents. This cut supersedes the necessity of a description of this fine work of ancient art—which description indeed it is not our plan to give in detail, on any occasion, of ruins with which no Scriptural interest is immediately connected. This small temple is in the inhabited part of the town, and is or was used by the Christians as a church. Burckhardt, who did

not, like other travellers, approach the city from the usual Damascus road, mentions another temple in the plain, at half an hour's walk from the town, and which seems to have escaped the notice of Maundrell, Wood, Volney, and others. From his brief notice it seems to resemble the last mentioned, in being an octagonal building. But it is of an order resembling the Doric, and its eight columns are of very beautiful granite. With this exception, and that of a single isolated Doric column within the town, the remains at Baalbec are of the Corinthian order, like those of Tadmor; but in a style of architecture far more rich and grand. In the former note, we quoted Mangles' estimate of the height and diameter of the largest pillars at Tadmor; and it may be well to compare this with what he says of the columns of the grand colonnade forming the approach to the great temple at Baalbec. "The beauty and elegance of these pillars are surprising. Their diameter is seven feet; and we estimated their altitude at between fifty and sixty feet (68 feet) exclusive of the epistylum, which is twenty feet deep, and composed of immense blocks of stone, in two layers each of ten feet in depth. The whole of this is elaborately ornamented with rich carved work in various devices." All travellers mention with astonishment the enormous size of the stones employed, particularly those of the terrace or soubassement of the great temple. Having alluded to these in the note to 1 Kings v., we need not repeat our observations. The vast size of these blocks of stone, and the height at which some of them are found, has led the natives to entertain the opinion that Solomon obliged the demons to labour in his works; which indeed they say of other buildings attributed to him—as Tadmor and the Temple at Jerusalem. Near the city walls there is a quarry from which these immense stones appear to have been taken, and where some vast blocks still remain, prepared for use; while the stone for the more ornamental part of the buildings seems to have been derived from a quarry of coarse white marble at a greater distance. Volney says the buildings are constructed with "white granite;" but Burckhardt corrects him, by observing that the stone is "of the primitive calcareous kind, but harder than the stone of Tadmor."

We need not say that here, as at Tadmor, it would be idle to look for any buildings erected by Solomon. All the ruins are in the Græco-Roman style, and probably none are anterior to the Christian era. It is, however, not by any means improbable that the soubassements and foundation walls, which excite so much astonishment by the enormous size of the stones employed, may have been of much more ancient construction—even of the age of Solomon, who, as he procured "great stones" from a distance for the construction of the Jerusalem Temple, was still more likely to employ "great stones" when the quarries were close at hand. (See the notes, 1 Kings v. 17; vii. 10.)

CHAPTER IX.

1 *The queen of Sheba admireth the wisdom of Solomon.* 13 *Solomon's gold.* 15 *His targets.* 17 *The throne of ivory.* 20 *His vessels.* 23 *His presents.* 25 *His chariots and horse.* 26 *His tributes.* 29 *His reign and death.*

AND 'when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his 'cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true report which I heard in mine own land of thine 'acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are

these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones.

11 And the king made of the algum trees 'terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside that which chapmen and merchants brought. And all the kings of Arabia and 'governors of the country brought gold and silver to Solomon.

15 ¶ And king Solomon made two hun-

1 Kings 10. 1, &c. Matth. 12. 42. Luke 11. 31.

Or, butlers.

Heb. word.

Or, sayings.

Or, stays.

Heb. highways.

Or, captains.

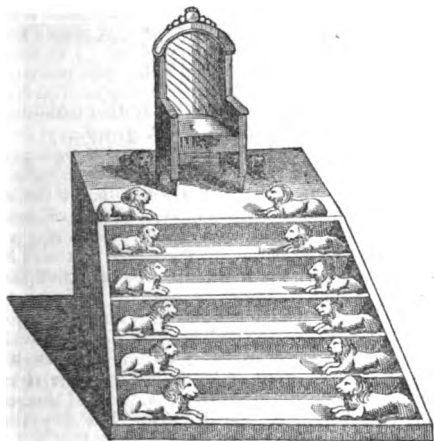
dred targets of beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he* of beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and ⁸stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.



[SOLOMON'S THRONE.—AFTER VILLALPANDUS.]

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold: ⁹none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon ¹⁰had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings ¹¹from the ¹²river even unto the land of the Philistines, and to the border of Egypt.

27 And the king ¹³made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that *are* in the low plains in abundance.

28 ¹⁴And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now the rest of the ¹⁵acts of Solomon, first and last, *are* they not written in the ¹⁶book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of ¹⁷Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

⁸ Heb. hands.

⁹ Heb. shut up.

¹⁰ Or, there was no silver in them.

¹¹ Or, elephants' teeth.

¹² 1 Kings 4. 36.

¹³ Gen. 15. 18.

¹⁴ That is, Euphrates.

¹⁵ Heb. gave.

¹⁶ 1 Kings 10. 23. Chap. 1. 16.

¹⁷ 1 Kings 11. 41.

¹⁸ Heb. words.

¹⁹ Chap. 12. 15.

Verse 1. "*The queen of Sheba*."—This princess is called "the queen of the south" in Luke xi. 31. There has been much elaborate discussion, having for its object to determine from what country this queen came. One of the principal alternatives makes this country to have been at the southern extremity of Arabia; and the other asserts the claim of Ethiopia or Abyssinia.

With respect to the first alternative, which places Sheba in Arabia, it is unquestionable that one of the most celebrated nations of Arabia-Felix was known as the Sabæi, and their territory as Sabea. This territory was also celebrated in profane antiquity for its ample possession of such articles as the queen of Sheba brought to Solomon. The spices, the incense, the gold of Sabea—its abundance in every production which could make life happy, and the consequent luxury and redundant wealth of the inhabitants, procured for southernmost Arabia the surname of Felix, the Happy,—and the glowing and exaggerated statements which Greek and Roman writers have transmitted in reference to it, clearly show that almost nothing was practically known of the country; and the Oriental produce of which the Sabæi and other maritime Arabians were the carriers, being considered the actual produce of the country, rendered it a sort of El Dorado to the ancient imagination. At whatever conclusion we may arrive with reference to the present text, there cannot be the least doubt that this, the Arabian Sabea, is frequently to be understood by the Sheba or Seba of the Scriptures.

The other opinion, in favour of Abyssinia, although not taken up first by him, has found its most powerful advocacy in the statements and reasonings of Mr. Bruce. It has the (in such a matter) valuable sanction of Josephus, as Bruce

fails not to state; and, what is of still greater importance, the opinion not only forms the unanimous belief of a great nation, but has left a most sensible impress upon the whole system of its laws, manners, and institutions.

It is first necessary to observe that three sources are intimated in Scripture from whence the name of Sheba or Seba might be derived. 1. From a son and grandson of Cush (Gen. x. 7). 2. From a son of Joktan (Gen. x. 28). 3. From a grandson of Abraham by Keturah (Gen. xxv. 3). Now it is reasonable to suppose that these denominations did not coalesce in any one people, but formed as many independent tribes: for they were of families different and remote in time. The first was of Ham, the second of Shem, the third, also of Shem, was long posterior. Arabian traditions confirm the probability that the Sabæans of South Arabia were from the second of these stocks, forming the people to whom the preceding statements refer. The third we probably find in the marauding nomade tribe mentioned in Job i. 15, and vi. 19. And the *first*, being from Ham, probably originated the denomination of Saba in African Ethiopia. Now we apprehend that much confusion of ideas has arisen from the hasty conclusion that in every text the name *Sheba* or *Seba* always denotes the same country, and *Sabæans* the same people. Omitting, from the present consideration, the Bedouin Sabæans, it is easy to show that two other Shebas are distinguished in Scripture most clearly. As this is much overlooked, we may quote Psalm lxxii. 10,—“The kings of Sheba and Seba shall offer gifts;” and Ezek. xxvii. 22, 23,—“The merchants of Sheba and Raamah . . . occupied in thy fairs with the chief of all spices, and with all precious stones and gold. Haran, and Canneh, and Eden, the *merchants of Sheba*, Asshur, and Chilmad were thy merchants.” This last passage is of great importance. It specifies two mercantile Shebas most distinctly. If we look to either of them as that from which the queen came, it will doubtless be to the first, because the products are the same which the queen of Sheba brought to Solomon; the excellence of the spices in particular being in both instances specified. It is not too much to suppose that one of them was the Sheba of Arabia, the other of African Ethiopia; and if so, then this very same Sheba on which we have fixed must certainly be the African one; for the names of Raamah and Sheba, which are here connected, are connected also in Gen. x. 7, as the names of a son and grandson of Cush, who gave to Ethiopia its Hebrew name. It is indeed true that South Arabia is also called Ethiopia, and that the original Cushite settlement was there; but as we have here two Shebas, of which that in Arabia claims to have taken its name from Sheba, the son of Joktan, and grandson of Shem, we are bound to find another place for that Sheba to which the grandson of Cush gave his name; and where shall this be but in African Ethiopia? To this we shall be further led by the consideration that the African Sheba or Saba, towards the south of the Red Sea, was famous for producing incense, spices, and gold, which Arabia did not and does not produce. So, upon the whole, if Scripture does anywhere acknowledge the African Sheba, we may conclude it to be here intended: and that it does acknowledge it, appears from the manner in which it is associated with Egypt in such passages as these:—“I give Egypt for thy ransom; Ethiopia and Seba for thee” (Isa. xliii. 3); and “The labour of Egypt, and merchandise of Ethiopia and of the Sabæans” (Isa. xlv. 14). This is the more remarkable when we consider that the geographical order corresponds with this enumeration—the African Ethiopia being to the south of Egypt, and Saba to the south, or in the most southern part, of Ethiopia. We are aware that some, unreasonably, contend that the African Ethiopia is never noticed in Scripture; but we have not the least doubt that it is so, when mentioned thus along with Egypt. How else is the following passage explained? Describing the invasion of Judah by Shishak, king of Egypt, the sacred historian says, “The people were without number that *came with him out of Egypt*—the Lubims, the Sukkiims, and the Ethiopians.” These Ethiopians were certainly not Arabians.

Without at present entering into the discussion whether the African Saba were considered a distinct state, or merely a southern part of Ethiopia, we may observe that Mr. Bruce, who finds in Abyssinia, near and bordering on the southern part of the Red Sea, and opposite the Arabian Saba, a country which native histories testify to have been anciently called Saba or Azaba, does not derive its name naturally from the son or grandson of Cush, but explains it by its meaning, “south,” with a view to show why the queen of Sheba is, in the New Testament, called the queen of the south. His account is confirmed by Strabo, who mentions an Ethiopian port called Saba on the Red Sea. The Abyssinians certainly believe the Sheba, whose queen visited Solomon, to have been in their own country. We know that Solomon had the maritime commerce of the Red Sea, on the African shores of which this Saba was situated. Its shores were doubtless among those which that commerce visited, and, as Bruce observes, what the queen heard of the great king, for whom so much wealth was continually being exported from her dominions, might naturally create a desire to visit him. She might have gone by land through Egypt—a journey which is now constantly performed by the Abyssinian pilgrims to and from Jerusalem; or she may have sailed up the Red Sea, and have passed from Suez or Ezion-geber to Jerusalem on camels, in the usual manner; or, she may have crossed the Red Sea into the Arabian Sabea, and thence journeyed on camels through Arabia to Jerusalem. This last course might help to make both the theories under discussion coalesce; particularly if, as Bruce tells us, the opposite coasts formed at times but one dominion, so that “the queen of Sheba” may at this time have been the queen of *both* the Sabea of Ethiopia and that of Arabia.

The Abyssinian histories state that the queen remained to acquaint herself with the Hebrew religion; to comprehend the order of that government and royal establishments which the Scriptures tell us she so much admired. And here it is important to note that the consequences of that admiration, which would naturally lead to imitation, can be discovered even at this day in Abyssinia, but have left no trace in Arabia. And also that the protracted stay of the queen in Judæa is corroborated by the independent testimony of the Moslems, who tell us that Baalbec was, in the first instance, built by Solomon as a residence for the queen of Sheba. The Abyssinians further state that the queen ultimately returned with a son she had born to Solomon; and who was afterwards sent back to be educated at Jerusalem; and finally returned home with a colony of Jews, consisting of priests and other able and learned persons, by whose aid the people were instructed in the Hebrew religion and laws, and the government modelled on the plan which that of Solomon offered. The son of Solomon succeeded “the queen of Sheba,” and the line of sovereigns descended from him have ever gloried in tracing their origin to the wise and renowned Hebrew king. Such is the substance of Abyssinian history and tradition on the subject. If it had been a dry unsupported legend, we should be strongly inclined to reject it. But this we hesitate to do when we observe the permanent and otherwise unaccountable corroboration it has received from the still subsisting ideas, usages, laws, and even the religion of the Abyssinians. There is no existing nation which in these respects so much resembles the Jews: their religion itself, though called Christian, having rather more of Judaism than Christianity in it. We, of course, cannot say that we implicitly believe all the details of this account; but it is difficult not to acquiesce in it as a general statement. Do we not also find a corroboration of it in the fact that the treasurer of Candace, queen of Ethiopia, was of the Jewish religion, and had been up to Jerusalem to worship, when he was met near Gaza and converted by the preaching of Philip the deacon? (Acts viii.)

Upon the whole, we consider that there is great moral probability in the leading facts of the Abyssinian narrative; and that the geographical probability is not incompatible with it. In the New Testament it is said that the queen of

"the couch came from the uttermost parts of the earth to hear the wisdom of Solomon" (Mat. xii. 42; Luke xi. 31). We have considered that passage, and think that it rather supports than militates against the view we are inclined to prefer, as we shall be prepared to state when that text comes, in due course, under examination.



ALGOM TREES (*Pinus deodara*).

10. "*Agum trees*."—Where there is so little to assist conjecture, it may seem hazardous to guess, but as the almg tree, among other purposes, was employed in the construction of musical instruments, we are naturally led to suppose that it was a kind of pine tree. It came from Lebanon, but a much better sort was brought from Ophir; and as that place is agreed to have been either an Indian port or an emporium on the coast of Arabia for the produce of India, we may, without much violence to verisimilitude, suppose that the foreign or better kind was the *Pinus deodara* of India, which affords a very beautiful wood of great fragrance. All the most sacred and valuable works in that peninsula are made of this wood—and not unworthily, for such is the odour, hardness, and veiny colourations of the wood, that we, who have seen articles of furniture manufactured from it, cannot wonder at the preference. We have given a picturesque illustration of this pine, to invite the attention of the reader to it, though we are not disposed to affirm positively that the deodara was the almg of Solomon and nothing else.

10, 21. "*Ophir . . . Tarshish*."—The passages of Scripture in which Ophir and Tarshish are named, bring before us the only information we possess concerning the only maritime commerce in which the Hebrews appear to have been ever engaged. The subject is of too much interest to be passed without notice, although, with a due regard to our limits and design, we cannot undertake any very complete consideration of a subject which involves much detail and is beset with many difficulties. To lay a proper foundation for the few remarks we have to offer, it is necessary to see what the Scripture says on the subject. In the first place we find that the gold of Ophir was known to the Jews long before they had any commercial intercourse with the country which produced it. Job, who lived long anterior to this period, names the gold of Ophir (xxii. 24); and it is mentioned among the precious metals which David prepared for the temple (1 Chron. xxix. 4); and it is also noticed in the Psalms (Ps. xlv. 10). Then we find that Solomon, jointly with the Phœnicians, fitted out a mercantile fleet at Ezion-geber and Elath, in the eastern gulf of the Red Sea, which from thence proceeded to Ophir and brought back gold, almg trees, and precious stones (chap. viii. 17, 18; 1 Kings x. 10). Then follows an account of the great wealth of Solomon in gold, and the objects to which it was applied, so that silver was nothing accounted of in his days; and then the cause of this is mentioned,—“For the king had at sea a navy of Tarshish, with the navy of Hiram: once in every three years came the navy of Tarshish bringing gold and silver, ivory, apes, and peacocks” (1 Kings x. 22). We are not told whether this was the same voyage as that to Ophir or not, nor are we told from what port the fleet departed. But this information appears to be supplied in Kings xxii. 48, where we read that “Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not, for the ships were broken at Ezion-geber.” This text is a clear illustration of the two preceding. We learn surely that Solomon’s navy went to Ophir for gold, that he was very wealthy, and that he became so because his navy

of Tarshish brought a great quantity of gold, &c. every three years:—and that these ships of Tarshish were those that went to Ophir, we learn from the fact that Jehoshaphat's ships of Tarshish were destined to Ophir for gold, from the same port in the Red Sea whence Solomon's fleet had departed for Ophir. Thus far all seems tolerably clear, and Scripture explains itself. But before we can proceed to consider the destination of the fleet, or look to the parallel texts in the book now before us in which the name of Tarshish occurs, it is necessary to inquire where was Tarshish was.

That the word is used with different applications in Scripture, we believe; but its primary and just reference, as a proper name, is, on very good grounds, believed to be Tartessus, a most important commercial settlement and emporium of the Phœnicians on the Atlantic coast of Spain, at the mouth of the Bætis or Guadalquivir, and not far from the ancient Gades, now Cadiz. The name "Tartessus" is but a different pronunciation of "Tarshish:" and that all the more definite references of Scripture agree with it in situation and other circumstances, is easily shown. Thus, its situation in the west is inferred from Gen. x. 4, where it is mentioned along with Elishab, Chittim, and Dodanim; and in Ps. lxxiii. 10, it is connected with the islands of the west. Ezek. xxviii. 13, shows it to have been an important place of trade. According to Jer. x. 9, it exported silver: according to Ezek. xxvii. 9, it sent silver, iron, lead, and tin, to the market of Tyre. In Jon. i. 4; iv. 2 Joppa is mentioned as a port of embarkation for Tarshish. In Isa. xlii. 1. 6. 10, it is evidently mentioned as an important Phœnician colony: and in Isa. lxvi. 19, it is named among other distant states. All these circumstances apply to Tartessus, and some of them can apply to no other place.

Now, as it is necessary to keep our ideas quite distinct on the subject, without confounding some passages and overlooking others, let us see what information we have thus obtained from the book of Kings *only* on the subject. It is not that the ships which left Ezion-geber went to any place called Tarshish; but only that the *ships* of Tarshish went to Ophir for gold. Then, what are we to understand by the ships of Tarshish? Tartessus had been the emporium of the most distant trade of the Phœnicians westward: and the ships engaged in this trade, having to make the longest voyages then known, were probably distinguished by peculiarities in their size and make, and were called ships of Tarshish, from the distant place to which they traded: just as we call "Indiamen" the ships made for and devoted to the trade with India. Now the Phœnicians, who doubtless built the ships for the trade with Ophir, would seem to have taken as their model, for the vessels intended for this distant navigation, their Tarshish ships, which they knew to be best suited to long voyages, and with the management of which in such voyages they were best acquainted. Or there is another alternative, which would render it probable that the ships of Tarshish were really destined for or engaged in the trade with Tartessus, and that the Phœnicians, applying them to this new object, brought them down to that part of the Mediterranean coast opposite to the Red Sea, where they took them to pieces, carried the parts across the desert on camels, and put them together again at Ezion-geber or Elath. The absolute want of any wood, near the Red Sea, suitable for ship-building, might render this necessary; and the difficulty of such an enterprise is only in appearance. Even the Crusaders surmounted it, and even now, as Laborde informs us, "the inhabitants of Suez constantly see vessels afloat in a complete condition, which a short time before they beheld passing through their streets in parts on the backs of camels." These alternatives, separately or together, will be allowed to furnish a satisfactory explanation of what may have been meant by "ships" and "navies" of Tarshish.

Thus far, therefore, the mention of Tarshish would involve the question in no difficulty, but might rather contribute to its illustration. But much difficulty arises from the different reading in 2 Chron. of the same passages which we have quoted and explained from 1 Kings. Let us compare them thus:—

1 Kings x. 22.

"For the king had at sea a navy of Tarshish with the navy of Hiram. Once in three years came the navy of Tarshish bringing gold and silver ivory, and apes, and peacocks."

1 Kings xxii. 48.

"Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber."

2 Chron. ix. 21.

"For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish, bringing gold and silver, ivory, and apes and peacocks."

2 Chron. xx. 35, 36.

"He (Jehoshaphat) joined himself with him (the king of Israel) to make ships to go to Tarshish: and they made the ships in Ezion-geber... And the ships were broken, that they were not able to go to Tarshish."

The remarkable difference between these texts is, that the earlier account, in both instances, only says that the voyage was made by ships of Tarshish; whereas the later account says that the ships went to Tarshish. The difference is most striking in the last quoted parallel; for in Kings it is said they were to have gone to Ophir, but in Chronicles, to Tarshish, without any reference to Ophir. Since we are bound to take these texts not as alternatives, but as of equal authority, and as explaining each other, the inference from the comparison of these two passages is plainly, and apart from all explanation, either that "Ophir" and "Tarshish" are synonymous indications of the same destination, or that the two names denote, respectively, the principal intermediate and ulterior points of the same voyage. We do not see that this examination of *all* the passages that bear on the subject can have room for any interpretation which supposes that the voyage to Tarshish was altogether different from that to Ophir. A partial reference to Solomon's trade only, might afford an opening for this conclusion; for it is not there said of the fleet for Tarshish that it departed from Ezion-geber; whence it has been concluded that it left from a Mediterranean port westward of the Atlantic coast of Spain, and perhaps of Africa; while that for Ophir proceeded down the Red Sea. But this is disproved completely, as we conceive, by 1 Kings xxii. 48, and 2 Chron. xx. 35, 36, whether taken separately or together. And moreover we conceive that the idea of such a voyage is still further disproved by the utter unlikelihood that the Phœnicians, so notorious for their extreme and even mysterious jealousy concerning their western trade, should have been willing and active parties in enabling the Hebrew king to obtain a share in it, which, without their co-operation, he could not have done. That they should be themselves extremely willing to enlarge their operations in the eastern trade, through their co-operation with Solomon, is what we can readily understand.

Now then we must attend to the consequences of the conclusion at which we have arrived—that Ophir and Tarshish were both visited in the same voyage—that voyage commencing at the head of the Red Sea.

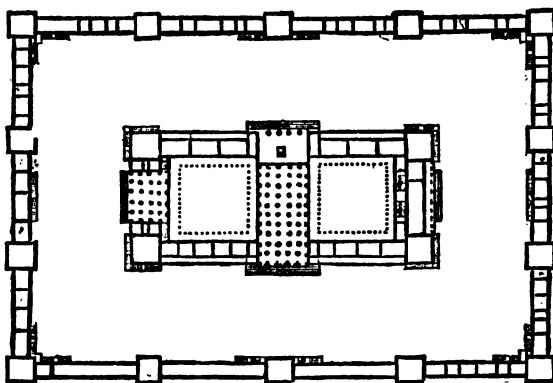
In the first place it is evident that if Tarshish be in these passages Tartessus, as is usually the case, then we arrive with the utmost certainty at the conclusion, that the fleet of Solomon, in its voyage from Ezion-geber to Tarshish, must have gone all round Africa, doubling the Cape of Good Hope, and returning by the Mediterranean. If we knew this to be the case, we should of course have no hesitation in placing Ophir on the coast of Africa, either the eastern or western coast, as probability might determine. The probability of such a voyage opens a large and important question, which we cannot here undertake to discuss. Authors, of high name, are much divided as to the question whether the Cape of Good Hope was ever doubled till the time of Vasco de Gama; and, consequently they differ in their estimates

of the authority of Herodotus, whose statement on the subject is very remarkable. He states Africa to be circumnavigable, except where it is bounded by Asia; and explains that the first who ascertained this fact were the Phœnicians, acting under the orders of Necho (Pharaoh Necho), king of Egypt, who sent them on a voyage of discovery, directing them to proceed down the Red Sea and along the coast of Africa, and endeavour to return by the Pillars of Hercules (Straits of Gibraltar) and the Mediterranean. This, he says, they accomplished, returning in the third year. He subjoins, that these persons affirmed what to himself seemed incredible—namely, that as they sailed round Africa, they had the sun on their right hand. Now it so happens that this very fact which Herodotus states, serves more than anything else to authenticate the whole story. It is a truth which no mere inventor could have imagined; and even the incredulity which so well-informed a man as Herodotus expresses, serves to give but the more intensity to the conviction which it brings. It may also be asked, how but by actual observation it could be known that Africa was nearly circumnavigable? Other circumstances are striking; the voyage was performed by Phœnicians, under the patronage of a foreign king—as was the voyage of Solomon's fleet; and in both instances the voyagers did not return till the third year. Unquestionably, also, if this voyage was ever performed, the navigators did not fail to touch at their own great settlement of Tartessus, before they entered the Straits of Gibraltar. In both instances, also, the voyage began from the Red Sea: and if we assume that Africa was really circumnavigated, there is sufficient reason for this preference; for even those who believe that the continent of Africa was circumnavigated in ancient times, allow that the Cape of Good Hope could not be doubled from the Atlantic till the use of the compass enabled ships to stand off to sea, and that it never was doubled from the west till the time of Vasco de Gama. Antiquity only records two attempts in this direction, and both of them failed.

But while we are disposed to contend for the abstract possibility of this voyage having been made, we certainly do not suppose that it was made by the Hebrew-Phœnician fleet. It will be observed that Herodotus describes that which he mentions, as the first which was known to have been effected; and this was 400 years later than the voyages of Solomon's fleet; and as the Phœnicians were the real navigators and mariners of that fleet, it is by no means likely that, in the time of Necho, they, who, as we learn from Josephus, preserved in their public records much less important circumstances, should have been ignorant that such a voyage had been repeatedly made by their ancestors in the time of king Hiram. Besides, even Rennel and others, who contend strongly for the Cape having been doubled, and the peninsula of Africa rounded, in ancient times, allow that no such voyages were ever regular commercial undertakings, but voyages of discovery. But the voyages of the Hebrew fleet were commercial ones, the object being to go to a certain place for certain commodities. And being such, if Tarshish were Tartessus, and Ophir on the western coast of Africa, none but madmen would have gone any other way than through the Mediterranean to the Atlantic; and if Tarshish were still Tartessus, and Ophir anywhere on the African or Asiatic shores, gulfs, or islands of the Indian Ocean, it is unimaginable that any other course would be taken than to despatch one fleet through the Mediterranean to Tarshish, and another through the Red Sea to Ophir. But there were not two voyages; and therefore the Tarshish of Chronicles could not be the Tartessus of Spain.

The reader who is acquainted with the subject will be aware that, in the above considerations, we have had a view to various theories which we consider untenable, and have endeavoured to narrow the ground to which inquiry should be directed. The effect of these considerations is to bring us to the result, that the Tarshish to which the fleet of Solomon went, and to which that of Jehoshaphat intended to go, is *not* the Atlantic Tartessus; and that neither it nor Ophir is to be sought anywhere in the Atlantic or Mediterranean. What now remains is to seek for Tarshish and Ophir on either the African or Asiatic shores or islands of the Indian Ocean. But here the determinate result at which we have arrived, gives an opportunity for deferring the remainder of the inquiry to a note on chap. xx.

16. "*The house of the forest of Lebanon.*"—This structure is particularly described in 1 Kings vii. We take this opportunity of introducing the ground-plan of Lamy, which we had occasion to mention with approbation in the note to that chapter.



GROUND-PLAN OF THE KING'S HOUSE.—AFTER LAMY.

21. "*Gold, and silver, ivory, and apes, and peacocks.*"—None of these products furnish any strong evidence as to the direction of the voyage, since there is not one of them which might not have been equally found on the coasts of Africa and India. We may touch on this point again under chap. xx. Meanwhile we may observe, with respect to the "apes," that there is no means of determining the species, the original word (אָפִּים, *aphim*) being as indefinite as that by which it is rendered. And with respect to the "peacocks," the question is not about the *species*, but the *genus*, for many doubt whether the word תּוֹכִיִּים, *thukijim*, ought not rather to be rendered "parrots." Some, indeed, give other interpretations, as pheasants, sun-birds, &c., while others conceive no birds at all, but a species of monkey, to be intended. The majority, however, are for either peacocks or parrots, and these are found both in India and Africa. The more general opinion in favour of the peacock is probably correct, and is sanctioned by the ancient versions and the Hebrew interpretation. The apes and peacocks were doubtless not the only curious animals collected for Solomon, but are mentioned as

being the most remarkable. The indication is altogether very interesting. Of other kings we might suppose that foreign quadrupeds and birds were collected merely as objects of curiosity and wonder—to enliven a park or decorate a garden. But as we know that Solomon was attached to the study of natural history and that “he spake of trees, from the cedar tree that is in Lebanon unto the hyssop that springeth out of the wall: he spake also of beasts, and of creeping things, and of fishes”—we can understand that he commissioned his navigators to bring home living specimens of the more remarkable foreign animals, that he might be enabled to acquaint himself with their peculiar habits and characteristics by actual study and observation. Thus we find, that although trade was the primary object of this navigation, the wise Hebrew king was not insensible to the advantages which it offered him in acquiring a larger knowledge of God’s creation; and as every one would be anxious to gratify the king in his favourite pursuit, we may readily imagine that he must have formed a noble collection of animals, many of which probably had never before been seen in Western Asia. The writings in which his observations are recorded would have been of great interest at the present day; but now the only evidence we possess of his peculiar taste for such studies, beyond the bare historical statement of the fact, is contained in the circumstance, that his existing writings contain more numerous and striking allusions to the characteristics of animals and plants than are to be found in any other sacred writer.

CHAPTER X.

1 *The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men’s counsel, by the advice of young men answereth them roughly. 16 Ten tribes revolting kill Hadoram, and make Rehoboam to flee.*

AND ‘Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

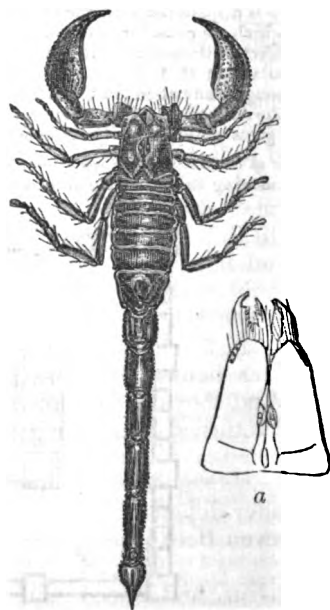
7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father’s loins.

11 For whereas my father ‘put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will* chastise you with scorpions.



[SCORPION—*Scorpio afen*.]
a, Head and mandible.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly;

¹ Kings 12. 1 &c.

² Heb *laden*.

and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions.

15 So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the ³hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inhe-

ritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.

17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

² 1 Kings 11. 29.

⁴ Heb. strengthened himself.

CHAPTER XI.

¹ Rehoboam, raising an army to subdue Israel, is forbidden by Shemaiah. ⁵ He strengtheneth his kingdom with forts and provision. ¹³ The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah. ¹⁸ The wives and children of Rehoboam.

AND when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and

put captains in them, and store of victual, and of oil and wine.

12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

16 And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the

¹ 1 Kings 12. 21, &c.

³ Heb. presented themselves to him.

⁵ Chap. 13. 9.

⁶ 1 Kings 15. 2.

daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, *to be ruler among*

his brethren: for *he thought* to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired *many* wives.

⁵ Heb. a multitude of wives

Verse 23. "*Dispersed of all his children,*" &c.—It seems that he made each of his twenty-eight sons governor of some principal town and surrounding district. As this measure is described as "*dealing wisely,*" it is necessary to observe that this expression implies a measure of deep-planned policy, as in Exod. i. 10; and we may conjecture that this policy consisted in so subjecting the whole country, in such detail, to the royal house, as was calculated not only to ensure the permanence of its authority, but to keep in check the power of the old hereditary nobles—the "*chiefs of fathers,*" and "*princes of tribes,*"—which has always been found dangerous to reigning dynasties in the East, wherever the principle of clanship operates. We consider this so strikingly illustrated by the present state of things in Persia, that we cannot do better than furnish the following explanation of it, to which we are indebted to Mr. Fraser's "*Journey into Khorassan,*"

After explaining the policy of the Persian kings, to form an opposition to the power of the old nobility, being the heads of tribes, he mentions as one of the measures of this policy, that "No noble unconnected with the royal blood is to be found at the head of any of the more considerable governments, and all the principal of these, with many of inferior importance, are filled by the sons and grandsons of the king. . . This system is undoubtedly well calculated to ensure peace and tranquillity to the kingdom and its sovereign, during his lifetime; for it is highly improbable that any of the princes will make an open attempt, either on his province or on the crown, while his father lives."

He then makes some observations as to the bad tendency of this arrangement to produce civil wars after the death of the king, by putting the several princes in a condition to contest the throne with each other; but as there were causes in operation that prevented this danger in the kingdom of Judah, we pass his observations on this part of the subject. What follows is important, and probably illustrates the proceeding of Rehoboam and some of the succeeding kings: "Each of these princes has a wuzzeer (vizier) appointed to assist him in his government; and when he is young, the king generally sends some person on whom he can depend (for the most part a meerra from his own court) to instruct the novice, and, in truth, to govern the province; for he transacts all business, and is made responsible for every thing. Indeed these princes are so often but dissolute young men, attached to their pleasures, that their ministers are almost always the operative and responsible governors. A sum is fixed by the king and his ministers for the province to yield to his treasury, clear of all expenses, except sometimes a provision for the prince, whose income is thus intended to be limited: in addition to this, all expenses of collection, of police, military establishment, payment of salaries, and other expenses incidental to government, are provided from the province; beyond which the prince and his ministers make what they can." The courts of these viceroys are thickly strewed over the country, and in them the forms and organization of the imperial court and government are imitated on a scale more or less complete according to the importance of the province. Some of these viceroys are mere boys. In the East, the sons of great men are intrusted with independent establishments at a very early age. The son of Daoud, late Pasha of Bagdad, had a distinct and independent household, with a stud, and numerous servants, at the age of twelve, liable to no other control than is implied in the fact that his mother lived in his house, and managed his domestic concerns. Even at such, or an earlier age, boys of rank learn to conduct themselves with great gravity and state when in public; and indeed, generally, an Oriental boy acquires the gravity and general demeanour of manhood at a much earlier age than in Europe. Some of Rehoboam's sons must have been very young.

CHAPTER XII.

1 Rehoboam, forsaking the Lord, is punished by Shishak. 5 He and the princes, repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil. 13 The reign and death of Rehoboam.

AND it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

2 And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, *'because they had transgressed against the LORD,*

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkims, and the Ethiopians.

4 And he took the fenced cities which pertained to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them *'some* deliverance; and my wrath shall not be poured

¹ 1 Kings 14. 24, 25.

Or, a little while.

out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

10 Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that

he would not destroy him altogether: and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

14 And he did evil, because he prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

* Chap. 9. 15.

* Or, and yet in Judah there were good things.

* 1 Kings 14. 31.

* Or, fixed.

* Heb. words.

Verse 3. "*Lubims*."—These were undoubtedly the Libyans of north-eastern Africa. The whole of that continent, so far as known, was called Libya by the Greeks; but the Libyans properly seem to have been the different nomadic tribes who inhabited northern Africa from the confines of Egypt westward to the lake Tritonis (now Lowdeah), beyond which the country was occupied by a settled agricultural population. In the strictest sense, however, the Libyans appear to have been that portion of those tribes who occupied the territory from the confines of Egypt to the Gulf of Syrtis (now Sidra). Herodotus has given a particular account of the manners and usages of all the Libyan nomades, which do not essentially differ from those of other nomadic shepherds, though modified by the nature of the desert country in which they wandered. He says, however, that those who were nearest to Egypt had approximated their manners in a considerable degree to those of the Egyptians, although they still retained their national costume. Some of the chariots may have belonged to them; for that they had them we learn from the circumstance that the Greeks were said to have borrowed from them the custom of harnessing four horses to their chariots.

"*The Sukkiims*."—The Septuagint and Vulgate render this by *Troglodytes*; and as the Sukkiim are mentioned with other African nations, most commentators, ancient and modern, acquiesce in this interpretation, although Grotius and others think that they were Scenite Arabs—dwellers in tents, because *Sukkolh* means "tents" in Hebrew. Bochart, however, in support of the common interpretation, labours to show that the word *sukka*, from which both plurals are formed, means a cave or den. We dislike the principle of both explanations, as we do not see any necessity for looking to Hebrew roots for the meaning of the proper names of foreign nations. Sukkiim was doubtless the native or customary name of the people denoted; and the Septuagint is probably correct in understanding it to refer to the Ethiopian people whom the Greeks called *Troglodytes*, on account of their habitations being caverns in the mountains, natural and artificial. This name, denoting dwellers in caves, was variously applied to different people whose manner of life it described; but its more especial application, as a national appellation—an epithet properly, but rendered a proper name by custom—was to the inhabitants of the mountains on the western coast of the Red Sea. It will be observed that a range of mountains runs parallel to the coast; and the territory of the proper *Troglodytes* seems to have consisted of these mountains and the strip of lowland between them and the sea, from Berenice (which Pliny calls a city of the *Troglodytes*) nearly down to the strait of Babel-mandel. These mountains are still inhabited by a people (the Bisharein) whose character and habits, as described by Burckhardt, correspond in a remarkable degree to those of the *Troglodytes*, from whom they are probably descended. In this very territory, on the shore of the Red Sea, Pliny places a city called *Sucha*, which is nothing more than the singular form of the word *Sukkiim*, and is no doubt the same, the native name of which Bruce gives as *Swahem*. The *Troglodytes* had towns on the lowlands, and the truth of the matter seems to be, that they originally lived exclusively in the caverns of the mountains; and when they afterwards built towns on the plain, continued, as a matter of convenience, to resort to their mountains at particular seasons of the year.

The usages of the *Troglodytes* have been indicated by Herodotus, Agatharchides, Strabo, Diodorus, and Pliny, from whose accounts they appear to have been chiefly occupied in the rearing of cattle, and had many habits in common with most Oriental pastoral tribes, as well as other rather remarkable usages (if correctly reported) by which they were peculiarly distinguished. These, as not serving any illustrative purpose, we need not particularly mention; but as they now appear as warriors against the Hebrews, it is well to mention, after Diodorus (lib. iii.), that they—or at least one tribe or division of them called the Megabereans—bore round shields made with the raw hides of oxen, and were armed with clubs bound with iron. The common weapons of the *Troglodytes* were, however, bows and spears. They began their onsets with throwing stones, and then plied the enemy with their arrows, with which they did great execution, being very expert marksmen. Bruce has a long theoretical account of the Ethiopian *Troglodytes* and the shepherds for he makes two nations of what the ancient authors describe as one. His account is very ingenious, and even instructive; but not convincing. If however, with the ancient authorities, we consider the *Troglodytes* as shepherds and then apply to them some of the facts on which his theory is based, a further corroboration may be obtained of the identification we have assumed. He informs us that, in the ancient language of the country, *So* or *Swah* meant "shepherd" or "shepherds,"—hence the local names of *Sucha*, *Swahem*, and perhaps *Swaz*. Here then, though Bruce does

not say so, we have the word *Sukhim* and its explanation. And as the people of that name in the text are clearly an Ethiopian nation, we cannot be far wrong in supposing them the same as these shepherds, whether they were the same as the Troglodytæ, or a distinct people, as Bruce supposes.

CHAPTER XIII.

1 *Abijah succeeding maketh war against Jeroboam.*
 4 *He declareth the right of his cause.* 13 *Trusting in God he overcometh Jeroboam.* 21 *The wives and children of Abijah.*

Now 'in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah 'set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath 'rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam 'made you for gods.

9 'Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh 'to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 'And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the 'shewbread also *set* *they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the 'story of the prophet ¹⁰Iddo.

¹ 1 Kings 15. 1, &c.

² Heb. bound together. Chap. 2. 4.

³ 1 Kings 11. 26. Levit. 24. 6.

⁴ 1 Kings 12. 28. Or, commentary.

⁵ Chap. 11. 14. ¹⁰ Chap. 12. 15.

⁶ Heb. to fill his hand.

Verse 9. "*Have ye not cast out the priests of the Lord... and the Levites.*"—It appears every way probable that the Levitical tribe was deprived of all the cities which it held in the territories of the ten tribes, and that the general body then settled in the kingdom of Judah. At the first view it might seem that the "casting out" referred to the ejection of the sacred tribe from the exercise of its priestly functions. But it is to be recollected that they had no such functions to exercise any where but at Jerusalem, to which place they resorted when their term of service was approaching. Jeroboam therefore could not interfere with the exercise of their sacerdotal duties, unless by prohibiting them to leave his dominions, and this is far from being implied in the idea of "casting out." We must therefore conclude that he deprived them of the civil privileges and powers which they enjoyed, dismissed them from the offices which they had filled under David and Solomon, refused them the dues to which they were entitled by the law of Moses, took away their towns and lands, and perhaps cast them out from the country—in which indeed they had no inducement to stay. This seems confirmed by the fact, that in all the history of the kingdom of Israel we do not ever find the presence of Aaronite priests and Levites indicated, whereas they often appear in the history of Judah. It is necessary to understand this, in order to estimate at their due magnitude the changes which the revolt of the ten tribes involved.

"*Whoever cometh to consecrate himself with a young bullock and seven rams.*"—Abijah probably refers to this as a circumstance by which the heathen priests were distinguished from those of the family of Aaron, since the latter were only required to offer at their consecration one bullock and two rams.

CHAPTER XIV.

1 *Asa succeeding destroyeth idolatry.* 6 *Having peace, he strengtheneth his kingdom with forts and armies.* 9 *Calling on God, he overthroweth Zerah, and spoileth the Ethiopians.*

So Abijah slept with his fathers, and they buried him in the city of David: and 'Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did that which was good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the LORD our God, we have sought him, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that

bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour.

9 ¶ And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

¹ 1 Kings 15. 8, &c. ² Heb. statues. ³ Heb. sun images. ⁴ Chap. 16. 8. ⁵ 1 Sam. 14. 6. ⁶ Or, mortal men. ⁷ Heb. broken.

Verse 9. "*Zerah the Ethiopian.*"—It appears from chap. xvi. 8, that he was assisted by the Libyans, which seems sufficiently to indicate that these Ethiopians were those of Africa. If it were not for the presence of the Libyans, who were in Africa the neighbours of the African Ethiopians, it would be quite as probable to suppose that the Arabian Cushites are intended; but the association seems decisive, particularly as in chap. xii. we have seen the same people acting together with the Egyptians and Sukkiims. It is not impossible that the Ethiopians and Libyans, who appear on this occasion, came at first into the country among "the people without number," which the king of Egypt had brought against Rehoboam; and that they did not all of them return, but remained in nomadic occupation of the country between Palestine and Egypt, spreading also perhaps into Arabia Petraea, and holding occupation of some towns (as Gerar, &c.) on the northern border of this territory towards the Hebrew dominions.

As to the numbers of Zerah's host, it is suspected that the number has been corrupted in some such way as the addition of a cypher would make in our way of stating numbers; or perhaps a large indefinite number is expressed by a larger definite one. However, as the Libyans were certainly nomades, and the "Ethiopians" appear to have been Cushite pastors, wherever they came from, it may not be amiss to intimate the peculiar facilities which such people possess for raising, in a very short time, a large body of men. Bruce has a particular hypothesis with respect to this army, in which we do not clearly see how to concur; but his concluding statement is more applicable than perhaps he knew, to any explanation which leaves these "Ethiopians" a pastoral people. He says, "Twenty camels, employed to carry couriers upon them, might have procured that number of men to meet in a short space of time; and, as Zerah was the aggressor, he had time to choose when he should attack his enemy: every one of these shepherds, carrying with them their provision of flour and water, as is their invariable custom, might have fought with Asa in Gerar, without eating a loaf of Zerah's bread, or drinking a pint of his water."

CHAPTER XV.

1 *Asa with Judah and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God. 16 He putteth down Maachah his mother for her idolatry. 18 He bringeth dedicate things into the house of God, and enjoyeth a long peace.*

AND the Spirit of God came upon Azariah the son of Oded:

2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of

Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same time, of the spoil which they had brought, seven thousand oxen and seven thousand sheep.

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

14 And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 ¶ And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no more war unto the five and thirtieth year of the reign of Asa.

¹ Heb. before Asa.

² Heb. beaten in pieces.

³ Heb. abominations.

⁴ Heb. in that day.

⁵ Deut. 12. 2.

⁶ 1 Kings 15. 13.

⁷ Heb. horror.

Verse 16. "She had made an idol in a grove."—The original word, rendered "idol" is מַפְלֵצֶת, *maphletszeth*, "fear" or "dread," put for the object of fear or reverence (as in Gen. xxxi. 42—but not the same word). The Septuagint considers this grove-idol to denote the Astarte, or Ashtaroth, so often mentioned in Scripture. This is very probable; and makes the present a proper place for introducing a short account of that notorious idol.

This goddess was undoubtedly the moon. Under her name of Ashtaroth, she is particularly mentioned as "the abomination of the Sidonians;" the Phœnicians were in fact particularly addicted to her worship, which was not, however, peculiar to them. The moon was every where worshipped; but it is only of her exhibition as Ashtaroth that we have at present to speak. In this personation she was also idolized among the Philistines; for we read that the armour of Saul was put "in the house of Ashtaroth" (1 Sam. xxxi. 10). She was also venerated by the Syrians under the name of Astarte, which the Septuagint gives as equivalent to the Hebrew "Ashtaroth." She answered very nearly to the Isis of the Egyptians, the two being merely different versions of the same original. But the Greeks identified her with their Juno, Diana, or Venus; and they were right, as she did not answer to any one of these, singly taken: for the Orientals, whose theology was infinitely less subdivided than that of the Greeks and Romans, united in their Astarte the attributes which the latter divided among the three goddesses we have named. Thus Astarte was not only the moon, but, as such, "the queen of heaven," by which title she is mentioned in Scripture (Jer. vii. 18, and xlv. 17, 18); whereas, among the Greeks, Diana was the moon, but Juno was the queen of heaven. So also, the Orientals made their Baal not only the sun, but, in that character, the king of heaven; whilst the Greeks made two gods out of him—Jupiter being the king of heaven, and Apollo the sun. This explains the apparent confusion of the Greeks when speaking of Oriental deities, in sometimes identifying an Asiatic idol with three or four of their own. In a previous note (2 Kings xxiii. 7) we have intimated the probability that the female deity in question is denoted sometimes under the word *Asherah* or *Asherim*, rendered "grove," or "groves;" and accordingly the Septuagint, in the present and other places, gives the proper name "Astarte" as an equivalent. But still the original idea is in some degree included, since Astarte was properly a grove-idol, and the sacred plantation, which subdued the blaze of day to the mildness of lunar light, was her proper sanctuary. But the obscurity of these woods concealed deeds of sanctified abomination which we dare not describe. Yet her rites were not bloody. For while to her associate Baal (the sun), with whom she is so often mentioned in Scripture, bloody, and (except as represented by Melkart of Tyre) even human sacrifices were offered—only bread, liquors, and perfumes were presented to Astarte. Hence the apostate Hebrews are reproached with the idolatrous act of "making cakes for the queen of heaven." (Jer. vii. 18.) She of course had temples, but not always, and when she had, a grove was usually planted around it. Often also her wood was planted near the temples of the sun, the two chief idols being much associated in their worship, though we do not believe them to have been so inseparable as Calmet supposes.

As to the figure under which Astarte was represented, it is difficult to say any thing definite, as almost every town exhibited her under a varied form. Some authors (as Porphyry) say that she was sometimes represented with a cow's head, the horns of which served at the same time as the usual symbol of sovereign power, and as a representation of the crescent moon. This would serve as well for a description of Isis. We are not, however, aware of any of her medals which thus represent her. But the heads are frequently surmounted by a crescent, or surrounded by rays. The full length figures usually represent a robed female, standing, or throned, in a commanding attitude, with a baton in her right hand. The robing varies greatly. Our cuts, from Phœnician medals, exhibit some of the diversified forms in which she is represented. (See Calmet's 'Disertation sur les Divinités Phéniciennes,' Banier's 'Mythology;' Jahn's 'Archæologia.')

Phœnician silver coins of Astarte, one third larger than real size.



Astarte : one of her forms at Tyre.



Head of Astarte.



Astarte in a car, as represented Sidon.

CHAPTER XVI.

1 *Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah. 7 Being reprov'd thereof by Hanani, he putteth him in prison. 11 Among his other acts in his disease he seeketh not to God, but to the physicians. 13 His death and burial.*

IN the six and thirtieth year of the reign of Asa 'Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold

out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at 'Damascus, saying,

3 *There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.*

4 And Ben-hadad hearkened unto king Asa, and sent the captains of 'his armies against the cities of Israel; and they smote

¹ 1 Kings 15. 17.

² Heb. Darmesek.

³ Heb. which were his.

Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not 'the Ethiopians and the Lubims 'a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, 'to shew himself strong in the behalf of *them* whose heart is perfect toward him. Herein thou

hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison house; for *he* was in a rage with him because of this *thing*. And Asa 'oppressed *some* of the people the same time.

11 ¶ And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had 'made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of *spices* prepared by the apothecaries' art: and they made a very great burning for him.

⁴ Chap. 14. 2.

⁵ Heb. in abundance.

⁶ Or, strongly to hold with them, &c.

⁷ Heb. crushed.

⁸ Heb. digged.

Verse 1. "*In the six and thirtieth year of the reign of Asa.*"—Compare 1 Kings xv. 33, and xvi.; from which we learn that Baasha began to reign in the third year of Asa, that he reigned twenty-four years, and that his son succeeded in the *twenty-sixth* year of Asa's reign. It is therefore probable that the present text is corrupted, being contradictory to three other dates, which show that Baasha died ten years before the date here given to his enterprise. Josephus seems accordingly to preserve the true date of this undertaking, which he places in the twenty-sixth year of Asa—the year in which Baasha died—which agrees with what he says, that Baasha was prevented by death from resuming his enterprise, which the Syrians had interrupted. The Jewish chronology, followed by many modern chronologists, explain the present text to be correct, by supposing that, instead of "reign," we should read "kingdom;" and, consequently, that the date is not from the beginning of Asa's reign, but from that of the separate existence of the kingdom of Judah, commencing with Rehoboam. Thirty-six years from that event bring us only to the sixteenth year of Asa; in which date there is certainly no historical or chronological impropriety, although it may be difficult to explain how so peculiar a mode of computation should in this particular instance be adopted, and which seems less likely than the easy alteration of "twenty-six" into "thirty-six." Whatever explanation be chosen must also be extended to the last verse of the preceding chapter.

12. "*Diseased in his feet, until his disease was exceeding great.*"—It was a disease which began in the feet, and gradually mounted upward to the superior parts of the body, for the last clause might more properly be rendered to convey this meaning, as, "his disease moved upward." Some medical inquirers into the diseases of Scripture think it was the gout, which, as is well known, is dangerous when it reaches upward to the superior parts of the person. It was probably something of the sort.

"*He sought . . . to the physicians.*"—This is the first time we read of physicians among the Hebrews, as a distinct class of persons. Whatever has a medical appearance in the books of the Law, we find associated with the priests (see the note on Lev. xiii. 2), and subsequently we find diseased or injured persons resorting to gods and prophets (1 Kings xiv.; 2 Kings i. and viii.) chiefly, it would seem, for the purpose of learning whether or not they should recover. It appears to have been the general feeling, that, in diseases, medical and human agencies were of no avail, and that a cure was to be looked for to the immediate exercise of the Divine power. This feeling is still very general in the East. Therefore priests and prophets were resorted to in most nations, for the purpose, as it were, of drawing the attention of the god to the case, and of propitiating his favour. Hence arose a class of pretenders, who professed by means of certain secret charms, incantations, and powerful rites or applications, to draw down and fix, if we may so express it, the healing-power of the god. From the manner in which Asa's application to the physicians is mentioned, it is fair to presume that they were of this class, still so common in Asia and Africa, and not yet extirpated from Europe—who, on the one hand, were ignorant of any useful science, and, on the other, by their unlawful pretensions, drew away the mind from its true confidence in God, and fixed it on their puerile spells and amulets. Indeed, as the earliest physicians in most countries were foreigners, it is not unlikely that those to whom Asa resorted, professed to work cures through the power of the heavenly bodies, or of some famous foreign idol. Even when some useful applications and medicines crept into the practice of "physicians," it remained mixed up with so much mystery, idolatry, and superstition that, even at a period much later than the present, the stricter Jews were disposed to look upon the whole art as an abominable thing. Gill quotes the Rabbins as entertaining a very ill opinion of physicians, saying that the very best of them deserved hell, and as advising faithful Jews not to live in a city where the chief man was a physician. Even when medicine had attained the rank of a science, founded, as all true science must be, on experience and observation, and spells and charms were in a great degree banished; astrology was still considered by the most famous ancient phy

sicians, and down to comparatively modern times, as an essential part of medical education, principally with the view of determining, it seems, the proper or improper days for administering medicine. Sir Thomas Brown sums up the days excluded as unfit, by different ancient authorities, as making up nearly three quarters of the year, so that little more than a fourth of the year was left for the administration of medicine. Sir Thomas, himself a physician, objects to this, but observes, guardedly, that "a sober and regulated astrology," in medicine, was not to be rejected or condemned. If, even in Europe, the practice of medicine has not from any very remote date been divested of mystery and superstition, we may readily understand that in its early state, as now in the East, the little that was useful in it was buried under such a mass of absurd and idolatrous rites and observances, that the more instructed Jews regarded it with abhorrence, and considered it a most objectionable course to apply to a "physician." Probably the customary course was to employ such common remedies as were popularly known; and in cases of difficulty to apply to the priests, who from their cognizance of diseases involving ceremonial uncleanness, probably accumulated such information as enabled them to give useful medical advice when required.

CHAPTER XVII.

1 Jehoshaphat, succeeding Asa, reigneth well, and prospereth. 7 He sendeth Levites with the princes to teach Judah. 10 His enemies being terrified by God, some of them bring him presents and tribute. 12 His greatness, captains, and armies.

AND 'Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover he took away the high places, and groves out of Judah.

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them he sent Levites, *even* Shemaiah, and Nathaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Eli-shama and Jehoram, priests.

9 And they taught in Judah, and had the book of the law of the LORD with them,

and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem.

14 And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

¹ 1 Kings 15. 24. ² Heb. gave. ³ That is, was encouraged. ⁴ Heb. was. ⁵ Or, palaces. ⁶ Heb. at his hand.

Verse 9. "And went about throughout all the cities of Judah, and instructed the people."—This commission of five princes, two priests, and nine Levites, going about from city to city, with the book of the law, to instruct the people, forms one of the most interesting circumstances that we meet with in the history of any of the kings. Not only was the heart of Jehoshaphat "lifted up in the ways of the Lord," but he desired the hearts of his people to be lifted up in like manner. We read of another good king (Josiah), who caused the law to be read to the people assembled at Jerusalem (chap. xxxiv. 30); but we read of no other than Jehoshaphat who sent instruction to the homes of his people.

CHAPTER XVIII.

1 *Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead.*
 4 *Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.*

Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 ¹And ²after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, *I am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD ³besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his ⁴officers, and said, ⁵Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a ⁶void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD; With these thou shalt push Syria until ⁷they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and pros-

per: for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king ⁸with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, *These* have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, ⁹but evil?

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a ¹⁰spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the* LORD said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt

¹ 1 Kings 22. 2.

² Heb. at the end of years.
⁷ Heb. thou consume them.

³ Heb. yet, or more.
 Heb. with one mouth.

⁴ Or, eunuchs.
⁹ Or, but for evil.

⁵ Heb. hasten.
¹⁰ Job. 1. 6.

⁶ Or, floor.

see on that day when thou shalt go ¹¹into "an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that were

with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again ¹²from pursuing him.

33 And a certain man drew a bow ¹⁴at a venture, and smote the king of Israel ¹³between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am ¹⁴wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

¹¹ Or, from chamber to chamber.

¹² Heb. a chamber in a chamber.

¹³ Heb. from after him.

¹⁴ Heb. in his simplicity.

¹³ Heb. between the joints, and between the breastplate.

¹⁴ Heb. made sick.

Verse 5. "God will deliver it into the king's hand."—The reader will not fail to note the remarkable ambiguity of this answer, which was well calculated to save the credit of these idolatrous priests, whatever might be the event. In the first place, it is not said what should be delivered into the king's hand—the word *it*, which seems in our version to refer to Ramoth-Gilead, not being in the original; nor is it said into what king's hand this unexpressed something should be delivered. Thus, although we should certainly understand them to mean, that the city, or the Syrian army, should be delivered into the hands of Ahab, and he so understood them, as it was doubtless their wish: yet if the event proved adverse, it was open to them to say that they meant that the Hebrew host was to be delivered into the hands of the Syrian king. Zedekiah indeed was more explicit; but his brethren, when the event proved otherwise than they expected, were at liberty to disavow his individual statement, and adhere to the ambiguity of their more general answer. It was very probable that this double meaning was not unobserved by Jehoshaphat, and occasioned that misgiving which led him to inquire for "a prophet of the Lord besides."

This response is calculated to remind one of the well-studied ambiguity exhibited in the answers of the heathen oracles of old. The one most in point is that which the oracle at Delphi gave to Cræsus, king of Lydia, who sent to inquire whether he might venture to make war upon the Persians. The answer was, that by crossing the river Halys (to attack the Persians), Cræsus would overthrow a mighty power. This safe and prudent answer, the Lydian monarch interpreted according to his wish: he crossed the Halys, and was defeated and taken captive by Cyrus. The Persian, on learning this circumstance, allowed his prisoner to send ambassadors to Delphi, to reproach the oracle for deceiving him. The oracle answered, that Cræsus had himself only to blame: the oracle had only said, that if he attacked the Persians, a mighty empire would be overthrown: and if then he had desired further information, he ought to have inquired whether his own empire or that of Cyrus was intended. (Herodotus, Clio, 53, 91.) One would think that the priestesses of Delphi had taken a lesson from Ahab's priests of Baal.

10. "Made him horns of iron."—Horns being a general symbol of power, horns of iron were probably intended to symbolize the utmost energy of strength and power. As thus understood by the Jews, the act of Zedekiah must have seemed very expressive. It was intended, no doubt, to imitate an occasional practice, which we have found, and shall continue to find, among the true prophets, of imitating by symbolical action the purport of some of the messages with which they were entrusted.

CHAPTER XIX.

1 Jehoshaphat, reproved by Jehu, visiteth his kingdom. 5 His instructions to the judges, 8 to the priests and Levites.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Je-

hoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.

3 Nevertheless there are 'good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

¹ Chap. 17. 4, 6.

4 And Jehoshaphat dwelt at Jerusalem : and ^{he} went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do : for ye judge not for man, but for the LORD, who *is* with you ⁱⁿ the judgment.

7 Wherefore now let the fear of the LORD be upon you ; take heed and do *it* : for *there is* no iniquity with the LORD our God, nor ^{respect} of persons, nor taking of gifts.

8 ¶ Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for con-

troversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren : this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest *is* over you in all matters of the LORD ; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters : also the Levites *shall be* officers before you. ^{Deal} courageously, and the LORD shall be with the good.

² Heb. *he returned and went out.*

³ Heb. *in the matter of judgment.*

⁴ Deut. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17. ⁵ Heb. *Take courage and do.*

Verse 5. "*He set judges in the land.*"—David seems to have done this before ; but this, as well as many other of David's improvements, must have been greatly disturbed by the division of the kingdom, although Jehoshaphat would appear to have been the first of the kings of Judah who perceived that the old regulation might be advantageously modified to adapt them to the altered circumstances of the kingdom. The proportion of Levites, also, to the rest of the population must have been far greater in the kingdom of Judah than it had been in the sole realm of David and Solomon, so that a larger number could be employed in the administration of justice. Some think, however, that David's judicial regulations had fallen into disuse, and that Jehoshaphat here revives them.

8. "*For the judgment of the Lord.*"—This high court seems a new institution, unless the idea were taken from the council which assisted Moses. We find no trace of the existence of such a court elsewhere in the historical books. The Jews think they discover in it their Sanhedrim, or great council of seventy, which made so great a figure in their later history, and which, although apparently of late origin, they contend to have originated with the seventy elders appointed by Moses. But with respect to this claim, see the note on Num. xi. 16. The number of the members of the court established by Jehoshaphat, we are not told ; and if its functions have considerable resemblance to those of the Sanhedrim, this may well have been because that celebrated body was organized with an express reference to whatever intimations for the constitution of such a court could be obtained from the sacred books. The duties of the present court, as well as those of the inferior local tribunals mentioned above, are pretty clearly defined in the impressive addresses which the king made to them. We see that the great court of Jerusalem consisted of priests and paternal chiefs, and that it had cognizance of all judicial matters, whether civil or criminal. It has been somewhat disputed what is intended by the "*matters of the Lord,*" and "*the king's matters,*" in verse 11. Grotius seems to understand that this does not define something supplementary, but refers to what had been previously stated, merely to intimate that, in one class of cases, the high-priest was to be president, and in the other Zebadiah, "*the ruler of the house of Judah.*" Under his view, the "*matters of the Lord*" are not exclusively ecclesiastical matters, as some suppose, but those matters generally which were defined by the law of God, and were to be judged by that law ; and "*the king's matters,*" not particularly matters of policy or state, but those matters which, not being defined by the law of God, were left to the judgment of the king. In this explanation we concur. It will be observed that there was a written law, to which no addition could be made ; but then there must have arisen a great number of cases for which this law did not provide, and which were to be adjudicated by the law of custom, or according to the principles of equity. Of the former, the priests, as best acquainted with the law, were the proper judges ; while the latter naturally devolved on the paternal chiefs, but, when the monarchy was established, under the superior authority of the king, who himself was the supreme judge in this branch of law. We never read of any cause brought before the king for which the law of Moses had provided. Perhaps an appeal had lain to the high priest for the written law, and to the king for the law of custom or equity. It is essential throughout to keep in mind the distinction between these classes of judicial cases. It is the same in Mohammedan countries, where the book which the Moslems hold sacred is also their law-book, to which, of course, no addition can be made. Hence, as in Persia, the written and unwritten law become objects of separate jurisdiction, the respective powers and privileges of which are often matters of high dispute. The written law is administered by ecclesiastical persons, and the unwritten, by secular magistrates, with the king at their head. Referring to the frequently conflicting nature of these distinct judicatures, and the disputes as to the limits of their jurisdiction, it appears to us very probable that the design of Jehoshaphat, in the mixed character he gave to this high tribunal, was to make the two branches of judicature coalesce so far as seemed necessary to facilitate the operation of the general system.

CHAPTER XX.

¹ *Jehoshaphat in his fear proclaimeth a fast. 5 His prayer. 14 The prophecy of Jahaziel. 20 Jehoshaphat exhorteth the people, and setteth singers to praise the Lord. 22 The great overthrow of the enemies. 26 The people, having blessed God at Berachah, return in triumph. 31 Jehoshaphat's reign. 35 His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, unhappily perished.*

It came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazon-tamar, which is En-gedi.

3 And Jehoshaphat feared, and set *'himself* to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou our God, *'who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 *'If, when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou *'wouldest* not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say*, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not your's, but God's.

16 To-morrow go ye down against them: behold, they come up by the *'cliff* of Ziz; and ye shall find them at the end of the *'brook*, before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this battle: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the LORD *will be* with you.

18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; *'Believe* in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, and *'that* should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever

22 ¶ And when they began *'to* sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and *'they* were smitten.

¹ Heb. his face. ² Heb. thou. ³ 1 Kings 8. 27. Chap. 6. 28. ⁴ Deut. 2. 9. ⁵ Heb. ascent. ⁶ Or, valley. ⁷ Isa. 7. 9.

⁸ Heb. provisors.

⁹ Heb. And in the time that they, &c.

¹⁰ Heb. in singing and praise.

¹¹ Or, they smote one another.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Scir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Scir, every one helped ¹²to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and ¹³none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of ¹⁴Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the ¹⁵forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of *those* countries, when they had

heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

31 ¶ ¹⁶And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the ¹⁷book of Jehu the son of Hanani, ¹⁸who ¹⁹is mentioned in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

¹² Heb. for the destruction.

¹³ Heb. there was not an escaping.

¹⁴ That is, blessing.

¹⁵ Heb. head.

¹⁶ 1 Kings 22, 41, &c.

¹⁷ Heb. words. ¹⁸ 1 Kings 16, 1.

¹⁹ Heb. was made to ascend.

Verse 36. "*Tarshish*."—One of the results of the observations made under chap. ix. being to restrict the inquiry for Tarshish and Ophir to the shores of the Indian Ocean, and of its gulfs and islands, we now proceed to offer such further observations as may be necessary. Both places, if they are two, being visited in the same voyage, we shall confine our attention chiefly to Ophir, as any considerations concerning Tarshish must necessarily depend on the conclusions to which we may now arrive concerning Ophir.

But even as limiting our view to the Indian Ocean, the variety of theories which lie before us is most perplexing; for there are few countries or islands on which some speculator or other has not set up a mark to tell us that "This is Ophir." In order to lead the reader to our own conclusions, it is necessary to review the principal hypotheses; in doing which we shall endeavour, as far as consists with the brevity required from us, to state the chief arguments which the supporters of each place, and the principal objections which the advocates of other places, have alleged; introducing also such other arguments or objections as have been the result of our own researches and reflections.

It is to be premised that all those who have directed their attention to this largely-discussed subject have proposed to themselves three conditions for the inquiry:—1. To find a place having a name similar, or that may be made similar, to that of Ophir. 2. To find a place affording such productions as those which were brought back by Solomon's navy. 3. And to account for the expenditure of three years in the voyage out and home. On these conditions we shall only at present remark, that the question is unnecessarily encumbered with the *last* of them; for the duration of the voyage is nowhere mentioned in connection with Ophir, but with Tarshish. In one text it is, that the ships of Tarshish returned every three years; and in the other, that the ships which *went* to Tarshish returned every three years. Whatever be understood of Tarshish, there is certainly nothing to intimate that Ophir was the most distant point of the voyage; but only that it was a principal and important point (if any definite point) in a voyage of the specified duration.

Then, subject to these conditions, let us lightly follow the investigation to, 1st, the south-western coast of Arabia; 2nd, the eastern coast of Africa; 3rd, the Persian Gulf; and, 4th, the coast and isles of India.

1. ARABIA. The principal advocates of the opinion which places Ophir on the south-western coast of Arabia, within or beyond the Straits, are Prideaux, Gosselin, and Vincent. The idea seems to have been originally derived from Eupolemus (an ancient author cited by Rusebius), who says that David "built ships at Elath, a city of Arabia, and from thence he sent metal-men to the island of *Urphe*, situated in the Erythrean Sea, and affording abundance of gold, which the metal-men brought to Judea." This is not very good authority; and if it were, it would prove nothing to

the purpose, as the name "Erythrean Sea" was by no means confined to the Red Sea, but extended to the Indian Ocean and even the Persian Gulf. However understood, there is nothing in the statement to bring Ophir to the coast of Arabia. Urphie was an island, which we may look for almost anywhere within the ample ocean where inquiry is open. Dr. Prideaux does not express a very strong opinion; neither does Vincent commit himself decidedly on a question which is, as he says, "more embarrassed by hypothesis, and distracted by erudition, than any other which concerns the commerce of the ancients." He does, however, rely very much on the circumstance that the name of "Ophir" first occurs in Scripture in connection with Havilah and Jobab, all three sons of Joktan, and all having their residence in Arabia Felix. This is extremely dubious; as may be shown by the fact that Calmet, with the same reliance upon this person's name, fixes his place of settlement to be Armenia, and accordingly carries Solomon's fleet round to the Persian Gulf, and up the Tigris or Euphrates! As all the inquirers into this matter place much reliance upon analogies of name, we will take this opportunity of introducing an excellent remark made by Dr. Vincent himself, on a different occasion:—"The similarity of name is a corroborating circumstance when we are sure of our position; but till the position be ascertained, it is only a presumptive proof, and often fallacious." The foundations being so weak, it is scarcely necessary to examine the superstructure. But there is one point to which it is requisite to advert. With respect to *production*,—some require only the contents of the first invoice—gold, algum-trees, and precious stones—from Ophir; looking somewhere else for the "silver, ivory, apes, and peacocks," of the second; while others require all these articles from Ophir. Now it is certain that Arabia could not, from its native resources, supply all the objects enumerated; nor indeed have we reason to believe that even gold, algum-trees, or precious stones could be supplied—if supplied at all—as articles of extensive trade. But it is answered, that nothing in either list is mentioned which might not be abundantly found in Arabia, as collected by the Arabian merchants from India and the eastern coast of Africa, with which they certainly traded. But no one who has attended to the commercial character of the Phœnicians, who must have had the conduct of the undertaking, will for a moment suppose that they, who were certainly the most enterprising merchants and skilful navigators of the time, were content to obtain, at second hand and at an enhanced price, from the Arabians, what they were equally able to obtain from the original markets. We cannot properly estimate the importance of the undertaking, without supposing that its object was to obtain at first hand the required commodities, and share with the Arabians in the trade to the countries from which they came.

The south-western coast of Arabia being the nearest of all the points where Ophir has been sought, has required other considerations than mere distance to account for the time consumed in the voyage. Prideaux, who conceives Tarshish to have been distinct from, and more distant than Ophir, and who looks only for gold, algum-trees, and precious stones there, observes properly, that the time does not affect Ophir—and that the navy, after having been there, might have gone, as far as needful to fill up the time, to some place in the Indian Ocean, affording gold, silver, ivory, apes, and peacocks. The guarded conclusion of this most learned and judicious writer is no more than, that if Arabia did, in the time of Solomon, afford the productions required from Ophir, those who place Ophir there seem to have the best foundation for their conjectures: "But," he adds, "more than conjecture no one can have in this matter." Those who require all the productions from Ophir, and yet look for that place in Arabia, must account for the consumption of time, as Dr. Vincent does, when examining that other hypothesis which places Ophir on the African coast. "The navigators were Phœnicians; and we learn from Homer (*Odys.* xv. 454) their manner of conducting business in a foreign port. They had no factors to whom they could consign a cargo in the gross, or who could furnish them on the emergence with a lading in return; but they anchored in a harbour, where they were their own brokers, and disposed of their cargoes by retail. This might detain them for a twelvemonth, as it did in the instance to which I allude; and if the Phœnicians traded in the Eastern Ocean, as they did in the Mediterranean, we may from this cause assign any duration to the voyage which the history requires." It is well to cite these two explanations here, as, together or separately, they may be taken to serve well enough as general explanations, independent of the distance of Ophir from Zion-geber.

2. **EASTERN AFRICA.** Various points on the eastern coast of Africa have been fixed upon, but the general conclusion is in favour of Sofala. Bruce is now usually cited as the great advocate of this opinion; but as nearly all the facts on which he reasons are from John dos Sanctos, and as his reasonings on these facts have in some instances been disproved, we feel it the better course to let the friar give his own statement, as we find it in Purchas. It has all the weight due to the account of one whose knowledge of the country was derived from actual residence in it.

"Near to Massapa is a great high hill called *Fura*, whence may be discerned a great part of the kingdom of Monatopa: for which cause he (the king) will not suffer the Portugals to go thither, that they should not covet his great country and hidden mines. On the top of that hill are yet standing pieces of old walls and ancient ruins of lime and stone, which testify that there have been strong buildings: a thing not seen in all Cafraia; for (even) the king's houses are of wood, daubed with clay, and covered with straw. The natives, and especially the Moors, have a tradition from their ancestors, that those houses belonged to the queen of Saba, who carried much gold thence down to the Cuama to the sea, and so along the coast of Ethiopia to the Red Sea. Others say that these ruins were Solomon's factory, and that this *Fura* or *Afura* is no other than Ophir, the name being not much altered in so long a time. This is certain, that round about that hill there is much and fine gold. The navigation might, in these times, be longer, for want of so good ships or pilots as now are to be had, and by reason of much time spent in trucking with the Cafars, as even in this time the merchants often spend a year or more in that business, although the Cafars be grown more covetous of our wares, and the mines better known. They are so lazy to gather the gold, that they will not do it till necessity constrain them. Much time is also spent in the voyage by the rivers, and by that sea, which hath differing monsoons, and can be sailed but by two winds, which blow six months from the east, and as many from the west. Solomon's fleet had, besides those mentioned, this let, that the Red Sea is not safely navigable but by day, by reason of many isles and shoals; likewise it was necessary to put into harbours for fresh water and other provisions."—"This," notes Purchas, "was by reason their ships were small, as that infancy of navigation required."—"and to take in new pilots and mariners, and to make reparations; which considered"—["with," says Purchas, "their creeping by the shore for want of compass and experience in those seas, and their Sabbath rests, and their truck with the Cafars"]—"might extend the whole voyage, in going, staying, and returning, to three years. Further, the ivory, apes, gems, and precious woods (which grow in the wild places of Tebe within Sofala) whence they make *almadidas*, or canoes, twenty yards long, of one timber, and much fine black wood (ebony) grows on that coast, and is thence carried to India and Portugal; all these may make the matter probable. As for peacocks, I saw none there, but there must needs be some within land; for I have seen some Cafars wear their plumes on their heads. As there is store of fine gold; so also is there fine silver in Chiconia where are rich mines."

This extract offers some most interesting points for consideration, on which our limits do not allow us to dwell. In this hypothesis, the analogy of name between Ophir and *Afura*, or, as some fancy, between Ophir and Sofala, and the

local tradition, are not circumstances on which the intelligent inquirer will lay much stress. But it is certainly greatly in favour of this hypothesis that the coast of Africa below the gulf (we would not say Sofala in particular) was the nearest country at which the fleet could arrive that afforded, as native produce, all (as nearly as we can define the articles named in Scripture) the commodities with which the fleet of Solomon was freighted on its return. All the circumstances, also, which are against the theory which places Ophir in Arabia, are in favour of its being fixed on the African coast, and there it has accordingly been fixed by D'Anville, Huet, Montesquieu, Bruce, and Robertson; and even Dr. Vincent allows that it must there be sought for, by those who object to Arabia.

3. PERSIAN GULF. Some have sought Ophir in some one of the islands of this gulf, chiefly, as it seems, with the view of enabling the fleet to fill up its time, and to obtain some commodities which it is supposed could not so well be found nearer. We have already alluded to the singular theory which Calmet has advocated in his 'Dissertation sur le Pays d'Ophir,' and which, by placing Ophir in Armenia, makes it necessary for him to conduct the fleet of Solomon through the Persian Gulf, and up the Tigris or Euphrates, as far as these rivers were navigable, and where they might receive the produce of the Armenian Ophir. With all respect for this most valuable author, we consider this so strange a delusion, as to think it unnecessary to state any arguments either for or against it. But, before leaving the Persian Gulf, it may be well to notice a circumstance which has been overlooked by the various writers on this subject, but which will be of important use to the clear understanding of the matter. This is, that the Phœnicians had, at a period of remote antiquity—long before the Persian empire rose to greatness, which is the same as saying, long before the times of Daniel and Ezra—commercial settlements in the Gulf of Persia. Professor Heeren, in his excellent work on the commerce of the Phœnicians, has ably analyzed the information by which this fact is demonstrated. We must refer to his work for the proofs, and must content ourselves with stating some of his conclusions. 1. That in times long anterior to the domination of Persia, there was in the Persian Gulf a navigation which was not confined thereto, but extended to very distant countries. 2. These countries were Ceylon, and the western coast of the peninsula of India within the Ganges; and the principal port of this navigation was the port of Crocala, now Curachee, at the embouchure of the Indus, a city of thirteen thousand inhabitants, and which was the seat of a great commerce; and that of Barygaza, now Barache, in the Gulf of Cambay. The proximity of these countries facilitated the voyage between them, which voyage was also favoured by the monsoons, which at regular intervals carried out and brought home the vessels. 3. This navigation was carried on by the Babylonians, and also by the Phœnicians established upon the eastern coast of Arabia and in the Baharein islands: the same navigation was also practised by the Arabs, who sought the coveted luxuries of India, and conveyed them to Babylon or the commercial cities of Phœnicia, whence they were distributed in all directions. 4. The principal objects of this commerce were the incense of Arabia, the spices of India within the Ganges, the cinnamon of Ceylon, the ivory, ebony, precious stones and pearls of the Persian Gulf and of India. These at least are the articles of which the historians speak; but the list is probably very incomplete, and omits many curious and useful objects which are offered to the notice of those who visit these countries. Reserving the application of this to our present subject, let us proceed to

4. INDIA. To this country, certainly, the large majority of authorities refer the Hebrew-Phœnician voyage. It is considered that the distance is sufficient to account for the three years' voyage; and that there is no country in which the various products brought by the fleet might with equal certainty be found. But those who agree thus far, differ amazingly as to the particular district or island in which Ophir should be sought. As we are only considering the matter generally, we do not feel it necessary even to enumerate the multitudinous alternatives, further than to observe that Ceylon seems to have the greatest number of votes in its favour. But as we are inclined to hold precise identification to be impossible, we are only interested in inquiring whether India were at all the object of the voyage. This is strenuously denied by Dr. Vincent and others, who contend that the Phœnicians received all their Indian goods from the Arabians, who *did* trade with India; and that the Phœnicians never did cross the Indian Ocean. The little we have to say on this point will be found in the concluding considerations to which we now come.

The reader will by this time begin perhaps to question whether any particular places are denoted by the words Tarshish and Ophir. In the note to chap. ix. we explained that "ships of Tarshish" were probably so called from being, like those which went from Phœnicia to the Atlantic, especially adapted to a long voyage. Now, by an obvious transition of ideas, among a people whose notions of distant places were very indefinite, when ships that made long voyages were called ships of Tarshish, the name may, in process of time, have been transferred, so as to denote any distant country to which such ships went. This would adequately explain how it happens that the ships which went to Ophir are called ships of Tarshish in the book of Kings, but in the later book of Chronicles are not so called, but are said to have gone to Tarshish, that is, went a distant voyage. This explanation does not rest on our authority: it is the explanation of Gesenius. Heeren, in the work above referred to, applies a somewhat similar explanation to Ophir. He says, "It is very probable that this name, like those of Thule and others, did not designate any fixed place, but simply a certain region of the world, like the names East or West Indies, in modern geography. Thus Ophir may be understood as a general name for the rich south country, including the shores of Arabia, Africa, and India." In confirmation of this he observes elsewhere, after Tychoen, that the word Ophir signifies in Arabia "the rich countries." In these explanations, as respecting the names of Tarshish and Ophir, we entirely acquiesce. They enable us to conclude that the fleet may have gone trading to various places, collecting the different commodities which were required, and relieve us from the necessity of finding everything in one place.

Heeren thinks that the fleet did visit India. But we submit that, on his own showing, this was not necessary. For if Phœnician colonies trading to India did then exist in the Persian Gulf, it was only necessary that the fleet from the Red Sea should proceed thither and receive what the fleets of these colonies brought from India. This is also Seetzen's opinion, and which induces him to place Ophir in the Persian Gulf. But again, we think this altogether unlikely; for what possible inducement could there be, considering the tediousness and difficulty of ancient navigation, to go such a vast way about, to fetch the produce of India and the Gulf from these colonies, when it might be received in so much shorter time, and with so much less expense and inconvenience by the Euphrates, and from thence by caravans across the desert? That the commerce in this regular channel for the trade of the Gulf was still open, seems to be indicated by the foundation of Tadmor in the desert (see the note on chap. viii.) If, therefore, these colonies were *then* established in the Gulf, as we think more than probable, we do not conceive that the fleet did go either to the Gulf or to India; but we see no difficulty in believing that it did so, if no such colonies then existed. Assuming that they did exist, we should then conceive that the object of the voyage had no concern with a trade already in operation; but was destined to open a new and profitable branch of trade in another quarter, to which the natural means of access were by the Red Sea, which was at this time first opened to Phœnician and Hebrew enterprise. This was of course to the shores of the Red Sea (including Arabia if we please) and of the African coast beyond the Straits. If it has not been sufficiently explained how the stated time might be commenced in this voyage, it is only necessary to add that "every

three years" may with equal or greater propriety be rendered "every third year," which may mean any time more than two years and less than three, and further, that as the Hebrews counted broken years and days for whole ones, it might not be even two years. Thus, if they left in the autumn of the year I, continued away all the year II, and returned in the spring of the year III, they would be said to return in the third year, though they had only been absent eighteen months. Thus our Saviour rose "on the *third day*," though he had only been one day and two nights in the tomb. Again, observing that we only contend for this view in the absence of colonies in the Persian Gulf, we may add that it does not contract but enlarge the scope of the commerce in which Solomon had part: for while his possession of the desert to the Euphrates gave him the command of the caravan trade which brought the produce of India from the Euphrates or Persian Gulf, his Red Sea commerce rendered tributary to him the east African coast, so far as then known, with its mines of precious metal and rare productions.

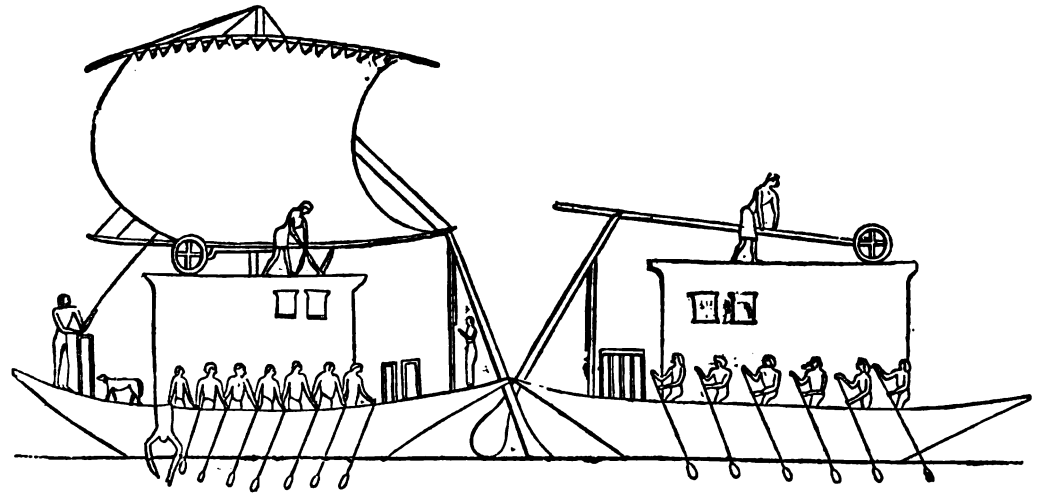


Fig. 1.—EGYPTIAN SHIP.—From Sculptures in the Grotto of Eleutherium.

"Ships."—The cuts representing some specimens of ancient ships, we introduce as a suitable appendage to the considerations in the preceding note on the commercial navigation of the Hebrews. They will suggest to the reader some practical ideas concerning the vessels in which such navigation was probably performed. This being our object, it is not necessary to enter into any historical or descriptive statement at present: and should this seem necessary on a future occasion, the reader will only have to refer back to these cuts for the pictorial illustration of the accounts we may then furnish. We shall now merely make a few observations with the view of rendering the cuts more instructive.

The ancient ships were of three kinds—ships of war, of passage, and of merchandise. All our cuts belong to the two latter classes, the first not being required for our present purpose. To diversify the illustration, we have given specimens from different antiquities—Egyptian and Roman. It will be observed that they have all but one mast; nor do any ancient authors mention more; but an engraved gem, copied by Stosch, represents a vessel with a main and mizen mast. This vessel, like our fig. 4, is equipped for sailing only, not for rowing also; although, as in most of our cuts, very ancient vessels are usually represented as adapted for rowing only, or for *both* rowing and sailing. (See *Jonah* i. 13; *Ezek.* xxvii. 26.) The progress of invention seems to have been, first rowing; then sails to assist rowing, and ultimately sailing only. It appears from *Ezek.* xxvi. 6, 7, 29, that the Phœnician ships were worked by oars and sails; some apparently by both, and others by oars only. There are other passages of Scripture bearing on the practices of ancient navigation, which will receive our attention when we reach them. The mast remained for a long time moveable, and was only set up as wanted. Such are the masts mentioned by Homer. The intimation of the prophet seems to the same purport (*Isa.* xxxiii. 23); and this is clearly exhibited in the bas-relief of the building of the *Argo*, in the Townley collection of marbles. The poets, also, who relate the voyage of that famous ship, of which they speak with wonder, describe the mast as taken down when in harbour, and set up again when it departed; and also as being propelled at once by sail and oars. We introduce a cut of the bas-relief, which affords a curious and appropriate illustration of the present subject. The ancient navigators long continued to use the sail only with a favourable wind; and their learning at last how to sail upon a tack may have led to the disuse of oars in sailing vessels. One thing that the reader will not fail to notice, is the small size of all the vessels which our cuts exhibit. This observation equally applies to all vessels of this class of which any representations remain. This indeed affords an important circumstance in explaining one

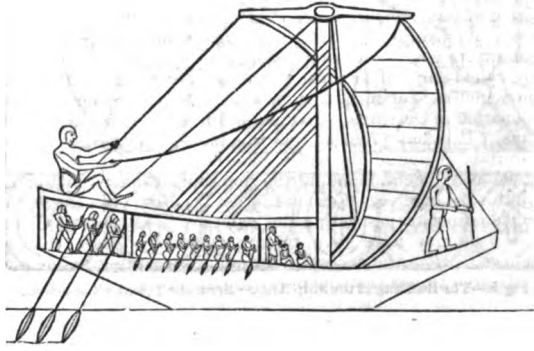


Fig. 2.—EGYPTIAN SHIP.—From Sculptures in the Grotto of Eleutherium.



Fig. 3.—GALLEY.—From a Painting on the Walls of Pompeii.

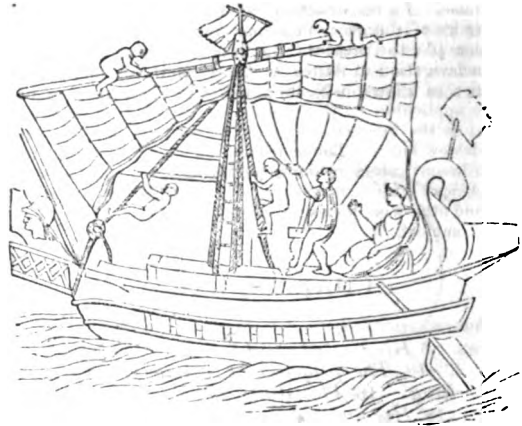


Fig. 4.—From a Bas-relief on a Tomb at Pompeii.



Fig. 5.—The Building of the Ship Argos.—From the Townley Collection.

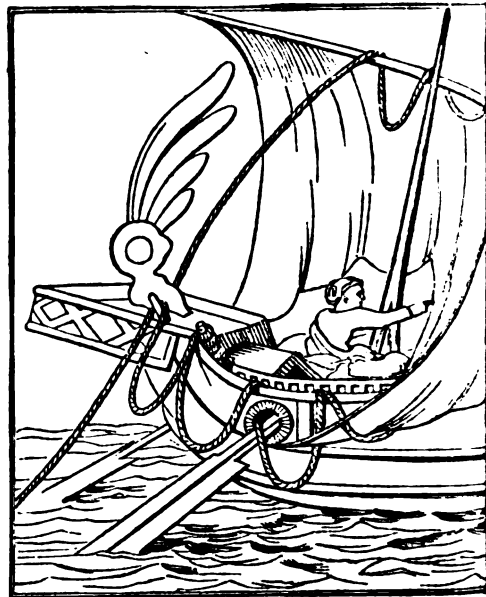


Fig. 6.—SHIP.—From a Painting on the Walls of Pompeii.

cause of the slowness of ancient navigation ; for as the ships did not afford much room for the stowage of provisions, they were necessarily so inadequately victualled, that they were frequently obliged to stop on the coasts to obtain fresh supplies. Herodotus, in describing the circumnavigation of Africa in the time of Necho, says that the fleet stopped at some point on the African coast, where they sowed corn, and having awaited the harvest and reaped it, again set sail. Whatever credit be due to this single circumstance, the mere existence of the story demonstrates the delays which arose from this cause. Major Rennel, with reference to the same anecdote, has an important observation, which we cannot forbear to quote : "It appears that the principal difficulty to be surmounted in ancient voyages, arose from the impracticability of stowing the ships with provisions, adequate to the vast length of time required for their navigations ; where the rate of sailing was so remarkably slow. They were ill adapted to distant voyages (which indeed they seldom undertook) : but did very well in situations where they could land and command provisions, almost at pleasure. But, on the other hand, they were better adapted to those coasting voyages which constituted almost the whole of their navigations. The flatness of their bottoms required much less water than modern vessels of the like tonnage ; whence

se an incredible advantage over ours, in finding shelter frequently; and, indeed, almost everywhere except a steep or rocky shore; since, in default of shelter afloat, they drew their *large ships* up on the beach, as our fishermen do their large boats. And we may certainly conclude that vessels of a construction and size the best adapted to service of discovery and long voyages were chosen on occasions like the present." This occasion was the alleged circumnavigation of Africa by the Phœnicians, under the direction of Pharaoh-Necho; and the observation is of course applicable to the vessels employed by the same parties in the navigation to Ophir in co-operation with the Hebrew king. The construction of the bottoms, to which Rennel refers, is shown in the annexed coin (of Roman Africa), which shows more of the hull than the other, and otherwise forms an interesting illustration of the general subject.



Fig. 7.—Silver Carthaginian Roman Coin. Weight 48 grains. Magnified one-third.

CHAPTER XXI.

Jehoram, succeeding Jehoshaphat, slayeth his brethren. 5 His wicked reign. 8 Edom and Libnah revolt. 12 The prophecy of Elijah against him in writing. 16 Philistines and Arabians oppress him. 18 His incurable disease, infamous death, and burial.

Now ¹Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the firstborn.

4 Now ⁵when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

5 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of ⁶Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

6 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a ⁷light to him and to his sons for ever.

¶ In his days the Edomites revolted from under the ⁸dominion of Judah, and made themselves a king.

9 Then Jehoram ⁹went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with ¹⁴a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and ¹⁷carried away all the substance that was found in the king's house, and his sons also, and his wives; so that

¹ 1 Kings 22. 50.

² 2 Kings 8. 16, 17.

³ Chap. 22. 2.

⁴ Heb. lamp or candle.

⁵ 2 Sam. 7. 12. ⁶ 1 Kings 11. 36. ⁷ 2 Kings 8. 19. ⁸ Psa. 132. 11, &c.

⁹ Heb. hand.

¹⁰ 2 Kings 8. 21.

¹¹ Heb. a great stroke.

¹² Heb. carried captive.

there was never a son left him, save ¹⁰Jehohaz, the youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no

burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed ¹¹without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

¹⁰ Or, *Ahasiah*, chap. 22. 1; or, *Asariah*, chap. 22. 6.

¹¹ Heb. *without desire*.

Verse 12. "*A writing . . . from Elijah the prophet.*"—It is concluded, from a comparison of dates, that Elijah's translation must have taken place several years before this. The opinion of Josephus, and many Jewish and Christian writers, is that the letter was sent to the king, by Elijah, from heaven, by the ministry of angels. Of many other opinions, the more probable seems to be that the name of Elijah has crept into the text instead of that of Elisha, by whom this explanation supposes the letter to have been written;—or, that Elijah, perceiving by the spirit of prophecy the criminal conduct of the king, and its consequences, wrote this letter previously to his translation, and left it with one of the prophets (probably Elisha), to be delivered in due season;—or, that the date of the translation of Elijah is not indicated with such precision, as to enable us to feel quite assured that it had already taken place when this letter was sent to Jehoram.

15. "*Disease of thy bowels.*"—Jahn, on the authority of Dr. Mead (*'Medica Sacra,'* ch. iv.) concludes this disease to have been a form of dysentery. The long duration of such a disorder is a very unusual circumstance, which, with its awful severity and the previous prediction of the prophet, sufficiently indicated the Hand from which the stroke came.



DEATH OF JEHOAM.—ADAPTED FROM POUSSIN.

CHAPTER XXII.

¹ *Ahaziah succeeding reigneth wickedly. 5 In his confederacy with Joram the son of Ahab, he is slain by Jehu. 10 Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.*

AND the inhabitants of Jerusalem made ¹Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the ²eldest. So Ahaziah the son of Jehoram king of Judah reigned.

² Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* ³Athaliah the daughter of Omri.

³ He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

⁴ Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

⁵ ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

⁶ And he returned to be healed in Jezreel, because of the wounds ⁷which were given him at Ramah, when he fought with Hazael king of Syria. And ⁸Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

⁷ And the ⁹destruction of Ahaziah *was* of God by coming to Joram: for when he *was* come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed ¹⁰to cut off the house of Ahab.

⁸ And it came to pass, that, when Jehu *was* executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

⁹ ¹¹And he sought Ahaziah: and they caught him, (for he *was* hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

¹⁰ ¶ ¹²But when Athaliah the mother of Ahaziah saw that her son *was* dead, she arose and destroyed all the seed royal of the house of Judah.

¹¹ But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that *were* slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she *was* the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

¹² And he *was* with them hid in the house of God six years; and Athaliah reigned over the land.

¹ 2 Kings 8. 24, &c.² Chap. 21. 17.³ Chap. 21. 6.⁴ Heb. *wherewith they wounded him.*⁵ Otherwise called *Ahasiah*, verse 1; and *Jehoahas*, chap. 21. 17.⁶ Heb. *treading down.*⁷ 2 Kings 9. 7.⁸ 2 Kings 9. 27.⁹ 2 Kings 11. 1.

CHAPTER XXIII.

¹ *Jehoiada, having set things in order, maketh Joash king. 12 Athaliah is slain. 16 Jehoiada restoreth the worship of God.*

AND ²in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Masseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

³ And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

⁴ And all the congregation made a cove-

nant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath ⁵said of the sons of David.

⁶ This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the ⁷doors;

⁸ And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

⁹ But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

¹ 2 Kings 11. 4, &c.² 2 Sam. 7. 12. ³ 1 Kings 2. 4, and 9. 5. Chap. 6. 16, and 7. 13.⁴ Heb. *thresholds.*

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right 'side of the 'temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *'gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, 'God save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, 'Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had 'distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the 'law of Moses, with rejoicing and with singing, as it was ordained 'by David.

19 And he set the 'porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

⁴ Heb. *shoulder*.

⁵ Heb. *house*.

⁶ Dent. 17. 18.

⁷ Heb. *Let the king live*.

⁸ Heb. *conspiracy*.

⁹ Dent. 13. 9.

¹⁰ 1 Chron. 24. 1.

¹¹ Num. 23. 2.

¹² Heb. *by the hands of David*.

¹³ 1 Chron. 26. 1, &c.

Verse 8. "*Jehoiada dismissed not the courses*."—The meaning of this, of course, is that the high-priest, in order to have the stronger force at his disposal, detained the Levitical course, which, under ordinary circumstances, would have returned home, or at least would have gone off duty when its week of service had expired.

11. "*Put upon him the crown*."—We know that crowns were worn by the Hebrew kings; but this is the only incident in Scripture from which we learn that setting a crown on the head was part of the ceremonies of inauguration. There is no part of the Bible in which these ceremonies are so particularly described as in the chapter now before us.

—"*Gave him the testimony*."—"Gave him" is supplied in our version: omitting this, the text reads, "put upon him the crown and the *ṭṭṭ* (*adah*);" which therefore probably means some part of the royal attire, ornaments, or regalia, as some of the Jewish interpreters explain, and as the signification which the word bears in several other passages of Scripture warrants.

"*God save the king*."—Literally, "Long live the king!" This seems to have been the usual shout of loyalty among the Hebrews. In personally addressing the king, we find this expression put superlatively, as "Let the king live for ever!" The same thing precisely is meant in both expressions—the wish for a protracted life; but the latter was, in a personal address, the more respectful and complimentary phrase, which was never understood in its literal force. This style of address was used to the Hebrew, Babylonian, and Persian kings. (1 Kings i. 31; Neh. ii. 3; Dan. ii. 4.) The same is also the proper force of our popular cry, "— for ever!" And "God save the king" implies the desire for the prolongation of the king's life; and by this therefore our translation properly renders the Hebrew expression. Indeed, so similar are the cries of loyalty everywhere, that nearly all the versions find a national cry of equivalent meaning. Thus the Vulgate has here, "*Vivat rex!*"—the French versions, "*Vive le roi!*"—and so of others.

13. "*The king stood at his pillar.*"—Some think that, instead of "at his pillar, we should understand "upon a stage" or "scaffold;" perhaps the brazen scaffold which Solomon erected, and upon which he stood at the dedication of the Temple. We incline to join both interpretations, and suppose that Joash stood upon a sort of scaffold or throne placed against a pillar. We cannot suppose that he stood upon the ground, for then, being a child and surrounded by such a number of persons, Athaliah could scarcely have seen him when she entered. In Homer there are several allusions to the custom of setting a throne against a column.

CHAPTER XXIV.

1 *Joash reigneth well all the days of Jehoiada.* 4 *He giveth order for the repair of the temple.* 15 *Jehoiada's death and honourable burial.* 17 *Joash, falling to idolatry, slayeth Zechariah the son of Jehoiada.* 23 *Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad.* 27 *Amaziah succeedeth him.*

JOASH *'was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

2 And Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded *'to* repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of *'Moses* the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made *'a* proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and *'the* work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and *'to* offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And the Spirit of God *'came* upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them,

¹ Kings 12, 1, &c.

² Heb. *to renew.*

³ Exod. 30, 12, 13, 14.

⁴ Or, *pestils.*

⁵ Heb. *a voice.*

⁶ Heb. *the healing went up upon the work.*

⁷ Heb. *clothed.*

Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

23 ¶ And it came to pass ^aat the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of ^bDamascus.

24 For the army of the Syrians came with a small company of men, and the LORD de-

livered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great disease,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; ¹⁰Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of ¹¹Shimrith a Moabitess.

27 ¶ Now concerning his sons, and the greatness of the burdens *laid* upon him, and the ¹²repairing of the house of God, behold, they are written in the ¹³story of the book of the kings. And Amaziah his son reigned in his stead.

^a Heb. in the revolution of the year.

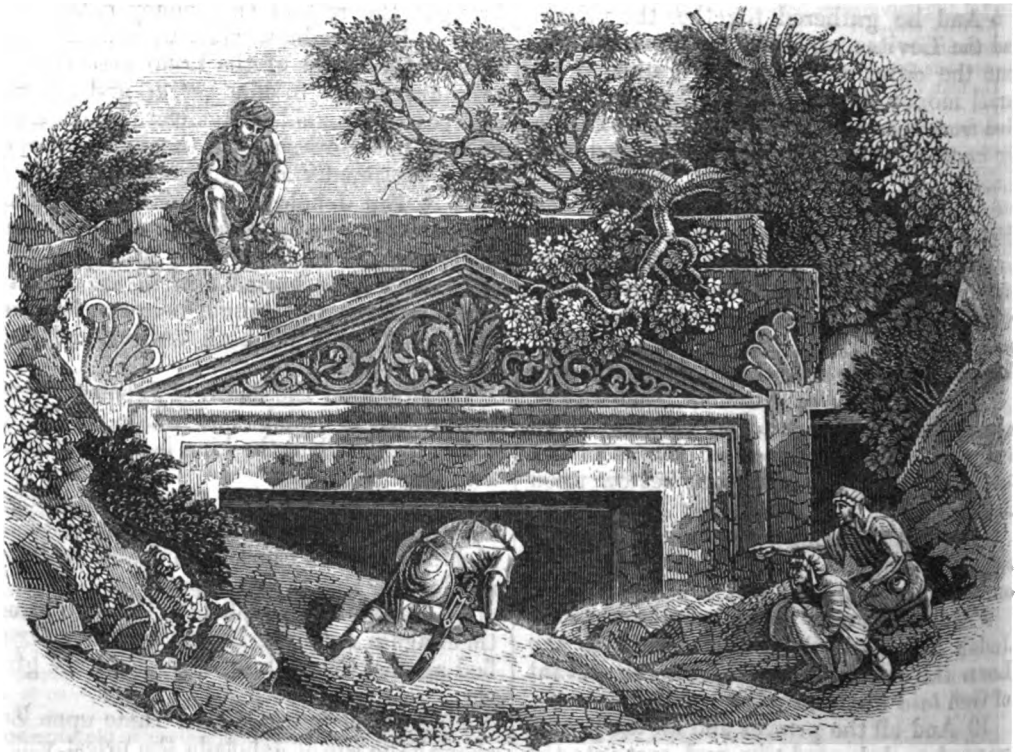
^b Heb. Damascus.

¹⁰ Or, Josachar, 2 Kings 12, 21.

¹¹ Or, Shomer.

¹² Heb. founding.

¹³ Or, commentary.



TOMB OF THE KINGS OF JUDAH IN THE VALLEY OF JEHOSEPHAT.—CASSA.

Verse 25. "*The sepulchres of the kings.*"—These sepulchres were doubtless excavations in the rock; and as such sepulchres are, in the ordinary course of things, imperishable, it is but reasonable to suppose that they may still be found in some of the numerous and remarkable sepulchral excavations which engage the attention of those who visit Jerusalem. The excavation, or rather series of excavations, which are now indicated to travellers as the tombs of the Hebrew kings, occur about a mile to the north-west of the present city. They have been noticed by most travellers; but as none of their accounts are comparable to that left by Maundrell, we cannot do better than copy his description, adding a few further particulars from other sources.

"The next place we came to was those famous grotts, called the sepulchres of the kings, but for what reason they go by that name is hard to resolve... Whoever was buried here, this is certain, that the place itself discovers so great expense both of labour and treasure, that we may well suppose it to have been the work of kings." The road down to the tombs is cut in the rock, and the entrance is by a large door also cut in the rock. It leads into a deep excavation, about fifty feet long, forty wide, and about twenty deep. (*Richardson.*) This open court is excavated in a stratum of white limestone (*Clarke*, who calls it "a square of thirty yards.") Heaps of sand and earth have accumulated along the sides of this court; and the whole has much the appearance of a sand pit. (*Richardson.*) The west end seems to have been ornamented with the greatest care; and there appears the mouth of a cavern twelve yards wide, exhibiting over the entrance an architrave, with a beautifully sculptured frieze. (See the cut.) Entering this cavern, and turning to the left, a second architrave appears above the entrance to another cavern, but so near the floor of the cave as barely to admit the passage of a man's body through the aperture. (*Clarke.*) We shall return to Maundrell for the description of the interior. After likewise mentioning this difficulty of entering, he proceeds: "But within you arrive at a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular: and the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room you pass into (I think) six more, one within another, all of the same fashion with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

"In every one of these rooms, except the first, were coffins of stone placed in niches in the sides of the chambers. They had at first been covered with handsome lids and carved with garlands; but now most of them were broke in pieces by sacrilegious hands. The sides and ceiling of the rooms were always dropping with the moist damps condensing upon them: to remedy which nuisance, and to preserve these chambers of the dead polite and clean, there was in each room a small channel cut in the floor, which served to drain the drops that fall constantly into it.

"But the most surprising thing belonging to these subterraneous chambers was their doors; of which there is only one that remains hanging. It consisted of a plank of stone about six inches in thickness, and in its other dimensions equalling the size of an ordinary door, or somewhat less. It is carved in such a manner as to resemble a piece of wainscot. The stone of which it was made was visibly of the same kind with the whole rock; and it turned upon two hinges in the nature of axes. These hinges were of the same entire piece of stone with the door, and were contained in two holes of the immovable rock, one at the top and the other at the bottom." (*Journey*, p. 76—78, edit. 1707.)

We have pleasure in transcribing this interesting description, not only as explaining the immediate subject, but as contributing to elucidate many of the allusions which the Scriptures contain to the higher class of excavated sepulchres. To complete the account, we add a few further particulars from *Clarke*, *Richardson*, and *Buckingham*.

The first, or great chamber, which is nearly filled up with rubbish, has one door-way leading from it on the right but no corresponding one on the left, and two immediately opposite to the passage of entrance, making in all three doors which communicate with other chambers within. The famous stone doors are pannelled so as to resemble exactly our own doors of wood: the one door, which was hanging in Maundrell's time, is now fallen like the others. In each of the three inner chambers there are smaller divisions for the reception of the dead, with benches and sarcophagi, and niches of a triangular form (for lamps probably) above the tombs. (*Buckingham.*) The receptacles for the dead bodies are not much larger than our coffins, but have the more regular form of oblong parallelograms, thereby differing from the usual appearance presented in the sepulchral crypts of the country, where the *soros*, although of the same form, is of very considerable size, and resembles a large cistern. (*Clarke.*) The innermost chamber, to which there is a descent, seems to have been the most honourable part of this great sepulchre. It is adorned above all the rest, and has the mantling vine, with clusters of grapes, twined round the pilasters, and inscribed on the sarcophagi. (*Richardson.*) The most interesting object it contains is the lid of a white marble coffin. "This," says *Clarke*, "was entirely covered with most beautiful sculpture; but, like all the other sculptured work about the place, it represented nothing of the human figure, nor any animal, but consisted entirely of foliage and flowers, and principally of the leaves and branches of the vine."

We have been thus particular in describing these remarkable excavations, because certainly they are among the very few remains which we can safely say to have belonged to the times which the Scripture history embraces. It has been strongly questioned whether these be really the sepulchres of the kings, so often mentioned in the historical books, principally because these sepulchres are said to have been "in the city of David," which is commonly understood exclusively of Mount Zion. But it will be observed that there are *no sepulchres* in Mount Zion, and that those which we have been describing, although now at a considerable distance from the northern wall of the town, appear to have been comprehended within the ancient wall; as it is on all hands agreed that the city extended in this direction—the only direction in which it could extend—far beyond its present limits. And if it was within the wall, it must have been the sepulchre of the kings, because it is in Scripture mentioned as a distinction of royalty to be buried within the city. The Jewish writers concur, informing us that sepulchres were to be at some distance beyond the walls of a town; and that in Jerusalem no sepulchres were allowed, except those of the house of David, and that of Huldah the prophetess (*Lightfoot's 'Chor. Cent.'* ch. xxi). Here it will be observed that no mention is made of the city of David as distinguished from Jerusalem: and so also, *Josephus*, in mentioning these sepulchres, says they were "in Jerusalem," without distinguishing the city of David. The common restriction which limits the term "city of David" to Mount Zion, and which occasions so much perplexity in the present and other cases, does not seem to be required by Scripture. It certainly bears that restriction in some instances; but we have no right therefore to infer that it does so in all, since the same designation has often in Scripture a large and a restricted meaning. In the New Testament, Bethlehem is called "the city of David," because he was born there; and that Jerusalem was sometimes in the large sense distinguished by a reference to David, we see by Isa. xix. 1, where the prophet, after mentioning it under the name of "Ariel," precludes misapprehension by adding, "the city where David dwelt." Upon the whole, we consider that whatever difficulties may attend the question, it is far less difficult to admit that these excavations were the sepulchres of the kings than to assign them any other destination.

As it may be objected to this conclusion, that the style and taste of the architecture exhibited at the entrance to

these sepulchres would refer the excavations to a much later period of the Jewish history, we may observe, without admitting or disputing the correctness of this assertion, that the same reasoning cannot apply to such excavations as constructed edifices. In the former, the façade is no essential or necessary part of the plan, and may therefore, in the present instance, have been sculptured at a comparatively late period, by some prince or ruler who wished to distinguish and adorn the last earthly home of the ancient kings.

CHAPTER XXV.

1 *Amaziah beginneth to reign well.* 3 *He executeth justice on the traitors.* 5 *Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth the hundred talents, and dismisseth them.* 11 *He overthroweth the Edomites.* 10, 13 *The Israelites, discontented with their dismissal, spoil as they return home.* 14 *Amaziah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet.* 17 *He provoketh Joash to his overthrow.* 25 *His reign.* 27 *He is slain by conspiracy.*

AMAZIAH ¹was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was ²established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did as it is written in the law in the book of Moses, where the LORD commanded, saying, "The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.*

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their fathers*, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice *men, able to go forth to war, that could handle spear and shield.*

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, *to wit, with all the children of Ephraim.*

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God,

But what shall we do for the hundred talents which I have given to the ³army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go ⁴home again: wherefore their anger was greatly kindled against Judah, and they returned home ⁵in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And other ten thousand *left alive* did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But ⁶the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath ⁷determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel!

17 ¶ Then ⁸Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Ama-

¹ 2 Kings 14. 1, &c. ² Heb. confirmed upon him.

³ Heb. to their place.

⁴ Heb. in heat of anger.

⁵ Deut. 24. 16. ⁶ 2 Kings 14. 6.

Jer 31. 30. Ezek. 18. 20.

⁷ Heb. band.

⁸ Heb. counselled.

⁹ 2 Kings 14. 2.

ziah king of Judah, saying, 'The ¹⁰thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon saying, Give thy daughter to my son to wife: and there passed by ¹¹a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to *thine* hurt, that thou shouldst fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand of *their enemies*, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was ¹²put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and

brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to ¹³the corner gate, four hundred cubits.

24 And *he* took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away ¹⁴from following the LORD they ¹⁵made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of ¹⁶Judah.

¹⁰ Or, *ferrebrash*, or, *thorn*.

¹¹ Heb. *a beast of the field*.

¹² Heb. *conspired a conspiracy*.

¹³ Heb. *smitten*.

¹⁴ Heb. *the gate of it that looketh*.

¹⁵ That is, *the city of David*, as it is 2 Kings 14. 20.

¹⁶ Heb. *from after*.

Verse 12. "*Cast them down from the top of the rock*."—If we were correct in our considerations relating to Joktheel, as stated in the note to 2 Kings xiv., the situation of Petra, with which we supposed that town might be identified, very well illustrates the present transaction. The area or valley in which the town stands, is surrounded by steep mountains and rocky cliffs, from many of which most certainly no one could be precipitated without being "broken all in pieces." To the south of the town there is one very steep and high mountain, the ascent of which is assisted by steps; and the summit of which affords a commanding view over the neighbouring masses of rock. Remains of a fortification of stone attest the importance which the ancient inhabitants attached to this post. If it were necessary to point to a particular place, one might perhaps venture to point to this mountain as possibly "the rock" in question. But we rather think this designation does not refer to any one particular rock; but, collectively, to any of the cliffs in this region of precipices adapted to such an execution. The name of "Selah," which Amaziah took and called Joktheel, means, as well as that of Petra, "a rock"—as stated in the note referred to. The taking of any town is not mentioned here expressly; and after all it is not clear that the *rock* spoken of in this place is the same as the town, which bore a name of the same import. If not, the *rock* may have been any remarkable rock near or in the Valley of Salt, where the battle was fought; but if otherwise, we are to suppose that the Hebrews took their captives to the vicinity of their own capital and there destroyed them, to intimidate the town into a surrender, or for some other purpose not explained. It might be indeed that this awful immolation took place *after* the town was taken; and that the ten thousand destroyed, included not only the captives taken in the previous battle, but a proportion of those captured in the town.

14. "*The gods of the children of Seir*."—The English translator of Laborde's '*Voyage de l'Arabie Pétrée*' has prefixed an interesting preliminary view of ancient Edom: but in his account of their religion he has overlooked this passage, and draws his statement entirely from the book of Job. Now, although it is very probable that the descendants of Esau did for a considerable time retain such patriarchal ideas of religion as that book exhibits, it is very certain that, when they became a flourishing people, their religion was an idolatry which the Lord beheld with abhorrence. We see here that Amaziah's participation in it, provoked the Divine anger against him, and produced a denunciation of those calamities which marked the subsequent history of that weak monarch. The Scripture does not describe the idolatry of the Edomites; but we may suppose it to have been the same with that of their neighbours, or but slightly diversified from it. The great object of idolatry was the sun, under various representations and with different forms of worship. Accordingly the ancient writers, when they have occasion to mention the Nabathæi (the Edomites mixed with Arabians), describe them as people who worshipped the sun, burning frankincense to him upon an altar. This agrees with all we can gather from the present text which describes the sin of Amaziah as this very act of worship—the burning of incense before the gods of Edom.

CHAPTER XXVI.

1 *Uzziah succeeding, and reigning well in the days of Zechariah, prospereth.* 16 *Waxing proud, he smiteth the priest's office, and is smitten with*

leprosy. 22 *He dieth, and Jotham succeedeth him.*

THEN all the people of Judah took ¹Uzziah, who *was* sixteen years old, and made

¹ 2 Kings 14. 21; and 15. 1.

² Or, *Asariah*.

him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding *in* the visions of God: and as long as he sought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities *about* Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name *'spread* abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and *'fortified* them.

10 Also he built towers in the desert, and *'dugged* many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in *'Carmel*: for he loved *'husbandry*.

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* *'an* army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and *'slings* *to* cast stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, *to* shoot arrows and great stones withal. And his name *'spread* far abroad; for he was *marvellously* helped, till he was strong.

16 ¶ But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It* *'appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the *'priests* the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall* it be for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself *'hasted* also to go out, because the LORD had smitten him.

21 *'And* Uzziah the king was a leper unto the day of his death, and dwelt in a *'several* house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

² Heb. in the seeing of God.

³ Or, fruitful fields.

¹³ Num. 18. 7.

⁴ Or, in the country of Ashdod.

⁵ Heb. ground.

¹⁴ Exod. 30. 7.

¹⁰ Heb. the power of an army.

¹⁵ As Esth. 6. 12.

⁵ Heb. went.

⁶ Or, repaired.

¹¹ Heb. stones of slings.

¹⁶ 2 Kings 15. 5.

¹⁷ Levit. 13. 46.

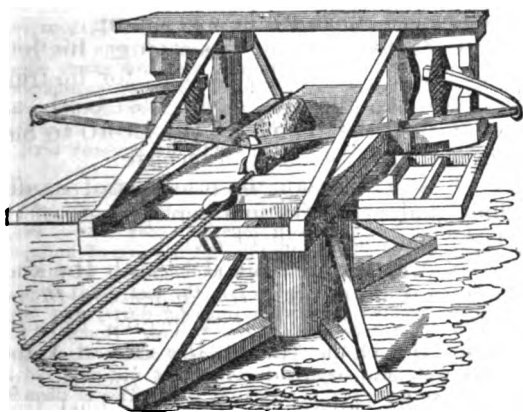
⁷ Or, cut out many citizens.

¹⁸ Heb. went forth.

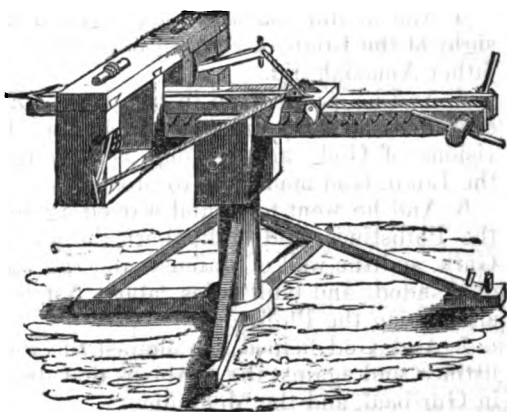
¹⁹ Heb. free.

Verse 10. "Towers in the desert."—These were probably such towers as are mentioned in the note to 1 Chron. xvii. 7. They seemed to have served various purposes—to shelter the flocks in time of danger—as watch-towers for the shep-

herds—and as a sort of fortress, to afford them protection and to maintain the right of occupation or pasturage in these desolate regions. Not perhaps that any of them served *all* these purposes, but that the name tower or castle (מִגְדֹּל, *migdol*) seems equally applied to them all. Indeed it may possibly be traced in Scripture, that some of them, which were originally mere flock-towers, became in time fortresses, and at last fortified cities. This perhaps may explain the origin of several towns mentioned in Scripture by such names as Migdol and Mispah—by which such towers are denoted. These towers appear generally to have been erected upon sites naturally or artificially elevated, like that round castle of which a cut has been given at 1 Chron. xxvii., and which we take to afford as probable a general illustration as can be furnished of the towers of safeguard or defence so often mentioned in Scripture, whether it mentions them as near towns or abroad in the desert, and perhaps also including towers in a city, or forming part of its immediate fortification.



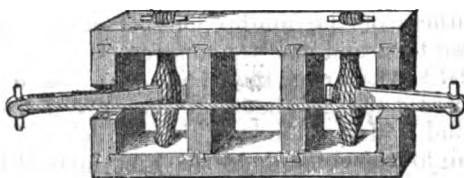
Balista prepared for the discharge of a Stone.



Catapulta prepared for the discharge of an Arrow.—From Montfaucon.

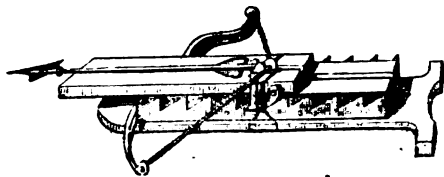
15. "*Engines...to be on the towers, and upon the bulwarks, to shoot arrows and great stones.*"—It would be interesting to feel assured that these engines were really the "invention," in the proper sense of the word, of Uzziah's "cunning men." The peculiar system of life among the Jews was so little adapted to the development of inventive genius in the mechanical arts, that this has been doubted; but it is certainly a remarkable circumstance that Pliny does assign a Syrian origin to such engines as now come under our notice. Other circumstances seem to strengthen the claim of Uzziah to the invention of such machines. There is not the least trace of their existence anywhere at an earlier period. Homer has not the slightest allusion to projectile engines, though he must have mentioned them if they had existed in his time; nor indeed do the Greek writers profess that anything was known about them until shortly after the Old Testament history had closed. And although the eastern origin of such engines is admitted, at least by Pliny, it is probable that they did not originate in a more eastern country than Palestine; for Diodorus, in speaking of the siege of Nineveh in the time of Sardanapalus (considerably posterior to Uzziah), and which lasted seven years, attributes its long duration to the want of battering rams, balistæ for throwing stones, and other military engines; the use of which was known in his own time to have operated in bringing sieges to a far more speedy conclusion than had been usual in more ancient times. The engines of Uzziah were doubtless analogous to the catapultæ and the balistæ of the Greeks and Romans. There is some difficulty in distinguishing these, because, although they seem to have been properly distinct, one to cast arrows and javelins, and the other stones and other blunt missiles, they are often confounded under one name. The Greek writers describe both sorts under the name of catapultæ; and the later Roman writers, under that of balistæ; but the early Roman writers distinguish the catapultæ from the balistæ. There are several descriptions of these engines extant; and from these various representations have been drawn, and explanations given of their mode of action; but the result has generally produced machines far too complex in their construction and manner of operation, or inadequate to the production of the required effect.

Perhaps the amount of our real knowledge as to the construction of the ancient projectile machines is only, that the three leading principles employed were those of the cross-bow, the recoil of twisted ropes, and the sling. It is probably the diversified applications of these principles, to machines differently constructed for adaptation to modified purposes, which has involved the subject in perplexity. Our cuts exhibit some applications of the two first principles mentioned. According to these, the acting power lies in two perpendicular coils of twisted rope, set apart from each other. Into these coils are inserted, horizontally, the ends of two strong levers, the remoter ends of which are connected by a rope or other strong ligature. Thus is formed a gigantic broken cross-bow, which cannot be bent, by drawing the two arms towards each other, without increasing the tension of the ropes, so as to give a tremendous recoiling power, applicable, by means of the cord, to the discharge of either a dart or a stone. Our cuts show these respective applications too clearly to render further explanation necessary. There was, however, the other principle, of the sling, which we must not leave unnoticed. In this (the *Onager*) the power was still supplied by ropes; that is, two perpendicular beams set apart from each other were connected at the top by two very strong cables, between which was inserted a large tapering beam, rather crooked; and the small end of this beam being drawn down towards the ground, had of course a most violent tendency to recoil upward. When a heavy pear-shaped bag of stones had been



Head of the Catapulta, showing the ropes, levers, and springs of twisted rope, by which the discharge was effected.

hung at this end, the beam was released, and flew up, discharging its burden with immense force at the enemy. Our last cut represents what was called a *scorpion*, being a smaller and portable kind of catapult, but with the bow entire, and therefore without any rope coil being employed. It was essentially the same as the cross-bow, being a small machine, or rest, which enabled a strong bow to be drawn with comparative ease, and to discharge the arrow with much greater force, and less erring aim, than would have been otherwise practicable. It seems that the same name was also borne by one of the machines for throwing pebbles and small stones.



Scorpion.

Authors are not even now agreed about the separate uses of the catapultæ and balistæ as distinguished from each other. The question is not of much importance; but we see reason to prefer the conclusion that it was the former which threw the heavy javelins and arrows, and the latter the stones, although it is probable that the same engine was sometimes adapted to both uses. The balista, as might be expected, seems to have been the more cumbersome engine of the two, as its proportion in armies and fortified towns is always much inferior to that of the catapultæ, when the two sorts of engines are discriminated. Livy says that the Romans took in Carthage 120 large, and more than 200 small catapultæ, and 33 large and 53 small balistæ. This is interesting, in connection with the present text, as showing the number of these engines required by a well-fortified city.

These engines varied greatly in size and power. The largest catapultæ discharged enormous javelins, or beams headed with iron, while the smaller gave immense power to lighter missiles; and the larger balistæ are reported to have cast enormous stones, which crushed whole houses where they fell, and, both together, beat down, swept away, and destroyed, with an effect which we cannot well understand, and which only the united voice of antiquity could induce the modern world to believe. These engines were used both in the attack and defence of fortified places. In Josephus there are abundant references to their uses and effects, as employed in the last fatal siege of Jerusalem by the Romans. The defenders themselves had three hundred engines for throwing darts, and forty for stones—which they had taken from the Romans, and which practice taught them how to use. Some of the Roman engines were; however, far more powerful, particularly those of the tenth legion. Some of these discharged a stone weighing a talent to the distance of two furlongs, and that with such tremendous force, that not only did it destroy the foremost men, but with unspent power rushed through their masses, sweeping away whole files of them in its course. The same author, in describing the siege of Jotapata, where himself commanded, says, the darts and stones were thrown by the Roman engines with such power, that numbers of people were destroyed at once. The force of the stones, in particular, was such, that they broke down the battlements and carried away the angles of the towers; and no body of men could be set so thickly, but that one of these stones would sweep a whole file of it from one end to the other. He adds, that once a man who was standing near him, had his head knocked off by one of these stones, thrown from a machine nearly three furlongs distant.

We have scarcely a better account of the operation of military engines than that given by Lucan; which is the most valuable for our present purpose as describing their use for the defence rather than the assault of towns.

"Nor hands alone the missile deaths supply,
From nervous cross-bows whistling arrows fly;
The steely corslet and the bone they break,
Through multitudes their fatal journeys take;
Nor wait the lingering Parcæ's slow delay,
But wound, and to new slaughter wing their way.
Now by some vast machine a ponderous stone,
Pernicious, from the hostile wall is thrown;
At once, on many, swift the shock descends,
And the crush'd carcasses confounding blends.
So rolls some falling rock, by age long worn,
Loose from its root by raging whirlwinds torn,
And thundering down the precipice is borne;
O'er crashing woods the mass is seen to ride,
To grind its way, and plain the mountain's side.
Gall'd with the shot from far, the legions join,

Their bucklers in the warlike shell combine;
Compact and close the brazen roof they bear,
And in just order to the town draw near:
Safe they advance, while with unwearied pain
The wrathful engines waste their stores in vain;
High o'er their heads the destined deaths are tost,
And far beneath in vacant earth are lost;
*Nor sudden could they change their erring aim,
Slow and unskill'd moves the cumbrous frame.*
This seen, the Greeks their brawny arms employ,
And hurl a stony tempest from on high:
The clattering shower the sounding fence assails.
But vain, as when the stormy winter hails,
Nor on the solid marble roof prevails:
Till, tired at length, the warriors fall their shields;
And, spent with toil, the broken phalanx yields."

Pharsalia, lib. iii. (Rowe.)

The lines we have put in italics denote, with the context, that it was a work of time and labour to alter the aim which had been given to one of these engines. The *testudo*, or tortoise, being a roof which the soldiers made by joining their shields over their heads, to protect themselves from the missiles thrown from the town against which they acted, is represented in a cut in vol. i. p. 610. Under this shelter the besiegers often carried on operations fatal to the town, and it appears to be alluded to in Job xl. 15 (margin), and Ezek. xxiii. 24.

16. "*Went into the temple... to burn incense.*"—In many ancient countries, and some modern, the kings by virtue of their office had a right to exercise sacerdotal functions; and it best explains Uziah's conduct to suppose that he was stimulated by foreign example to aspire to the same privilege.

21. "*And dwell in a several house.*"—The Jewish writers conclude that this house was outside the town, according to the law which excluded lepers from towns. We see from this that a leper was incapable of reigning, at least while he remained a leper. It does not appear that Uziah was properly deposed, but only deprived of the exercise of the sovereign power, which was administered by his son, as regent, and probably in his father's name. It was probably the ceremonially unclean character of the disease which occasioned this regulation.

CHAPTER XXVII.

1 *Jotham reigning well prospereth. 5 He subdueth the Ammonites. 7 His reign. 9 Ahaz succeedeth him.*

JOTHAM ¹was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok.

2 And he did *that which was right* in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

3 He built the high gate of the house of the LORD, and on the wall of ²Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the

¹ 2 Kings 15, 32, &c. ² Or, the tower. ³ Heb. this. ⁴ Or, established.

CHAPTER XXVIII.

1 *Ahaz reigning very wickedly is greatly afflicted by the Syrians. 6 Judah being captivated by the Israelites is sent home by the counsel of Oded the prophet. 16 Ahaz sending for aid to Assyria is not helped thereby. 22 In his distress he groweth more idolatrous. 26 He dying, Hezekiah succeedeth him.*

AHAZ ¹was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was right* in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he ²burnt incense in the valley of the son of Hinnom, and burnt ³his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree,

5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to ⁴Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 ¶ For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand

Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. ⁵So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he ⁶prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, ⁷to, they are written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

in one day, *which were* all ⁸valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* ⁹next to the king.

8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that reacheth up* unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and

¹ 2 Kings 16, 2. ² Or, offered sacrifice. ³ Levit. 18, 21. ⁴ Heb. Damascus. ⁵ Heb. sons of valour. ⁶ Heb. the second to the king.

Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away *cap-*tives.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

⁷ Deut. 34. 3.

⁸ Heb. a captivity.

⁹ Heb. Damascus.

¹⁰ Or, to offer.

Verse 18. "*Gederoth*."—This is probably the same as the Gederah of Josh. xv. 35, in the same group of towns with Socoh. If so, it is perhaps the same that Jerome calls Gaddera, and which he describes as a village in the province of Ælia (Jerusalem) and "near the terebinth tree."

"*Shocho*."—Or "*Socoh*," as in Josh. xv. 35, where it is counted among the towns of Judah "in the valley." Jerome says there were two little villages of this name in his time, one in the mountain and the other in the plain, in the ninth mile from Eleutheropolis on the road to Ælia or Jerusalem.—*Gimzo* is not elsewhere mentioned in Scripture, and nothing is known of it. The other towns have been already noticed.

CHAPTER XXIX.

1 *Hezekiah's good reign.* 3 *He restoreth religion.* 5 *He exhorteth the Levites.* 12 *They sanctify themselves, and cleanse the house of God.* 20 *Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.*

HEZEKIAH began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah.

20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: *this is that king Ahaz.*

23 For he sacrificed unto the gods of *Damascus*, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places *to* burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street.

5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify

¹ 2 Kings 18. 1.

the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and *turned their backs*.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense nor offered burned offerings in the holy place unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to *trouble*, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, *'be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.*

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zephaniah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, *'by the words of the LORD, to cleanse the house of the LORD.*

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of

the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a *'sin offering* for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and *'sprinkled it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought *'forth* the he goats for the sin offering before the king and the congregation: and they laid their *'hands* upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

25 *'And* he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment *'of the LORD* *'by his prophets.*

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And *'when* the burnt offering began, the song of the LORD began *also* with the trumpets, and with the *'instruments ordained* by David king of Israel.

⁶ Heb. *given the neck.* ⁷ Or, *in the business of the LORD.*

⁸ Heb. *commotion.* ⁹ Levit. 4. 14.

¹⁰ Or, *be not now deceived.* ¹¹ Levit. 8. 14, 15.

¹² Num. 8. 14; and 18. 2. 6.

¹³ Or, *offer sacrifice.* ¹⁴ Heb. *near.*

¹⁵ Levit. 4. 15.

¹⁶ 1 Chron. 16. 4, and 25. 6.

¹⁷ Heb. *by the hand of the LORD.* ¹⁸ Heb. *by the hand of.*

¹⁹ Heb. *bands of instruments.* ²⁰ Heb. *in the time.*

28 And all the congregation worshipped, and the "singers sang, and the trumpeters sounded: *and all this continued* until the burnt offering was finished.

29 And when they had made an end of offering, the king and all that were "present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have "consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

32 And the number of the burnt offer-

ings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the LORD.

33 And the consecrated things were six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites "did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

35 And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

¹⁷ Heb. sang.

¹⁸ Heb. found.

¹⁹ Or, filled your hand.

²⁰ Heb. strengthened them.

CHAPTER XXX.

¹ Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel. ¹³ The assembly, having destroyed the altars of idolatry, keep the feast fourteen days. ²⁷ The priests and Levites bless the people.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second "month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing "pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters "from the king and his princes throughout all Is-

rael and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.

8 Now 'be ye not stiffnecked, as your fathers were, but "yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is "gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

¹ Num. 9, 10, 11.

² Heb. was right in the eyes of the king.

³ Heb. from the hand.

⁴ Heb. harden not your necks.

⁵ Heb. bless the hand.

⁶ Exod. 34, 6.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

18 For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness.

24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

⁷ Chap. 28, 14.

⁸ Heb. their standing.

⁹ Heb. found.

¹² Heb. lifted up, or offered.

¹⁰ Heb. instruments of strength.

¹³ Heb. the habitation of his holiness.

¹¹ Heb. to the heart of all, &c.

Verse 1. "*Hezekiah sent to all Israel.*"—This appears to have been the only decided attempt made by any of the kings of Judah to bring back their brethren of Israel to the worship of God and the observance of the Law. It was undoubtedly the duty of all the Hebrews to keep the passover at Jerusalem; but it seems that this obligation had been neglected by the ten tribes since they had established a separate monarchy for themselves. Indeed, the religious abuses, introduced by the first king, and continued by the others, appear to have been in a considerable degree framed with the politic view of encouraging the nation to dispense with the observance of the duty of attending at this and the other two great festivals at Jerusalem, when it had become the capital of a distinct and often hostile state. (See the notes on 1 Kings xii. 28, 31.) In the present instance, Hezekiah could hardly have sent his invitation without the concurrence of the king of Israel. This was Hoshea; of whom we read indeed, that he did evil in the sight of the Lord; "but," it is added, "not as the kings of Israel that were before him." (2 Kings xvii. 2.) Probably his conduct on this occasion formed one of the mitigatory circumstances in the evil of his character. Although the mass of the Israelites treated the invitation with derision, yet a sufficient number were found who "humbled themselves and came to Jerusalem" (verse 11), to render this celebration of the passover the most distinguished that had occurred since the separation of the kingdoms.

CHAPTER XXXI.

1 *The people is forward in destroying idolatry.* 2 *Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance.* 5 *The people's forwardness in offerings and tithes.* 11 *Hezekiah appointeth officers to dispose of the tithes.* 20 *The sincerity of Hezekiah.*

Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 *He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD.*

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

5 ¶ And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought them in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the

priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store.

11 ¶ Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared them,

12 And brought in the offerings and the tithes and the dedicated things faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next.

13 And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiiah, were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And next him were Eden, and Mianiamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

* Heb. found. 2 Kings 18. 4.

2 Lev. 27. 30. Deut. 14. 28.

3 Heb. statues.

4 Heb. until to make an end.

5 Heb. store-houses.

6 Or, trust.

7 Heb. until to make an end.

8 Or, store-houses.

9 Or, trust.

10 Or, trust.

11 Num. 28.

12 Heb. at the hand.

13 Heb. at his hand.

14 Heb. at his hand.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was good* and right and truth before the LORD his God.

21 And in every work that he began in

the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

Verse 5. "*As soon as the commandment came abroad,*" &c.—That such a commandment was at all necessary, intimates that the people, even in Judah, had discontinued to send, or had been very negligent in sending, to the priests and Levites, the dues and offerings which the Law appointed for them.

CHAPTER XXXII.

¹ *Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth his people.* 9 *Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray.* 21 *An angel destroyeth the host of the Assyrians, to the glory of Hezekiah.* 24 *Hezekiah praying in his sickness, God giveth him a sign of recovery.* 25 *He waxing proud is humbled by God.* 27 *His wealth and works.* 31 *His error in the ambassage of Babylon.* 32 *He dying, Manasseh succeedeth him.*

AFTER ¹these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought ²to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that ³he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that *ran* through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo *in* the city of David, and made ⁴darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and ⁵spake comfortably to them, saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him:

8 With him *is* an *'arm* of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people ⁶rested themselves upon the words of Hezekiah king of Judah.

9 ¶ ⁷After this did Sennacherib king of

Assyria send his servants to Jerusalem, (but he *himself* laid *siege* against Lachish, and all his ⁸power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide ⁹in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in

¹ 2 Kings 18. 13, &c. Isa. 36. 1, &c.

² Or, sword, or, weapons.

³ Heb. *to break them up.*

⁴ Heb. *spoke to their heart.*

⁵ Jer. 17. 5.

⁶ Heb. *his face was to war.*

⁷ Heb. *leaned.*

⁸ 2 Kings 18. 17.

⁹ Heb. *overflowed.*

¹⁰ Heb. *dominion.*

the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

20 And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 ¶ ¹¹And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels ¹²slew him there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and ¹³presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 ¶ ¹⁴In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he ¹⁵gave him a sign.

25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled

himself for ¹⁶the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of ¹⁷pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit *in the business* of the ¹⁸ambassadors of the princes of Babylon, who ¹⁹sent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his ²⁰goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the ²¹chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

¹¹ 2 Kings 19. 35, &c.

¹² Heb. made him fall.

¹³ Heb. precious things.

¹⁴ 2 Kings 20. 1. Isa. 38. 1.

¹⁵ Or, wrought a miracle for him.

¹⁶ Heb. the lifting up.

¹⁷ Heb. instruments of desire.

¹⁸ Heb. interpreters.

¹⁹ 2 Kings 20. 12. Isa. 39. 1.

²⁰ Heb. kindnesses.

²¹ Or, highest.

Verse 1. "*Fenced cities.*"—We introduce in the following page a cut of the fortress of Akaba, at the head of the gulf of that name, which has been already noticed, and a distant view given, under Deut. ii. It is not a fenced *city*, but a fortress, and this is perhaps what the text intends to express. We think it conveys a general illustration of the fenced cities and castles mentioned in Scripture; excepting of course those small details which distinguish it as a modern structure. We say "*castles and fenced cities,*" because in ancient times a castle was only a fenced city on a reduced scale, when it was other than those round buildings which have already been slightly noticed, and which seem to exhibit the most ancient and general form of places of defence and refuge distinguished as "*castles*" and "*towers.*" The fortification of the fenced cities of the East is all essentially of this character; consisting of a thick and high wall, with strong projecting towers, generally round, at regular intervals, those at the angles being commonly the largest and strongest. The precise form of these towers however does and did vary according to circumstances. When the wall is very high, the towers are seldom much, if at all, higher. We incline to think that, in the East, the walls were in ancient times usually lower than at present, and that the towers were then more frequently higher than the walls. In coins found at Babylon we see *square* towers, having, as walls, serrated battlements; they are considerably higher than the wall, and separated from each other only by intervals equal to their own breadth. A Greek coin, found in Macedonia, and described by Dr. Clarke, exhibits a wall with closely-set and high *round* towers, having serrated battlements. The ruins of Alexandria in Egypt exhibit some traces of the same construction. The principal use of such projecting towers, of course was and is to enable the besieged to attack the enemy in flank when he assaulted the wall.

The wall was sometimes double, or even triple, that if the enemy carried the outer wall, they might have another opposed to them. This seems to have been the case with Jerusalem, which had ultimately three walls towards the north; but this was the result of circumstances, for as the city gradually extended beyond the wall in that direction

the second and third walls were successively built to enclose the added portions. It appears, from verse 5, that the second wall was built by Hezekiah: the third wall was added by Herod Agrippa, whose death is related in Acts xii.

The obvious advantage of a ditch surrounding the town or fortress outside, appears, from various passages of Scripture, not to have been overlooked by the Hebrews. At Babylon the ditch could be filled with water from the river when occasion required; but, from the nature of their country, this could not be practicable to the Hebrews.

Belonging to some towns mentioned in Scripture, as Shechem, Peniel, and others, we read of a strong "tower," to which the inhabitants fled as a final resource. Towers of this nature seem to have existed both in fortified and unfortified towns. They were no doubt such round castles as that to which we have referred. In fortified towns they answered to the *keep* of our own castles. Like the keep, too, they were sometimes *within* the town or fortress, either on a level or on an eminence; or, in other cases, this part of the fortification formed one of the towers of the wall, much larger and stronger than the others, and usually at the angle of the wall, as in many of our old castles, and as at present in the East. It was of course round also, like our castle-keeps, and was in fact no other than the original round castle, included within or incorporated with the fortifications of the place.

This may suffice for a general view; but we cannot dismiss this subject without directing the reader's attention to the room over the gate, and the men upon the wall over the room, as in our cut. It strikingly illustrates the observations made under 2 Sam. xviii., showing the station of the watchmen "over the gate," and "the chamber over the gate," to which the king withdrew to mourn for Absalom his son. Laborde, to whom we are indebted for this cut, has enlivened the scene by representing the arrival of the pilgrims at the fortress, on their return from Mecca; and this representation also contains some interesting illustrations of scenes and circumstances mentioned in Scripture.



FORTRESS OF AKABA, WITH THE ARRIVAL OF A CARAVAN OF PILGRIMS.

30. "Stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David."—In the parallel text, 2 Kings xx. 20, it is, "He made a pool and a conduit and brought water into the city." In this and other instances, it is easy to explain texts taken separately and without proper reference to the actual circumstances of the site; but it is rather more difficult when the different texts that bear on a subject are brought together, and an explanation is sought in existing indications. In the first place, it seems to have been understood that bringing to the west side implies bringing from the east. Under this view, the "watercourse of Gihon" was of course in the eastern valley, and was conducted to the western either through the city, or round by the southern valley. This explanation however would tend to make the eastern, not, as we have supposed in 1 Kings i. 33, the western valley, the valley of Gihon; and this explanation also does not with certainty bring the water into the city, which, from the text in 2 Kings xx., appears to have been the object. The nature of the site of Jerusalem also, which slopes upward from east to west, renders it less probable that the water should have been brought from the eastern to the western valley than from the western to the eastern. Bringing it so, would be bringing it "up" not "down." Our very strong impression therefore is, that the two texts refer to the same transaction, but not to the same parts of that transaction—that is, that the narrative is completed by them when put together. We would then understand that the watercourse of Gihon formed a stream, having probably two sources distinguished as the "upper" and "lower," probably because the former had its source higher up the western valley, or higher in its hills than the other; and that then Hezekiah stopped the upper watercourse of Gihon, and brought it straight down, from the west or north, to the west side of the city of David; and that he there made a pool, or reservoir

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and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

19 His prayer also, and *how* God was in-treated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of ¹¹the seers.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 ¶ ¹²Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon ¹³trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

¹¹ Or, *Hosai*. ¹² 2 Kings 21. 19, &c. ¹³ Heb. *multiplied trespass*.

Verse 11. "*The king of Assyria*."—This was Esarhaddon. See the note on 2 Kings xix. 37. Manasseh probably remained captive during the remaining twelve years of his reign, and appears to have been then released by Sarsaduchin who succeeded Esarhaddon at Babylon.

"*Took Manasseh among the thorns*."—"Instead of בְּחִימִים, *behohim*, 'among the thorns,' according to the present Masoretic text, the Syriac and Arabic versions seem to have read בְּחַיִּים, *beha'im*, 'in vivis,' or 'alive,' which gives a better sense" (Jackson, vol. i. p. 331, note). Dr. Hales, who gives this quotation, concurs, as does Boothroyd.

19. "*His prayer also*."—In the Apocrypha there is a prayer purporting to be "the Prayer of Manasses, king of Judah, when he was holden captive at Babylon:" but it never existed in Hebrew, and cannot be traced to a higher source than the Vulgate. It was never accounted canonical, and is regarded as spurious even by the church of Rome. It seems that some officious person, having read in this text of Manasseh's prayer, undertook to write for him the prayer in question.

CHAPTER XXXIV.

¹ *Josiah's good reign.* 3 *He destroyeth idolatry.*

8 *He taketh order for the repair of the temple.*

14 *Hilkiah having found a book of the law. Josiah sendeth to Huldah to enquire of the Lord.*

23 *Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.*

29 *Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.*

Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.

JOSIAH ¹was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began ²to purge Judah and Jerusalem from the high places, and

the groves, and the carved images, and the molten images.

4 ³And they brake down the altars of Baalim in his presence; and the ⁴'images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the ⁵'graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their ⁶'mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images ⁷'into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

¹ 2 Kings 21. 1, &c.

² 1 Kings 13. 2.

³ Levit. 26. 30.

⁴ Or, *sun images*.

⁵ Heb. *face of the graves*.

⁶ Or, *men*.

⁷ Heb. *to make powder*.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azariah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and ^{to} floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest ^{found} a book of the law of the LORD *given* ^{by} Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed ^{to} thy servants, they do *it*.

17 And they have ^{gathered} together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read ^{it} before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and ^{Abdon} the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for *great is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of ^{Hasrah}, keeper of the ^{wardrobe}; (now she dwelt in Jerusalem ⁱⁿ the college:) and they spake to her to that effect.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then the king sent and gathered

⁸ Or, to raster.

⁹ 2 Kings 22. 8, &c.

¹⁰ Heb. by the hand of.

¹¹ Heb. to the hand of.

¹² Heb. poured out, or melted.

¹³ Heb. is it.

¹⁴ Or, Achbor, 2 Kings 22. 19.

¹⁵ Or, Harhas, 2 Kings 22. 14.

¹⁶ Heb. garments.

¹⁷ Or, in the school, or in the second parti.

¹⁸ 2 Kings 22. 1

together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, ¹⁹great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to

perform the words of the covenant which are written in this book.

32 And he caused all that were ²⁰present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *per*tained to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. And all his days they departed not ²¹from following the LORD, the God of their fathers.

¹⁹ Heb. from great even to small.

²⁰ Heb. found.

²¹ Heb. from after.



SARBOUT-EL-CADEM (AN ANCIENT GRAVE-YARD OF IDUMEA).—CASSAS.

Verse 4. "*Strowed it upon the graves.*"—In the parallel passage it is, "upon the graves of the children of the people" (2 Kings xxiii. 6). These passages undoubtedly refer to the common cemeteries. We have frequently mentioned the sepulchral caverns of the Hebrews; but it is, of course, not to be understood that all the dead were deposited in tombs of this description. They were private and family sepulchres, necessarily expensive, and beyond the reach of the mass of the people, who were interred in graves, as in most other nations. The Scriptures do little more than indicate the existence of such burial-grounds; all that can be said therefore must be derived from the Rabbinical writers, and from the more recent practices of the Jews and Orientals.

It appears that every city had a public cemetery, for those who possessed no private sepulchres. Like other Orientals they had a very proper objection to cemeteries in towns, and therefore there was a strict regulation which required that they should be not less than two thousand cubits distant from a Levitical city, and "a considerable space," says Lightfoot, from other cities, which considerable space, Buxtorf says, was any space beyond fifty cubits. There seems to have been more indulgence with respect to private sepulchres; but only those of royal or very distinguished persons were allowed in the towns. The Jews had a stronger reason for this than most other nations, because they considered that not only the touch of a dead body, but contact with a sepulchre, communicated defilement. It was for this reason

that the sepulchres of all kinds were white-washed every year in the month of February, that no one might be defiled unawares; to the same feeling we may attribute the specific regulations concerning cemeteries which Lightfoot enumerates ('Chor. Cent.' ch. c.) "Through that place was no current of waters to be made; through it was to be no public way; cattle were not to feed there, nor was wood to be gathered from thence. Nor was it lawful to walk among the cemeteries with phylacteries fastened to their heads, nor with the book of the law hanging at their arm." Some of these regulations may however have been out of respect to the remains of their dead; for notwithstanding their feelings about pollution, no people yielded to the Jews in respect for the sepulchres of their ancestors. Thus Nehemiah, born during the Captivity in a foreign land, and living there in high distinction, could not more expressively explain the interest he felt about Jerusalem, when his royal master questioned him concerning his apparent sadness, than by saying, "Why should not my countenance be sad, when the city—the place of my fathers' sepulchres—lieth waste?" With this feeling, they never, knowingly, re-opened a grave that had once been occupied; nor (as Hyam Isaacs informs us) do they now. When a cemetery was full, and ground could not be procured for another, they did, and do, lay on fresh earth, and inter their dead in this new soil.

It appears that foreigners and criminals were not admitted to the same cemetery with natives or persons of fair character. In the New Testament we read that "a field to bury strangers in" was bought with the price of Judas's treason. These "strangers" were probably unconverted foreigners, or, as some think, even Jews usually residing abroad, or else proselytes. Then also there were distinct places of burial for executed criminals; "For," (says Lightfoot, quoting the Talmud,) "they buried not an executed person in the grave of his fathers; but there were two places of burial for such: one for them that were slain with the sword and strangled; and the other for them that were burned and stoned: and when the flesh was wasted, the bones were gathered and buried in the graves (cemeteries or sepulchres) of their fathers." ('Harmony of the New Test.' on Matt. xxvi.) In such a place would our Saviour have been buried, had not Joseph of Arimathea begged his body. Even persons of bad character whom the law had not punished were distinguished by dishonourable graves. In the book now before us there are several instances of wicked kings excluded from the sepulchres of their fathers; and at the present day, according to Hyam Isaacs, a particular place in the burial-ground is set apart for the interment of those who have led a wicked, dishonest, and dissolute life.

We have no very precise information concerning the form of the graves in the cemeteries of the ancient Hebrews; but, from various circumstances, it appears probable that they were not distinguished by mounds, of the form of the grave, as in our own burial-grounds, and in those of most other nations who inter the dead. Neither does it seem that the spot was covered with stones, but was overgrown with grass, and not distinguishable from common ground, unless by the sepulchral stones which were set near them. Concerning such stones we have no positive information; but that they were not without them, must be evident from the necessity of preventing accidental pollution by distinguishing graves from common ground, and to receive the whitewash by which that distinction was the more evinced. To which we may add a reference to the frequently noticed habit among the Jews of setting up memorial stones—which they would scarcely omit at graves. Indeed we have a distinct notice of the pillar (any upright stone) which Jacob set upon the grave of Rachel. None of these monuments were probably of a very costly or striking nature in the cemeteries, which, it will be recollected, were "the graves of the common people;" (Jer. xxvi. 23.) those who could afford it having sepulchres of their own. As to the form of these monuments, we have only to observe, that whenever the upright stone over a grave is *not* required to bear an inscription, it usually is of a round, or pyramidal, or terminal form; but where it is required to bear an epitaph, it is usually an oblong slab, resembling more or less our own tomb-stones. This is a very general rule, which we lay down as the result of very extensive observation. And as we think the Jews *had* epitaphs which they had no opportunity of inscribing on a flat stone *covering* the grave, we necessarily infer that they had an upright and oblong flat stone, on which it might be engraved. We have been so much pleased with the corroboration which our view on this point receives from the very ancient—we believe the most ancient existing that retains its original tomb-stones—burial-ground at Serbout-el-Cadam, that we give a representation of it, after Laborde. It will otherwise interest the reader as indicating the antiquity of a form of the tomb-stone which still remains common. It owes its preservation to its situation in the solitudes of Sinai; and its Egyptian origin and high antiquity are expressed by the hieroglyphics which its monuments exhibit.

"The first appearance of these tombs astonished us," says Laborde; "consisting, as they did, of stones standing up, carved in the Egyptian style, and placed amidst solitude and silence, without any connection whatever with the neighbouring desert. . . . These remains, doubtless of high antiquity, occupy a space of about seventy-five paces in length, by about thirty-five in breadth. The grave-stones, about fourteen in number, are partly thrown down, a few are still standing, and their fronts, which are much fretted by the northern blasts, still exhibit the traces of hieroglyphics. They vary in height from five to eight feet; in breadth, from eighteen to twenty inches; and in thickness, from fourteen to sixteen." He accounts for the presence of this Egyptian cemetery in the peninsula of Sinai, by supposing there was a settlement of Egyptians to work the copper-mines of this neighbourhood. Omitting the peculiarity of the hieroglyphics, we are strongly impressed with the idea that this most ancient cemetery affords the best illustration that can now be found of those burial-grounds which the ancient Hebrews—with a beautiful reference to the hope of a resurrection to eternal life—called "THE HOUSE OF THE LIVING."

We have assumed that the ancient Hebrew tombs had epitaphs: we think this was the case in proper cemeteries, and where sepulchres were crowded; but probably not in the early patriarchal times, when the few and dispersed sepulchres and monuments conveyed their own traditions. That the *sepulchres* bore inscriptions is attested by 2 Kings xiii. 16, 17; where it is related, that Josiah, when at Bethel, "spied the sepulchres that were in the mount," and directed the bones to be taken out and burned. After which, observing another sepulchre, he asked, "What title (inscription) is that that I see?" This was doubtless upon an excavated sepulchre; but it is reasonable to infer that, if there were inscriptions on such, they were not wanting on the stones which marked "the graves of the common people."

The Jews now certainly practise this custom. A few examples may be interesting; and we prefer the specimens, which, although modern, are not very recent, found when an old Jewish cemetery was opened in the neighbourhood of Basle, and which Buxtorf has preserved. The first is, "I have set this stone over the head of the venerable Rabbi Eliakim, deceased—God grant that he may rest in the Garden of Eden with all the saints of the earth.—Amen, Amen. Selah." Another, to a virgin, "I have erected this monument on the head of the most holy, most chaste, and most excellent Rebecca, daughter to the holy Rabbi Samuel the Levite, who lived in good reputation, and on the eighth of December, in the year 135 (1375, says Buxtorf), let her soul be bound in the garden of Eden." There is another for one Rabbi Baruk, who is described as having descended "to those who are among the cedars;" and God is supplicated that "his soul may be bound in the bundle of life."

"Throughout all the land of Israel."—"Of which," says Hales, "now he seems to have quietly recovered possession"

after the defeat of Holofernes and depression of the Assyrian power; for otherwise, surely, he durst not have attempted such a reformation therein.*

22. "*Huldah the prophetess*."—Jeremiah and Zephaniah were then living; but probably the former was at Anathoth, his usual residence, and the latter may have been at a distance also, if indeed he had then begun to prophesy. Huldah, who was resorted to on this occasion, is not the only woman mentioned in Scripture as endowed with the prophetic spirit. It is not said of what wardrobe her husband Shallum was the keeper, whether that of the king or of the priests. As to her residence "in the college," some understand this of the school of the prophets; but this seems to us very unlikely. The word is *בַּמִּשְׁנָה*, *ba-mishneh*, literally, "in the second," an ellipsis which seems to be explained by the passage in Nehemiah (xi. 9), which informs us that Judah was "over the second (part of the) city," not "second over the city," as in our version. This second part of the city, probably denotes the lower as distinguished from the upper town; or, possibly, that part enclosed between the inner wall and the outer one built by Hesekiah. We have no other information concerning Huldah than that which the present passage offers; but the Jewish writers state that at her death she was honoured with a tomb within the city.

CHAPTER XXXV.

1 *Josiah keepeth a most solemn passover. 20 He, provoking Pharaoh-necho, is slain at Megiddo. 25 Lamentations for Josiah.*

MOREOVER ¹Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the ²fourteenth day of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,*

4 And prepare *yourselves* by the ⁵houses of your fathers, after your courses, according to the ⁶writing of David king of Israel, and according to the ⁷writing of Solomon his son.

5 And stand in the holy *place* according to the divisions of ⁸the families of the fathers of your brethren ⁹the people, and *after* the division of the families of the Levites.

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah ¹⁰gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes ¹¹gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thou-

sand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, ¹²gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites ¹³flayed *them*.

12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, *as it is written* in the book of Moses. And *so did they* with the oxen.

13 And they ¹⁴roasted the passover with fire according to the ordinance: but the *other holy offerings* sod they in pots, and in caldrons, and in pans, and ¹⁵divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night: therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their ¹⁶place, according to the ¹⁷commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters ¹⁸waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So ¹⁹all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

¹ 1 Kings 23, 21, 22.

² Exod. 12, 6.

³ 1 Chron. 9, 10.

⁴ 1 Chron. 23, and 24, and 25, and 26.

⁵ Chap. 8, 14.

⁶ Heb. the house of the fathers.

⁷ Heb. the sons of the people.

⁸ Heb. offered.

⁹ Heb. offered.

¹⁰ Heb. offered.

¹¹ See chap. 29, 34.

¹² Exod. 12, 8, 9.

¹³ Heb. made them run.

¹⁴ Heb. station.

¹⁵ 1 Chron. 25, 1, &c.

¹⁶ 1 Chron. 9, 17, 18, and 26, 14, &c.

17 And the children of Israel that were ¹⁷present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ ¹⁸After all this, when Josiah had prepared the ¹⁹temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come not against thee this day, but against ²⁰the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.*

22 Nevertheless Josiah would not turn his face from him, but disguised himself,

that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore ²¹wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried ²²in one of the sepulchres of his fathers. And ²³all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations.

26 Now the rest of the acts of Josiah, and his ²⁴goodness, according to *that which was written in the law of the LORD,*

27 And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

¹⁷ Heb. found.

¹⁸ 2 Kings 23. 29.

¹⁹ Heb. house.

²⁰ Heb. the house of my war.

²¹ Heb. made sick.

²² Or, among the sepulchres.

²³ Zech. 12. 11.

²⁴ Heb. kindnesses.

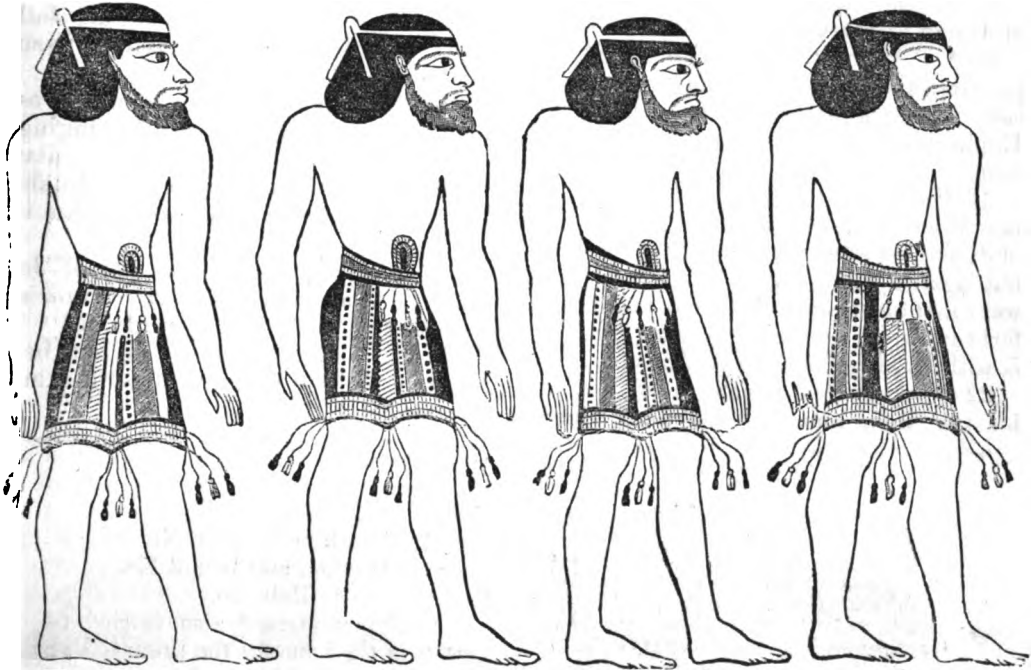


JOSIAH AND THE AMBASSADORS.—ADAPTED FROM GIRODET.

Verse 3. "*Put the holy ark in the house.*"—Some think the ark had been removed by Amon to make room for an idol; others, that it had been privately taken away by the priests, and concealed in idolatrous times; but it seems quite as probable that it had been removed by the king's order during the recent repairs of the temple.

18. "*There was no passover like to that.*"—There was a very great passover in the time of Hezekiah; but it was attended with great irregularity in consequence of the unpurified state of a large proportion of the people: it was also positively a far greater celebration, in a proportion which may be estimated from the comparison of the number of animals offered on the two occasions.

	Hezekiah.	Josiah.
Oxen	2,000	3,800
Lambs and Kids	17,000	37,600
Total of Offerings	19,000	41,400



PROCESSION OF CAPTIVE JEWS.—FROM A PAINTING ON THE WALLS OF THE TOMBS AT BEBAN-EL-MALEK.

20. "*Necho king of Egypt.*"—Some observations on the transactions here recorded will be found in the note to 2 Kings xiv. 1. The pontiff-king of Egypt, called Sethon, who reigned in the time of Hezekiah, has been mentioned in the note to 2 Kings xix. 35. After his death there was an interregnum of two years, according to Diodorus; after which the Egyptians elected twelve kings, one for every nome or district. "The turbulence that attended this form of government," says Hales. "from a monarchy to an oligarchy, seems to have been remarkably foretold in Scripture. 'And I (the Lord) will set the Egyptians against the Egyptians, and every man against his brother, and every man against his neighbour; city against city, and nome against nome.'" (Isa. xix. 2.) This oligarchy was dissolved by one of the twelve kings, Psammetichus, after fifteen years of joint reign. He reigned, as sole monarch, thirty-nine years, and was succeeded by his son Necho in the twentieth year of Josiah (B.C. 619). This king is noted for remarkable undertakings. One of them was to cut a canal from the Nile to the Red Sea; but in this he was obliged to desist, after 120,000 men had perished in the progress of the work, being apprehensive of disastrous consequences from the superior elevation of the Red Sea. (Concerning this canal, and its ultimate completion in after times, see Rennel's 'Geog. of Herodotus,' vol. xvii.) The other great undertaking of Necho—the circumnavigation of Africa by Phœnician mariners employed by him—has been noticed under chap. ix. of this book. "The king then," says Herodotus, "betook himself to military exploits;" and it is most interesting to find, that the military exploit which he proceeds to mention is no other than that transaction which the Scripture here records. He says, "Necho, invading the Syrians, overthrew them at Magdolus, and then took Cadytis, a great city in Syria." This Cadytis he afterwards again mentions as "a city of the Syrian Empire, not much less, I think, than Sardis." That Magdolus is Megiddo, where Necho overthrew Josiah, and Cadytis, Jerusalem, is generally agreed.

The Assyrians not being in a condition to oppose the Egyptian king while Nineveh was besieged by the Babylonians, his expedition was attended with the most triumphant success. He took Charchemish; and on his return he, partly in Palestine, to reap the fruits of his victory over Josiah. But when the settlement of the Babylonian empire left Nebuchadnezzar sufficiently at leisure, he prepared to take ample revenge. He invaded Egypt, and stripped Necho of all his conquests, from the Euphrates to the Nile, so effectually, that "the king of Egypt went not again any of his own land" (2 Kings xxiv. 7; Jer. xli. 2); and he died the next year, B.C. 603. (Hales.) The great tomb opened by Belsoni in the sacred valley of Beban el Malek (the tombs of the kings) in Egypt, has

on the walls a painting which is thought to refer to these transactions; for from the cartouches found therein, Dr. Young obtained the name of Psammis or Psammutis, the son and successor of Necho; and the paintings are thought to illustrate some of the known events of his father's life, and to include some of his own. That which requires our attention is on the left side of the tomb, and represents a procession, appearing before the king who is seated upon his throne. The procession terminates with seventeen figures, consisting of people of four different nations in groups of four, the rear being brought up by one of those hawk-headed figures, so common in Egyptian sculpture and painting. The four nations are distinguished by their garb, complexion, and cast of countenance. The skin of the first four is painted red; the next, white; the third black; and the fourth white. It is disputed whether the first group represents Persians or Babylonians, or the last, Nubians or Egyptians; but it has not been disputed that the third group are Ethiopians, and the second Jews. We need not describe their appearance, having caused this group to be copied as an illustration to the present note. They are identified as Jews by the "fringes" of their garments, and still more by their peculiar national physiognomy, which it is impossible to mark more accurately. Belzoni thought that the procession represented captives of the different nations: but to this it has been objected that the scene exhibits none of those circumstances of horror, humiliation, and despair, by which the Egyptian artists expressed the condition of captives: and therefore Heeren and others think that they are rather ambassadors, or suitors at the Egyptian throne. We incline to adopt a middle opinion, which is, that they are hostages (and so far captives) of high distinction. We know that Necho took away with him to Egypt Jehoahaz, the son of Josiah, whom the people had made king after his father's death, and no doubt other persons of distinction (perhaps some of the royal family) were also removed with him. This view would render it highly probable that one of these figures may have been intended to represent the deposed monarch, and we should then be furnished with the only existing portrait of a Hebrew king. Ezekiel (xix. 2—4) seems to describe Jehoahaz as of a ferocious disposition; and Jeremiah foretold that "he shall die in the place whither they have led him captive, and shall see this land no more" (Jer. xxii. 12).

25. "*Jeremiah lamented...written in the lamentations.*"—This does not refer to the Lamentations of Jeremiah which still remain, and which refer to the destruction of Jerusalem. Possibly the lamentations mentioned here formed a collection of funeral odes, composed by prophets and others on the deaths of eminent men, and in which was preserved Jeremiah's lamentation for Josiah. It has not been preserved.

Near to Megiddo, where the battle was fought, was a town called Hadad-Rimmon; "and therefore the lamentation for the death of Josiah is in Scripture called the 'lamentations of Hadad-Rimmon in the valley of Megiddo,' which was so great for this excellent prince and so long continued, that 'the Lamentation of Hadad-Rimmon' afterwards became a proverbial phrase for the expressing of any extraordinary sorrow." *Prideaux, Anno 610.* The same author has a strong vindication of Josiah from the charge of rashness, if not disobedience, to which he seems open from the circumstances which the latter part of this chapter records.

CHAPTER XXXVI.

1 *Jehoahaz succeeding is deposed by Pharaoh, and carried into Egypt. 5 Jehoiachim reigning ill is carried bound into Babylon. 9 Jehoiachin succeeding reigneth ill, and is brought into Babylon. 11 Zedekiah succeeding reigneth ill, and despiseth the prophets, and rebelleth against Nebuchadnezzar. 14 Jerusalem, for the sins of the priests and people, is wholly destroyed. 22 The proclamation of Cyrus.*

THEN ¹the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt ²put him down at Jerusalem, and ³condemned the land in an hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiachim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiachim was twenty and five years old when he began to reign, and he reigned

eleven years in Jerusalem: and he did *that which was evil* in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in 'fetters, to carry him to Babylon.

7 ⁴Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiachim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and ⁵Jehoiachin his son reigned in his stead.

9 ¶ ⁶Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was evil* in the sight of the LORD.

10 And ⁷when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the 'goodly' vessels of the house of the LORD, and made ⁸11 Zedekiah his brother king over Judah and Jerusalem.

11 ¶ ⁹12 Zedekiah was one and twenty years

¹ 2 Kings 23. 30, &c. ² Heb. removed him. ³ Heb. mulcted. ⁴ Or, chains. ⁵ 2 Kings 24. 13. Dan. 1. 1, &c.
⁶ Or, Jeconiah, 1 Chron. 3. 16. or, Coniah, Jer. 22. 24. ⁷ 2 Kings 24. 8. ⁸ Heb. at the return of the year. ⁹ Heb. vessels of desire
¹⁰ Or, Mattaniah, 2 Kings 24. 17. ¹¹ Jer. 37. 1. ¹² 2 Kings 24. 18. Jer. 52. 1, &c.

old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 "And the LORD God of their fathers sent to them "by his messengers, rising up "betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no "remedy.

17 "Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And "them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of "Jeremiah, until the land "had enjoyed her sabbaths: *for as long as* she lay desolate she kept sabbath, to fulfil three-score and ten years.

22 ¶ "Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of "Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

¹² Jer. 25. 3, 4. and 35. 15.

¹⁷ 2 Kings 23. 1, &c.

¹⁴ Heb. *by the hand of his messengers.*

¹⁶ Heb. *the remainder from the sword.*

¹¹ Ezra 1. 1.

¹⁵ That is, *continually and carefully.*

¹⁸ Jer. 25. 9, 12. and 29. 10.

²² Jer. 25. 12, 13. and 29. 10.

¹⁶ Heb. *healing.*

²⁰ Levit. 26. 34, 35, 43.

Verse 9. "*Eight years old.*"—Instead of "eight," the Syriac and Arabic have "eighteen," which is most probable, and is followed by Houbigant and Dr. Hales.

22, 23.—These two verses are the same as the two first of Ezra, to which they seem properly to belong. Kennicott and others think that they were inserted here through the inadvertence of some transcriber.

E Z R A.

CHAPTER I.

- 1 *The proclamation of Cyrus for the building of the temple.* 5 *The people provide for the return.*
7 *Cyrus restoreth the vessels of the temple to Sheshbazzar.*



O W in the first year of Cyrus king of Persia, that the word of the LORD 'by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he

'made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath 'charged me to build him an house at Jerusalem, which is in Judah.

3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

4 And whosoever remaineth in any place

where he sojourneth, let the men of his place 'help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

6 And all they that were about them 'strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, 'which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto 'Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of 'the captivity that were brought up from Babylon unto Jerusalem.

¹ 2 Chron. 36. 22. Jer. 25. 12, and 29. 10.

² Heb. caused a voice to pass.

³ Isa. 44. 28, and 45. 13.

⁴ Heb. lift him up.

⁵ That is, helped them.

⁶ 2 Kings 24. 13. 2 Chron. 36. 7.

⁷ See chap. 5. 14.

⁸ Heb. the transportation.

EZRA.—There are four books that pass under the name of Ezra; for that of Nehemiah was reckoned as the second book of Ezra by the ancient Jews, and is still considered such by the Greek and Latin churches. The other two are in the Apocrypha; and of these the first is merely an interpolated copy of the book now before us, and the other a manifest forgery. The present book is generally allowed to have been entirely written by the person whose name it bears, although some conceive that the first six chapters were composed by another hand. This idea is chiefly founded on the fact that the author of chap. v. seems to speak as having been present at Jerusalem in the time of Darius Hystaspes, whereas Ezra did not proceed thither till the reign of Artaxerxes—sixty years later. It is true that the first person plural is used in the early chapters, as, "We said unto them"—"We asked their names," &c., from which the more reasonable inference is, that the account of the circumstances which took place before Ezra himself arrived at Jerusalem, were copied by him from the authentic memoirs which he found there on his arrival. These original documents may have been prepared by the prophets Zechariah and Haggai, who appear to have returned with the first party in the time of Cyrus, and who certainly prophesied at Jerusalem between that time and the arrival of Ezra. That it was thus the practice of Ezra to copy things faithfully as he found them is further intimated by the fact that the edicts, letters, and conversations are written in the Chaldee dialect, in which they were originally expressed. These Chaldee portions are from chap. iv. 8, to vi. 18; and vii. 12—26.

As we shall notice at the end of this book the personal history of Ezra, we shall here only observe that the present book contains the history of the Jews, in a very compendious form, for a period of 92 years, being from the first year

of Cyrus to the twentieth of Artaxerxes Longimanus. It relates the return of a great body of Jews to Jerusalem, under an edict of Cyrus, which permitted them to go and build their temple; it describes the difficulties they had to encounter in their undertaking from the opposition of the Samaritans, and its ultimate accomplishment in the reign of Darius Hystaspes. Then, at chap. vii., Ezra appears personally, having, in the seventh year of Artaxerxes, received a commission from that monarch (the husband of Esther) to proceed to Jerusalem with whatever other Jews chose to go with him, to give full effect to the favourable edicts of Cyrus and Darius Hystaspes. The rest of the book is occupied with an account of the preparations for the journey of the large number of Jews who availed themselves of this opportunity of proceeding to the land of their fathers; and of the measures taken by Ezra after his arrival.

Verse 1. "*In the first year of Cyrus the Persian.*"—As the intricacy of the names and dates of the later historical Scriptures is attended with great difficulty to general readers, we think it best to commence our notes with some remarks which may tend to assist the better understanding of the books of Ezra, Nehemiah, Esther, Daniel, and portions of Zechariah and Haggai. These considerations will render it unnecessary to speak of each king, as his name occurs in the books before us, without precluding us from taking such opportunities as may seem most expedient for noticing such particulars of his history or character as may tend to illustrate the sacred text. For the facts, dates, and identifications, in the following outline, we shall of course avail ourselves freely of the fruits of Dr. Hales's researches, which, as we think, have nowhere been attended with more distinguished success than in this very difficult part of his great undertaking.

The sources of the perplexity arise chiefly from the manner in which the Jewish chronology is interwoven with that of the Babylonians, Medes, and Persians. And then, as Dr. Hales states: "the confusion of names is embarrassing: the royal title, *Ahasuerus* [the reader must remember that this is a title and not a proper name], is applied to *Xerxes*, *Ezra* iv. 6; to *Artaxerxes Longimanus*, *Esther* i. 1; and to *Astyages*, the father of *Cyaxares*, or of *Darius* the Mede, *Dan.* ix. 1; and "*Darius*, king of Persia," denotes Darius Hystaspes, *Ezra* iv. 5—24; but "*Darius the Persian*," *Darius Nethus*, *Nehem.* xii. 22.

Let us first premise, that after the destruction of the Assyrian and Hebrew monarchies, the great ruling powers in what was then known of Asia, were the Babylonians and the Medes. The former were paramount over the countries west of the river Tigris, and the latter over those to the east of the same river. A powerful kingdom, that of Lydia, also arose in Asia Minor; but as it is not mentioned in Scripture, it may suffice to intimate its existence till it was subdued by Cyrus (see the note on 2 Chron. xviii.). Such was the state of affairs when Cyrus was born. His father was a Persian of a ruling family, and his mother the daughter of the Median king Astyages ("Ahasuerus" of *Dan.* ix. 1). He lived in Persia with his parents, and was brought up in the peculiar discipline and manners of the Persians. He was distinguished as he grew up by his noble qualities and successful enterprises. He married the daughter of his uncle Cyaxares ("Darius the Mede"), and when Astyages died and Cyaxares ascended the Median throne, the force of his character, with his double relationship and right to the succession, gave him such ascendancy over his uncle, that he became the actual ruler of the empire. As general of the combined army of Medes and Persians he gave Evil-Merodach king of Babylon that signal overthrow, which we mentioned in the note to 2 Kings xxv. 27. At Babylon, Evil-Merodach was succeeded by

BELSHAZZAR (B.C. 558—553), the common statement concerning whom we intimated in the note referred to above. He was slain certainly on the night that Daniel interpreted the writing on the wall, which, among other things, declared his kingdom to be given to the Medes and Persians. The usual statement on the subject, which makes the city to have been taken by the Medes and Persians on the same night that Belshazzar was assassinated, is disputed by Hales, on good authority, which leads him to consider that, on the death, nine months after, of Laborosoarchod, the young son of Belshazzar,

"DARIUS THE MEDE" (*Cyaxares*), then succeeded peaceably to the dynasty which then became extinct. As the next of kin (he was the queen mother's brother); as the most powerful competitor; and as having been pointed out by God himself—his claim to the succession was the best that could be adduced; and being, reputedly, of an easy temper, the Babylonians would the more readily submit to what they could not resist. The prophet Daniel stood high in the favour of this prince, who died B.C. 551. On his death, a Babylonian nobleman, Nabonadius, whom Darius had appointed governor or "king" of Babylon, declared himself independent; and Cyrus, then absent in the western wars, had no leisure to attend to him till B.C. 538, when he defeated him in battle, and then laid siege to Babylon, which, after two years, he took by a stratagem which we shall hereafter have occasion to notice.

CYRUS after this reigned seven years, during which the Hebrews were treated with the most favourable consideration, as the text now before us intimates. This great prince is so much more honourably mentioned in Scripture than any other foreign king whatever, that his character will necessarily again come under our notice. He was succeeded by his son

CAMBYSES (B.C. 529—521), a mad sort of a prince, who brought Egypt under the Persian yoke, and whose death, in an obscure town of Syria, afforded an opportunity for

SMERDIS the Magian (or Persian priest) to usurp the Persian throne, by pretending to be Smerdis, a son of Cyrus, who had been slain by order of his brother Cambyeses. He reigned only seven months. It has been conceived very generally that Cambyeses is the "Ahasuerus" of *Ezra* iv. 6; and Smerdis-Magus, the Artaxerxes of verse 7. But in the notes on those verses this will be questioned; and it will then appear probable that neither the son nor the pretended son of Cyrus are mentioned in the Bible; perhaps because nothing of importance to the Jews occurred in their reigns. The next prince then mentioned in Scripture, after Cyrus, is

DARIUS HYSTASPES (B.C. 521—485), one of the seven noble conspirators who detected the cheat of the pseudo-Smerdis, and slew him. He bears the character of a prince of great political wisdom and moderation, who did much to establish the vast empire which Cyrus conquered; and perhaps, in real greatness, he had no superior but Cyrus, among the Persian kings. He favoured and encouraged the Jews; and in the seventh year of his reign the Temple was at last finished. He was succeeded by

XERXES (B.C. 485—464), the proud king whose history fills many a page in the Greek annals, on account of his memorable invasion of Greece; but who is very slightly noticed in Scripture, under the title of "Ahasuerus" (*chap.* iv. 6), to mention that the Samaritans wrote a letter of accusation to him against the Jews. The result is not stated; but Josephus says, that he confirmed the Jews in all the privileges granted by his father, and even granted them the Samaritan tribute for the service of the Temple. He was succeeded by

ARTAXERXES, surnamed Longimanus (B.C. 464—423). He is the Artaxerxes of *Ezra* and *Nehemiah*, and the Ahasuerus of *Esther*. In the latter book, the Septuagint always translates "Ahasuerus" by "Artaxerxes," and Josephus does the same. The Scripture speaks more of this than of any other Persian king. The Jews began to

build the walls of Jerusalem early in his reign; but the letters of the hostile Samaritans induced the king to send an order for them to desist from the work. In 458 he made Esther his queen; and the year following sent Ezra to Jerusalem, with full civil and ecclesiastical powers, but without any expressed permission to build the walls. This permission was however granted, in 444 B.C., to Nehemiah, the king's cup-bearer, who was then appointed governor of Judea. He exercised that office twelve years, during which he rebuilt the walls and the city, and then returned to Persia, his commission having expired. His old master, Artaxerxes, still reigned, and ultimately allowed him to return to Jerusalem. Soon after (in 423) the king died, and was succeeded (omitting the two brief reigns of *Xerxes II.* and *Sogdianus*) by

DARIUS NOTHUS, or "Darius the Persian" of Neh. xii. 22; in the fourth year of whose reign (B.C. 420), and 166 years from the destruction of Jerusalem by Nebuchadnezzar, the account of Nehemiah's proceedings at Jerusalem, and with it the canon of the Old Testament, appears to terminate.



PERSIAN KING ENTHRONED.—FROM AN ANCIENT SCULPTURE, ENGRAVED IN KER PORTER'S TRAVELS.

It was our wish to have furnished authentic representations of at least some of the kings included in the above enumeration. The only source from which such illustrations could be derived are the very ancient sculptures of Persia at Persepolis. There is historical and internal evidence that these sculptures belong to the period in which these kings ruled; and as the royal figure several times occurs in them, it would be interesting to be able to identify them with some of the kings we have named; although, as their countenances are defaced, we should still remain without their portraits. Indeed, from the similarity of all their figures, some are inclined to suppose that the same king is in all cases intended; while others imagine that the same figure was invariably used for different kings, as appears to have been also the case in Egypt. A better acquaintance with the cuneiform inscriptions will perhaps throw some light on this subject; and meanwhile it is so far satisfactory to know that those inscriptions at Persepolis which have engaged the attention of Professor Grotefend and M. St. Martin, offer no other names than those of Darius the son of Hystaspes, and Xerxes the son of Darius. This perhaps will induce those who wish to be precise, to identify our figures with one or both of these kings, while others will be content to regard the elaborate sculptures to which these figures belong, as general illustrations of the state and glory of the race of kings who are so often mentioned in the later books of the Old Testament. We offer, in this view, the representations which our two cuts exhibit—that is, rather as illustrations of manners and costume than of precise identification. The first cut represents the king in that dress which the Persian court adopted from the Medes, and seated on a high seat, not unlike the carved chairs that might not long ago, or may still, be seen in our old family mansions. In his right hand is the golden sceptre (mentioned in Esther) and in his left the sacred vase, which was one of the royal distinctions, like the orb of our own kings. Before him, on the ground, incense burns in two censers, which are interposed between the king and a person who seems to be an ambassador, and who stands in a respectful posture with his hand raised to his mouth. A muffled attendant stands behind him. On the other side, behind the royal seat, is a eunuch, bearing a fly-flap—one of the insignia of royalty—in his right hand, and what seems a handkerchief in the other: and farther back are two armed guards of different corps—of which there are fifty more represented in the lower compartments of the same sculpture, which we have not introduced. In this manner, we may suppose, did the subject Jews behold "the great king," when they were admitted to his presence. The following cut represents what would seem to be the same monarch, walking. He bears in his hands the same ensigns of royalty as before; and behind him walk two attendants in Median robes, one of whom has the usual fan and handkerchief (?) while the other bears a parasol over the king's head. The umbrella is thought to have been a distinction of royalty in Persia; but probably it was also allowed to the governors of provinces, whose name "*satrap*" is conjectured by Sir John Malcolm to be a contraction of *chattrapa*, "lord of the umbrella of state." This very ancient exhibition of the umbrella will interest those who study the origin of inventions. The existence of the umbrella is mentioned by Xenophon, who, speaking of the complete Median effeminacy into which the Persians had fallen since the

time of Cyrus, mentions as one proof, that they were not, in the open air, content with the shade of trees and rocks, but had men to stand with artificial shades contrived on purpose. ('Cyropædia,' viii. 8.)

We have thus endeavoured to give the reader such historical and descriptive ideas of the kings of this period, as may enable him to read more profitably the books on which we now enter.



PERSIAN KING WALKING.—FROM AN ANCIENT SOULPTURE, ENGRAVED IN KER PORTER'S TRAVELS.

2. "*He hath charged me to build him an house at Jerusalem.*"—If the reader refers to Isa. xlv. 28, and xlv. 1–4, he will see that, *two centuries before*, the existence of Cyrus was foretold—the victories the Lord would give him—and the good he should do to Israel. No one, who compares the prophecy with the edict, will hesitate to believe that Cyrus had that prophecy in view. It is not difficult to suppose how he became acquainted with it, when so many Jews in his dominions were in situations of trust and importance. Daniel, for instance, may have made it known to him. Struck by its irresistible evidence, he humbly acknowledges that "the Lord God of heaven" had given him all his kingdoms, and hastened to obey the injunction which had been laid upon him several generations before he was born.

8. "*Sheeshbazzar, the prince of Judah.*"—This is the same person elsewhere called Zerubbabel. One seems to have been his Jewish, and the other his Babylonian name. He was of the royal line of David, and an ancestor of our Saviour (see the genealogy in 1 Chron. iii., Matt. i., and Luke iii.); and, as to station, a very proper person to be entrusted with the superintendence of the returning Jews. He was alive in the second year of Darius Hystaspes, when the prophecies of Zechariah encouraged him and the high-priest to complete the building of the Temple. It is not stated when he died.

11. "*Five thousand and four hundred.*"—Yet the particulars make only the sum of 2499. There are various explanations of this difference; some of them account for a probable error or omission, by some copyist, in the particulars; and others would fix the error rather on this final statement. The latter, however, is so well supported by the versions, that we consider this the least tenable alternative. For ourselves we prefer Lightfoot's opinion, not only as very probable, but as having the advantage of leaving the text undisturbed: it is that the text "particularizeth only those that were of greater size, but summeth up both the great and the little." ('Harm. Old Test.' A.M. 3470.)

CHAPTER II.

1 The number that return, of the people, 36 of the priests, 40 of the Levites, 43 of the Nethinims, 55 of Solomon's servants, 62 of the priests which could not shew their pedigree. 64 The whole

number of them, with their substance. 68 Their oblations.

Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Ne

¹ Nehem. 7. 6.

buchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeshua, Nehemiah, ⁹Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of ¹⁰Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of ¹¹Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of ¹⁸Jorah, an hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of ²⁰Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of ²⁴Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of the other ³¹Elam, a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, ³³Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

36 ¶ The priests: the children of ³⁶Jedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of ³⁷Immer, a thousand fifty and two.

38 The children of ³⁸Pashur, a thousand two hundred forty and seven.

39 The children of ³⁹Harim, a thousand and seventeen.

40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of ⁴⁰Hodaviah, seventy and four.

41 ¶ The singers: the children of Asaph, an hundred twenty and eight.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.

43 ¶ The Nethinims: the children of Ziha, the children of Hasupha, the children of Tab-baoth,

44 The children of Keros, the children of Siah, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of ⁴⁶Shalmi, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

⁹ Or, Azariah, Nehem. 7. 7.

¹⁰ Nehem. 7. 11.

¹¹ Or, Bimazi, Nehem. 7. 15.

¹² Or, Hariph, Nehem. 7. 24.

¹³ Or, Gibson, Nehem. 7. 25.

¹⁴ Or, Bethazmaveth, Nehem. 7. 28.

¹⁵ See verse 7.

¹⁶ Or, Harid, as it is in some copies.

¹⁷ 1 Chron. 24. 7.

¹⁸ 1 Chron. 24. 14.

¹⁹ 1 Chron. 9. 31.

²⁰ 1 Chron. 24. 8.

²¹ Or, Judah, chap. 3. 9. called also Hedera, Neh. 7. 43.

²² Or, Shalmi.

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of ¹⁶Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophe-reth, the children of ¹⁷Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ¹⁸Ami.

58 All the ¹⁹Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer: but they could not shew their father's house, and their ²⁰seed, whether they were of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of ²¹Barzillai the Gileadite, and was called after their name:

62 These sought their register among

¹⁶ Or, *Bazlith*, Nehem. 7. 54. ¹⁷ Or, *Perida*, Nehem. 7. 57. ¹⁸ Or, *Amon*, Nehem. 7. 59. ¹⁹ Josh. 9. 31. 27. 1 Chron. 9. 2. ²⁰ 1 Kings 9. 21. ²¹ Or, *pedigree*. ²² 2 Sam. 17. 27. ²³ Heb. *they were polluted from the priesthood*. ²⁴ Or, *governor*. ²⁵ Exod. 28. 30. ²⁶ 1 Chron. 26. 20.

Verse 63. "*The Tirshatha*."—As Nehemiah is afterwards found bearing this title, it is thought that he is here intended, and that the text describes what he did when he ultimately became governor. The meaning of the word is not clearly known. Some regard it as a general title of the Jewish governors under the Persians, and, consequently, that Zerubbabel is here intended.

64. "*Forty and two thousand three hundred and threescore*."—But the numbers before given, when cast up, only make 29,818, being more than 12,000 less than here stated. The parallel chapter, Nehem. vii., gives the same sum total, but the amount of the several items there is only 31,089. There are various explanations of this difference between the enumeration and the full estimate. The most probable are—that those only are particularly specified who could prove their pedigree; but those who could not do this were nevertheless included in the final account; or else, that as the particular enumeration applies only to Judah, Benjamin, and Levi, the additional 12,000 were members of the ten tribes of the earlier captivity, and as such added to make the gross number, though not included in the details. Adding to these the 7337 male and female servants, and the 200 singing men and women, the whole number who returned becomes 49,897, or fifty thousand, in round numbers. For some further observations on the contents of this chapter, see Nehem. vii.

69. "*Drama*."—That is "*Darics*," see the note on 1 Chron. xxix. 7.

CHAPTER III.

1 *The altar is set up.* 4 *Offerings frequented.* 7 *Workmen prepared.* 8 *The foundations of the temple are laid in great joy and mourning.*

AND when the seventh month was come, and

those that were reckoned by genealogy, but they were not found: therefore ²²were they, as polluted, put from the priesthood.

63 And the ²⁴Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with ²⁵Urim and with Thummim.

64 ¶ The whole congregation together was forty and two thousand three hundred and threescore,

65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women.

66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their asses*, six thousand seven hundred and twenty.

68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto the ²⁶treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

²² Or, *Amon*, Nehem. 7. 59. ²³ Josh. 9. 31. 27. 1 Chron. 9. 2. ²⁴ Heb. *they were polluted from the priesthood*. ²⁵ Or, *governor*. ²⁶ 1 Chron. 26. 20.

the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up ¹Jeshua the son of Joza-dak, and his brethren the priests, and ²Zc-

¹ Or, *Joshua*, Haggaï 1. 1.

² Called *Zorobabel*, Matt. 1. 12. Luke 3. 27.

rubbabel the son of 'Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is 'written in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* burnt offerings morning and evening.

4 They kept also the feast of tabernacles, 'as it is written, and 'offered the daily burnt offerings by number, according to the custom, 'as the duty of every day required;

5 And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But 'the foundation of the temple of the LORD was not yet laid.

7 They gave money also unto the masons, and to the 'carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of 'Joppa, according to the grant that they had of Cyrus king of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests

and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of 'Judah, 'together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the 'ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

^a Matt. 1. 12, and Luke 3. 27, called *Salathiel*. ⁴ Deut. 12. 5. ⁵ Exod. 23. 16. ⁶ Num. 29. 12, &c. ⁷ Heb. *the matter of the day in his day*.
⁸ Heb. *the temple of the LORD was not yet founded*. ⁹ Or, *workmen*. ¹⁰ Acts 9. 36. ¹¹ Or, *Hodaviah*, chap. 2. 40. ¹² Heb. *as yet*.
¹³ 1 Chron. 6. 31, and 16. 7, and 35. 1.

Verse 13. "*The people could not discern the noise of the shout of joy from the noise of the weeping.*"—This is a very touching incident. Those who had been born in a strange land, or had been taken thither so early as to have no distinct recollection of Jerusalem, rejoiced to see the foundations of a goodly structure laid; while those ancient men who had seen the first house, and knew how inadequate their means were to build another comparable to it in magnificence, wept aloud. We think it is very inaccurately stated that their grief was also for the loss of those five great things which distinguished the first Temple, and in which the Jews confess the second to have been inferior to it; namely, the ark of the covenant; the sacred fire upon the altar; the Urim and Thummim; the spirit of prophecy; and the Shechinah, or visible manifestation of the Divine Presence. But the foundations of the Temple only were now laid; and the people could not know, till the Temple was finished and dedicated, that these things, the ark excepted, would be wanting: and at this time the spirit of prophecy was not wanting among them, since Zechariah and Haggai then and afterwards prophesied.

The English reader may be surprised at such an expression as the "*noise of weeping*," and to find that this noise was as strong as the shouts of joy; since, among ourselves, it is seldom that any other grief or weeping than that of children is attended with noise. But, in Scripture, the usual expression of sorrow is "*to lift up the voice and weep.*" So it is now in the East. Tears are very rarely unattended with lamenting cries, and grief is often expressed by the latter only; the loud lamentations rather than the tears, being considered the proper expression of grief. Great cause had these ancient Hebrews for weeping. But, as a general observation, substantiated by several instances in Scripture, we may here add, that, with some exceptions, sorrow is more usually *expressed* among the Orientals than with ourselves; so that not only women, but men, are prone to weep and lament, even under those common crosses and vexations which we should consider insufficient to warrant any such *sensible* demonstrations of disappointment or grief.

CHAPTER IV.

1 *The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it. 7 Their letter to Artaxerxes. 17 The decree of Artaxerxes. 23 The building is hindered.*

Now when the adversaries of Judah and Benjamin heard that 'the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Ezar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of ^aAhasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote ^bBishlam, Mithredath, Tabeel, and the rest of their ^ccompanions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the ^dscribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their ^ecompanions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and 'at such a time.

11 ¶ This is the copy of the letter that

they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have 'set up the walls thereof, and 'joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not 'pay toll, tribute, and custom, and so thou shalt endamage the 'revenue of the kings.

14 Now because 'we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have 'moved sedition 'within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their 'companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And 'I commanded, and search hath been made, and it is found that this city of old time hath 'made insurrection against kings, and that rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

21 'Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter was read before Rehum, and

^a Heb. the sons of the transportation.

^b Heb. Ahasuerus.

^c Or, in peace.

^d Heb. societies.

^e Or, secretary.

^f Chald. societies.

⁷ Chald. Cheeneth.

⁸ Or, finished.

⁹ Chald. sewed together.

¹⁰ Chald. give.

¹¹ Or, strength.

¹² Chald. we are salted with the salt of the palace.

¹³ Chald. by me a decree is set.

¹⁴ Chald. made.

¹⁵ Chald. in the midst thereof.

¹⁶ Chald. make a decree.

¹⁷ Chald. lifted up itself.

Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease "by force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

¹⁹ Chald. *by arm and power.*

Verse 6, 7.—"*Ahasuerus . . . Artaxerxes.*"—In the note to chap. i. we have referred to the common opinion that the first of these kings was Cambyses the son of Cyrus, and the other the pseudo-Smerdis, and intimated that these two monarchs were more probably Xerxes and Artaxerxes Longimanus. As we quite agree with Dr. Hales, that a clear view of this chapter, and of these verses in particular, is of great importance, we have referred to the work which suggested the view *he* has taken, and find the following to be the opinion of Mr. Howes ('Critical Observations on Books'), and from which we cannot withhold our concurrence.

"Ezra begins the fourth chapter with relating the opposition made by the Samaritans to the rebuilding of the Temple at the return of the Jews in the second year of Cyrus; then, in the fifth verse, he pursues the subject by relating the further opposition made for twenty years, down to the reign of Darius Hystaspes. This leads him, in verse 6, to another event, nearly connected with the foregoing subject, that is, to relate the subsequent opposition made (*after rebuilding the Temple*) under Darius to which all the subsequent narrative in this chapter refers, until the very last verse, which ought rather to have begun the following chapter v. Hence it follows, that Ahasuerus, in verse 6, must be a later king than Darius, and not, as Le Clerc and others suppose, one between Cyrus and Darius; therefore he can be no other than Xerxes. . . . Ezra next relates the like opposition under Xerxes' successor, Artaxerxes, in the beginning of his reign, before the seventh year: of which the effect was, that Artaxerxes forbade at that time the rebuilding of the walls, and the Samaritans made this work to cease by force and power (verse 23). From verse 6 to verse 23, there is not a syllable relative to any thing more than rebuilding the walls of the city long after the Temple had been already rebuilt. Ezra, having then brought the narrative of the opposition of the Samaritans from Cyrus until his own time in the seventh of Artaxerxes, first to the Temple and afterwards to the city walls, resumes the subject of the Temple, which he had before but briefly mentioned in verse 5, and relates minutely all the circumstances attending the rebuilding it under Darius Hystaspes, beginning with a recapitulation of what he had said before in verse 5, "Thus then (as already mentioned in verse 5) ceased the work of the house of God till the second year of Darius. . . Then rose up Zerubbabel and began to build," &c. (verse 24, &c.) That the words '*then ceased*' do not refer (as commentators erroneously suppose) to the immediately preceding verse 23, is evident; for the subject concluded there, and quite down from verse 6, related only to the opposition made to rebuilding the walls and not the house of God: they must refer then to verse 5, wherein mention was last made of this opposition, which *began* against the house of God, but, after the reign of Darius, *continued* only against making Jerusalem a city again with defensive walls. . . This arrangement of the event, according to the similar nature of the subject, is then clear and even methodical, and has been rendered confused only by an ill-grounded supposition that all these events might be expected to be arranged agreeably to the order of time rather than that of *similar events*."

The effect of this explanation is not only to give a clearer view of this part of the sacred history, but to exclude Cambyses and the pseudo-Smerdis from any expressed part in the transactions which it records; but we may gather from verse 5, that the affairs of the Jews were in a troubled and perplexed condition during their reigns, and till Darius ascended the throne of Persia.

9. "*The Dinaites,*" &c.—It is sufficient to know that these formed parts of the people settled by the kings of Assyria in the territory of the ten tribes, and afterwards called Samaritans, without attempting to trace all their denominations. Some of them, however, speak for themselves, and denote the cities or districts from which they came. Thus the Apharsites (or rather perhaps the Apharsachites—see chap. vi. 6) probably came from *Pars*, or *Par*, the ancient capital province from which the classical writers, and ourselves from them, denominate the whole country of Persia and the Persian nation. The province still retains this name, although the nation does not call itself "*Persian*," or its country "*Persia*." The Archevites probably came from Arech (see the note on Gen. x. 10); and the Babylonians, Susanchites, and Elamites certainly from Babylonia, Susiana, and Elymais. The other names are doubtless also derived from other provinces or towns of Assyria, Chaldaea, Media, and Persia, so that the Samaritans are to be regarded as composed of those nations. It is probable that the list includes names of colonies sent by the Babylonian and Persian monarchs subsequently to the original settlement.

16. "*The river.*"—The Euphrates.

CHAPTER V.

1 Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple.

3 Tatnai and Shethar-boznai could not hinder the Jews. 6 Their letter to Darius against the Jews.

THEN the prophets, 'Haggai the prophet, and 'Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which

is at Jerusalem: and with them were the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cause

¹ Hag i. 1.

² Zech. i. 1.

³ Chald. *that build this building.*

them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, 'wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with 'great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded 'and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, he

gave them into the hand of 'Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of *Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God.

14 And 'the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made 'governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

* Chald. in the midst whereof.

⁵ Chald. stones of rolling.

⁹ Chap. 1. 7, 8, and 6. 5.

⁶ 1 Kings 6. 1.

⁷ 2 Kings 24. 2, and 25. 8.

⁸ Chap. 1. 1.

¹⁰ Or, deputy.

Verse 3. "*Tatnai, governor on this side the river.*"—The renewal of their work by the Jews, and the complaints with which, no doubt, the Samaritans then assailed the Persian governor of Syria, led him to adopt the very proper course of proceeding to Jerusalem to acquaint himself with the real state of the affair. With respect to the title assigned to this high functionary, it is to be observed that the Persian empire at this time extended from the Indus to the Mediterranean, and that the Euphrates was considered naturally to divide it into two parts, eastern and western. We must not suppose that the designation of "governor on this side the river" intimates that he was sole governor of the whole western empire, which included not only Syria, but Egypt, Asia Minor, and part of Arabia, but only governor of Syria (including Palestine and Phœnicia). The vast empire won by Cyrus was scarcely organized when Darius Hytaspes ascended the throne. He applied himself to the foundation of a stable organization, and formed the first plan of a regular division of the empire into provinces, or, as the Persians called them, *satrapies*, to facilitate an equal system of taxation and government. His division formed twenty provinces, each of which was required to furnish a fixed annual sum to the imperial treasury. Under this arrangement, Syria, comprehending Palestine, Phœnicia, and the isle of Cyprus, formed one government, from which the annual sum of 350 talents was required, being a smaller sum than any other satrapy, west of the Euphrates, contributed. The successors of Darius altered his distributions very much, but retained the principles of his plan. In the time of Nehemiah, Syria seems to have formed more than one government (Neh. ii. 7—9); and so from heathen writers we seem to gather that it was sometimes divided into two provinces, and sometimes formed but one. When divided, Palestine was probably included in the government of Coele-Syria, the satrap of which probably resided at Damascus, though we have no express testimony to that effect; while the other governor (and perhaps the sole governor when there was but one) seems to have had his usual residence in the north-east quarter of Syria, near the source of the river Daradax, which flowed into the Euphrates, and about fifteen leagues to the west of the flourishing town of Thapsacus (Tiphah of 1 Kings iv. 24) on the banks of the latter river. This we know from the fact mentioned by Xenophon ('Anabasis,' l. i.), that the younger Cyrus came, at the spot indicated, to the palace of Belesis the governor of Syria, standing in an extensive park which, with the palace, he destroyed.

The visit of Tatnai to Jerusalem certainly implies, that although the Jews were indulged with native governors, invested with full powers for internal government, they were not entirely exempted from the control of the general governor of the province, who however probably seldom interfered while peace was preserved, and while he duly received from the Hebrew governor his proportion of the annual contribution which the king required from the province. No more Hebrew governors were specially commissioned by the kings after Nehemiah. The province was then more fully united to the satrapy of Coele-Syria, but the internal government was still left in the hands of the successive high-priests till the Persian empire was overthrown by Alexander.

month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month 'began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, king of kings, 'unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent 'of the king, and of his 'seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,

16 'And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God,

those deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred 'measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 'Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or 'to banishment, or to confiscation of goods, or to imprisonment.

27 ¶ Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

¹ Heb. *was the foundation of the house up.*

² Chald. *from before the king.*

⁴ Esth. I. 14.

³ Or, *to Ezra the priest, a perfect scribe of the law of the God of heaven, peace, &c.*

⁵ Chap. 8. 25.

⁶ Chald. *cors.*

⁷ Heb. *whatsoever is of the decrees.*

⁸ Chald. *to rooting out.*

Verse 1. "*Ezra the son of Seraiah.*"—This Seraiah was the high-priest who, with other ecclesiastical persons, was slain by Nebuchadnezzar at Riblah, after the Temple had been destroyed (2 Kings xxv. 18–21). That was 130 years before the date at which we have now arrived; and this length of time renders it very probable that Ezra was the grandson rather than the son of Seraiah; grandsons, and even more remote descendants, being often called "sons" in Scripture.

8. "*The fifth month. . . in the seventh year of the king.*"—He left Babylon in the first month in the same year of the king. From Esther ii. 16, we learn that the king married her in the tenth month in the same year of his reign; consequently it seems, at first view, that Esther was not made queen till some months *after* the departure of Ezra. But

the months are the regular months—the first and tenth in the king's reign, not the first and tenth of his reign. This is shown by the text in Esther, where the tenth month is explained to be the month Tebeth, that is the tenth calendar month. It is therefore more reasonable to conclude that Artaxerxes made Esther queen in the tenth month of the year 458 B.C.; and that Ezra left Babylon in the first month of 457, being about three months after. A common statement on this subject is, that the latter event should be dated in the first, and the former in the tenth month of 458. The probabilities are six to one in favour of the explanation we have given, because the other requires that Artaxerxes should have begun to reign in either the eleventh or twelfth month, whereas *this* only needs that the beginning of his reign should *not* have been from either of these two months. We suppose that this is the reasoning on which Hales (though he does not say so) puts Esther's marriage in the year 458 B.C., and Ezra's departure in 457 B.C. The question is of interest, from the possible influence of the one event upon the other. Prideaux puts the departure of Ezra *before* the marriage of Esther, yet attributes the favour shown to the Jews partly to her solicitations, as the favourite concubine of the king—it being usual for the kings of Persia, on particular days and occasions, to allow their concubines to ask what boon they pleased. But he forgets that she never saw the king till the tenth month, and that he then made her queen; so that she was never in the condition which his explanation supposes, though she would have been so if she had *not* been made queen. If therefore Esther had any influence in procuring favourable attention to the suit of Ezra, it was exerted when she was queen, or not at all. But although we allow she was then queen, it is by no means clear that her influence was exerted on this occasion. She had not then made known her kindred or nation: and the favour of Artaxerxes to the Jews on the present occasion is not more difficult to account for, without such interference, than the previous favours of Cyrus and Darius.

22. "*An hundred talents of silver.*"—Little short of 22,000*l.*, according to the calculation of the Babylonian silver talent at 218*l.* 1*s.*

CHAPTER VIII.

1 *The companions of Ezra, who returned from Babylon. 15 He sendeth to Iddo for ministers for the temple. 21 He keepeth a fast. 24 He committeth the treasures to the custody of the priests. 31 From Ahava they come to Jerusalem. 33 The treasure is weighed in the temple. 36 The commission is delivered.*

THESE are now the chief of their fathers, and *this* is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerariah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him four-score males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah

the son of Bebai, and with him twenty and eight males:

12 And of the sons of Azgad; Johanan the son of Hakkatan; and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty;

20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty

¹ Or, the youngest son. ² Or, Zaccor, as some read. ³ Or, pitched. ⁴ Heb. I put words in their mouth. ⁵ See chap. 2. 43.



ARAB ROBBERS.—FROM LABORDK.

“— the enemy, and of such as lay in wait by the way.”—*Verses 31.*

Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six

hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of ‘fine copper, ‘precious as gold.

28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also: and the silver and the gold *are* a freewill offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

* Heb. yellow, or, shining brass. † Heb. desirable.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binui, Levites;

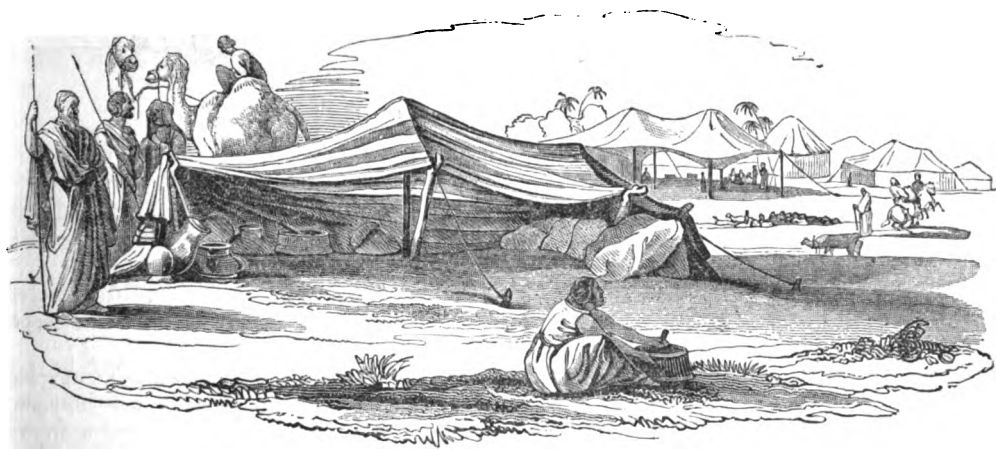
34 By number and by weight of every one: and all the weight was written at that time.

35 Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all *this* was a burnt offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

Verse 1. "*Them that went up with me.*"—The whole number, according to the ensuing particulars, is 1754 persons who availed themselves of this opportunity of joining their countrymen at Jerusalem. But it will be observed that this number gives only the males, and most probably only the adult males, as usual in such calculations; and in this case the whole party, including females and children, would, in the usual proportions, scarcely be less than seven thousand.

15. "*The river that runneth to Ahava.*"—There is no certain information concerning this river or the town which appears to have given it its name. It was doubtless in Babylonia. We have here a curious instance of the delusive conclusions formed from the evidence of names; for most commentators, not being able to find a name like this nearer than Adiabene, in Assyria, which took its name from the river Adiava, conjecture that this may be here intended: that is, that Ezra appointed as a rendezvous for his party, before starting on a journey from Babylon to Jerusalem, a point, about 250 miles distant, in a different direction, and altogether 500 miles out of his way.



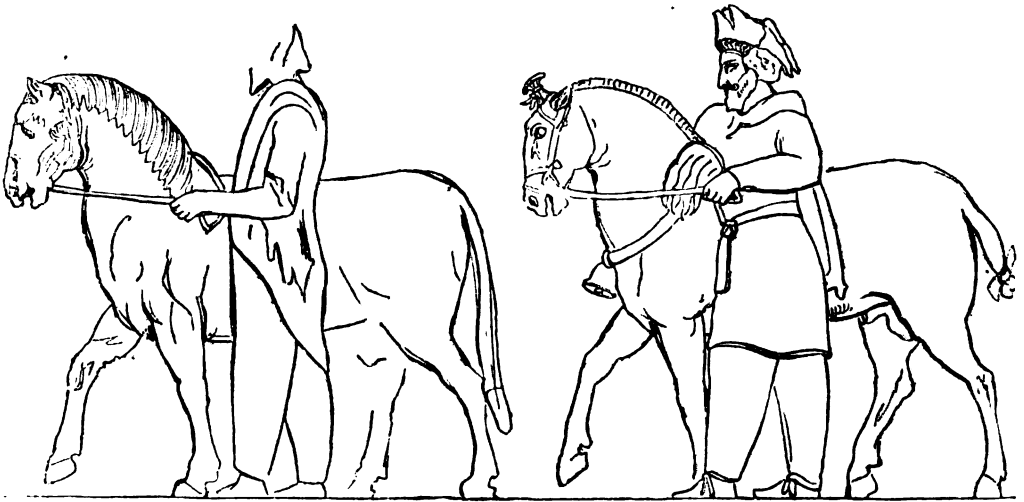
ARAB TENTS.

"*There abode we in tents three days.*"—This is still the general custom in Western Asia, with large caravans. The rendezvous is appointed at a short distance from the town, and necessarily near a stream, lake, or well, for the convenience of water. To this place the persons who purpose to be of the party proceed with their cattle, baggage, and merchandize (if they have any); and here they remain till the necessary arrangements have been finally completed. Many days sometimes elapse before the caravan actually proceeds on its journey from this rendezvous; for besides the time necessarily required in completing the ordinary arrangements for a long and arduous journey, delay is often occasioned by information received concerning the appearance or movements of robbers, or tribes expected to be hostile, or in negotiations with certain tribes to obtain protection from them or exemption from their hostility. The greater the party, the longer is usually the delay; but so general is the application of this principle, that even small parties of travellers, without any real cause for delay, seldom go further than a short distance from the town on the first day, as if for a start, and consider that they really begin their journey when they depart from this place on the following day.

Ezra's encampment, from its extent and character, necessarily bore most resemblance to the pilgrim caravans which journey to Mecca, Jerusalem, Kerbelah, Mushed, or other places accounted holy. They proceed in the manner we have mentioned, and are exposed to the same dangers which Ezra apprehended. The great caravan from Egypt to Mecca remains encamped several days at Birket-el-Hadj (Lake of the Pilgrims), about eleven miles from Cairo, before its final departure. (See the cuts and notes to Exod. xii.) The tents which they pitch at the rendezvous are the same which they purpose to carry with them; for during the journey they encamp daily at their resting-places, as there are either no towns or buildings on the road, or none that can afford adequate accommodation. As we never had ourselves an opportunity of observing an encampment of *this* class so extensive as to convey a proper idea of the present, we may quote Sir R. K. Porter's brief notice of one that struck him as offering a probable analogy. He says, "The whole

valley was covered with the tents of the pilgrims, whose several encampments, according to their towns or districts, were placed a little apart, each under its own especial standard. Their cattle were grazing about, and the people who attended them, in their primitive eastern garbs. Women appeared, carrying in water from the brooks, and children were sporting at the doors. Towards evening, this pious multitude, to the number of eleven hundred at least, began their evening orisons, literally shouting their prayers, while the singing of the hymns, responded by the echoes from the mountains, was almost deafening.

17. "*Caspia*."—Some think this was near the Caspian Sea, on account of the alleged analogy of name. This is not only improbable, but impossible, comparing distance and time. It is probably the name of some town in Babylonia; but no one knows its precise situation.



PERSIAN HORSEMEN.—FROM THE SCULPTURES AT PERSEPOLIS.

22. "*A band of soldiers and horsemen*."—The sculptures of Persepolis give the only representations of Persian soldiers applicable to this period. They represent the royal guards, concerning which there are many curious details in ancient authors. They obviously consist of two corps; one of these, in the upright round cap and long Median robe (such as the king himself wore), formed the most honourable body. We can distinguish in these two classes, one armed with spear and shield, and the other with the spear also, but without the shield; and having instead a bow and quiver. Some have spears only, without either shield or bow. The other great division consists of men in the ancient Persian dress, being a short tunic and bent cap. In these also we distinguish two corps, one armed with a spear, bow, and short sword, and the other the same in other respects, but having, instead of the spear, a battle-axe. Those who have the spear carry the bow slung at their girdle; while those who are without the spear carry the bow on their shoulder, attached to their battle-axes. All their bows are in cases, whereas those in the Median costume generally carry them naked, with their left arm inserted through them. These are interesting illustrations of the costume of the ancient Persian soldiers; whose protection Ezra candidly confesses he was ashamed to ask the king for, after he had stated the sufficiency of the Lord's safeguard. Some specimens of them have already been given, for another purpose, in vol. i. p. 613.

It is remarkable that figures mounted on horseback do not occur in any of the Persepolitan sculptures, although there are representations of *chariots* (see the cut, vol. i. p. 595). This seems a corroboration of the conclusion (see the note to Exod. xiv. 7) that chariots were in use before men mounted horses: and it might also lead to the suspicion that these sculptures were anterior to the time of Cyrus, whose precepts and example first inspired the Persians with a fondness for equestrian exercises, of which, till his time, they had been almost wholly ignorant, for in their mountainous country it was difficult either to feed or ride horses, and few indeed had been ever seen there. Since his time they have been particularly celebrated for their cavalry and horsemanship, and have been so partial to riding, that it has been counted almost disgraceful to walk or march to any distance on foot. That the sculptures were posterior to Cyrus is however demonstrated by the Median robes of the monarch and his guards; and that they had horsemen in and before the time of Ezra is shown as well by the above statement as by the present text, and the concurrent testimony of ancient writers. And indeed, although the sculptures in question do not exhibit mounted figures, there are horses with men beside them; and these we have caused to be copied, as forming the only contemporaneous illustration that can be obtained.

"*The enemy in the way*."—The way they had to take has never been without enemies to *all* who travel through it. These are the Bedouin Arabs, who thus verify the Divine prediction concerning their progenitor Ishmael, that "his hand should be against every man, and every man's hand against him." (Gen. xvi. 12; see the note there.) None but those who (like the writer of this note) have resided in the district from which Ezra departed, or in some other district bordering on the regions which the Bedouins traverse, can imagine half the anxiety and alarm with which a journey through them is contemplated. The character of the danger is modified by the relative strength of the travelling party and those of the Bedouins which they fall in with, or which waylay them. There is either violent assault, with bloodshed and robbery, or exhausting exactions, or continual robbery and theft secretly and in detail. Hence people travel only in as large masses as can be collected, and often wait for months till a sufficient number desire to travel in the same direction so as to form a strong united body: and in order to form such unions, great sacrifices are frequently made and much inconvenience sustained by the parties which compose them. A party thus formed, whether large or

small, can only hope to pass with impunity by presenting an appearance of strength and watchfulness calculated to intimidate the Bedouins. The party is obliged to march in a compact body, to be ever on the alert, and to keep watch and ward like a little army. Scouts ride before, which never lose sight of the main body, and the appearance of a single Bedouin is the signal of alarm, as he is probably but the scout or spy of an Arab party. The armed men then prepare for action, or make the best possible display of their force in the hope of preventing an assault. That seldom takes place unless the Bedouins are well assured of victory; and even when that is the case, they are sometimes content with a heavy contribution, which is only next best to absolute plunder. But if there be resistance, the spoliation of the whole is certain; and should one of the Bedouins be wounded or slain, it is equally certain that the travellers must expect no mercy. The knowledge of this damps the courage of even strong parties, and leads them generally to consider it more prudent to pay than to fight their way through the wilderness. Nothing can adequately describe the continual care and apprehension in which such parties travel. It is somewhat like a voyage at sea, when there is cause for constant apprehension of pirates and hurricanes. In the great pilgrims' caravans, most of the adult males are usually armed, and commonly have also a proper escort. This may prevent a direct assault, or any attempt to levy a contribution. But as such caravans generally travel by night, the Arabs contrive to commit very extensive depredations. They approach and mingle with the host; which they can do unquestioned, being taken for camel drivers, poor pilgrims, or other members of the body. Then they watch an opportunity of stealing off some of the camels—particularly such as they suspect to be richly laden. Often the camel on which some pilgrim ventures to sleep as he rides, is thus led off; and, at a safe distance, the man is waked and stripped to the skin; and he may think himself happy if his life be spared and he is allowed to return without his clothes, camel, and baggage, to the caravan. Those who straggle at any distance from their party, even when awake, are served in the same manner. The writer can say that he never travelled with a caravan of *any kind* without being constantly cautioned against riding in advance of or behind his party.—Such are a few of the dangers from “the enemy in the way” of which Ezra was well apprised, and the Lord’s help against which was so earnestly supplicated. Our woodcut shows the appearance of the Bedouins who now “lie in wait by the way;” and who certainly are not less dangerous persons than their ancestors were in the time of Ezra.

25. “*Weighed unto them the silver, and the gold.*”—The sum of the several particulars enumerated (exclusive of “the two vessels of fine copper, precious as gold”) amounts in value to a trifle less than 515,000*l.* The report of so large a quantity of treasure was well calculated to induce a predatory attack from the “liers in wait,” who have always infested the caravan tracks of the region this great party had to traverse.

CHAPTER IX.

1 *Ezra mourneth for the affinity of the people with strangers.* 5 *He prayeth unto God with confession of sins.*

Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my *heaviness*; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our *trespass* is grown up unto the heavens.

7 Since the days of our fathers *have* we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a *little* space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us *a* nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and *to* repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded *by* thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled

¹ Or, *affliction*.

² Or, *guiltiness*.

³ Heb. *moment*.

⁴ Or, *a pin*: that is, a constant and sure abode.

⁵ Heb. *to set up*.

⁶ Heb. *by the hand of thy servants*.

it "from one end to another with their uncleanness.

12 Now therefore "give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God "hast punished us

7 Heb. *from mouth to mouth.*

8 Exod. 23. 32. Deut. 7. 3.

9 Heb. *hast withheld beneath our iniquities.*

Verse 8. "To give us a nail in his holy place."—The meaning of this remarkable expression obviously is "to establish (or fix) us in his holy place." We should suppose this figurative expression to be taken from the nails or pins which are driven into the ground for the cords of tents to be fastened to them.

CHAPTER X.

1 *Shechaniah encourageth Ezra to reform the strange marriages.* 6 *Ezra mourning assembleth the people.* 9 *The people, at the exhortation of Ezra, repent, and promise amendment.* 15 *The care to perform it.* 18 *The names of them which had married strange wives.*

Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people "wept very sore.

2 And Shechaniah the son of Jehiel, *one of the sons of Elam*, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a covenant with our God "to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

4 Arise; for *this matter belongeth* unto thee: we also *will be* with thee: be of good courage, and do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swear.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when he came thither*, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

1 Heb. *wropt a great weeping.*

2 Heb. *to bring forth.*

3 Heb. *devoted.*

4 Heb. *the showers.*

5 Heb. *have caused to dwell, or, have brought back.*

6 Or, *we have greatly offended in this thing.*

less than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be "forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, and the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for "the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and "have taken strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and it is a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for "we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until

the fierce wrath of our God 'for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah 'were employed about this *matter*: and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah,

and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, and Shemariah

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 'Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives: and *some* of them had wives by whom they had children.

7 Or, *til* this matter be dispatched.

8 Heb. *stood*.

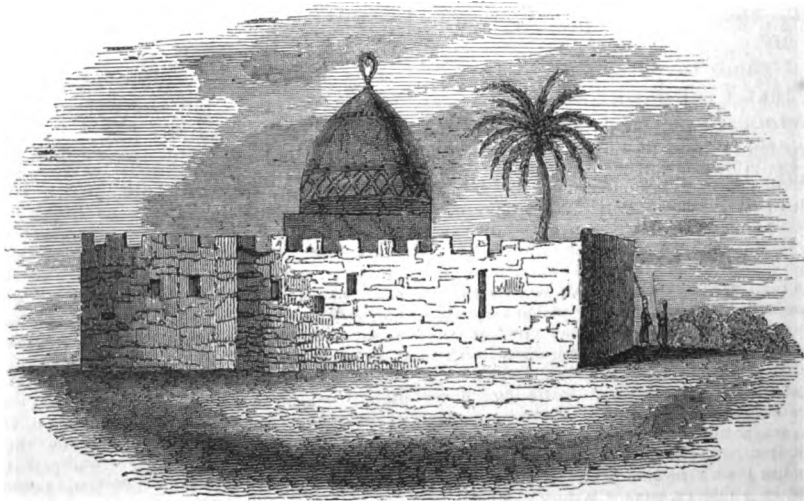
9 Or, *Machnadebai*, according to some copies.

The name of Ezra has occurred so frequently in the introductory notes to former books of Scripture, that here, at the end of his own book, it seems desirable briefly to notice his alleged labours—in reforming the Jewish church according to the law of Moses, and in arranging the canon of the Old Testament. In the first respect, the Scripture itself acquaints us with his proceedings; but in the latter, which is to us of far greater importance, we have no positive information from Scripture; but probability certainly does favour *some* of the opinions on this subject which the Jews have from the most ancient times entertained, and in which the Christian churches have universally concurred. We are thus informed that the Hebrew Scriptures were collected, arranged, and revised by him, or under his superintendence, in such a manner that, with reference to this and his other labours, the Jews regard him as almost a second Moses; for, say they, as the law was given by Moses, so it was revived and restored by Ezra, after it had been in a manner extinguished and lost in the captivity. Dean Prideaux has a full and learned account of the work which was probably necessary, and which Ezra appears to have performed. We shall merely state his conclusions, without entering into the large explanations and statements by which they are accompanied in his learned and instructive book.

1. Ezra corrected all the errors that had crept into previous copies through the negligence or mistakes of transcribers. 2. He collected together all the books of which the Holy Scriptures then consisted, and disposed them in proper order, settling the canon of Scripture for his time. 3. He added in several places, throughout the various books, what appeared necessary for the illustrating, connecting, or completing of them, wherein he was assisted by the same Spirit by which they were at first written. 4. He changed the old names of several places grown obsolete. 5. He wrote the whole out in the Chaldee character, which had come into exclusive use during the Captivity. The old Hebrew character, then relinquished, was however retained by the Samaritans in their copies of the law, and through them it has been preserved to the present day. 6. Whether Ezra added the vowel points, as was long generally believed, is, as Prideaux says, "a harder question." He discusses this hard question largely, and, with the majority of modern writers, arrives at a negative conclusion, in which we entirely concur.

It is not known precisely when or where Ezra died; but we know that he was alive and at Jerusalem in the second year of Nehemiah's government, when he read the Law to the people for eight days together at the feast of tabernacles. (Neh. viii.) This is the last mention of him in Scripture. Josephus says that he died and was buried at Jerusalem; but this is contrary to the general opinion of the Jews, who allege that he died at Zamzuma, a town on the Tigris, on his way from Jerusalem to Susa to have an interview with Artaxerxes concerning the affairs of the Jews. This is also the statement of the Talmud. Accordingly, upon the Tigris, about twenty miles above its junction with the Euphrates, there is a tomb supposed to be his, and to which both Jews and Mohammedans make pilgrimages. We give a cut of it below. It is the most important structure (ruins excepted) that appears in all the distance down the river from Bagdad to the Euphrates. It will be seen that it forms a building like a mosque, enclosed within a strong and high wall. It stands on the west side of the river, and so close to it that the wall almost juts into the stream. The banks of the river are here very low. The elegant and highly enriched dome, rising high from the centre of the enclosure, with the palm-tree in the court, gives to the whole a very striking appearance in this now desolate region. The whole structure is of kiln-burnt bricks—the strongest material now used for building in the country. But the cupola has the exterior face of its outer course of bricks coloured with a bright turquoise-blue enamel; and below this, on the supporting collar of masonry, are bands of bright green, ultramarine blue, and black enamel, the mass of the collar being of a very compact light brown brick. The whole is surmounted by a symbolical gilt ornament, representing an open hand enclosed within a glory, or rayed circle. The exterior court walls, as well as the enclosed building, are in the usual form of a parallelogram.

When the writer of this note visited the spot, in the year 1832, the exterior entrance was guarded by Arabs armed with matchlocks, swords, and bucklers of wood and leather with bosses of brass. The tribe to which they belong claim the custody of the tomb, which is a source of considerable revenue to them, as they make the pilgrims pay heavily for the privilege of offering their devotions at the shrine. There is a collection of their huts in the vicinity; and the whole district is in the occupation of the notoriously thievish tribe to which they belong. Along the inside of the exterior wall extends a range of arched apartments, like those of a caravanserai, for the accommodation of pilgrims and their cattle. The mausoleum of Ezra occupies the centre of the area, and its cupola and castellated walls denote it to belong to the modern and sacred Saracenic order, which is exhibited in other erections of a similar nature. An Arabic inscription over the entrance describes it as having been rebuilt A.H. 1151 (A.D. 1737) by Ahmed, pasha of Bagdad. We saw the traces of foundations which appeared to intimate that the previous structure (doubtless the same that was mentioned by Benjamin of Tudela in the twelfth century) was more extensive than the present. The interior is divided into two apartments. The first of these is a large and lofty arched hall, which offers nothing remarkable, except two inscriptions in the Hebrew character upon two dark grey tablets over the entrance to the second chamber, which are scarcely legible from the ground, on account of the height and the darkness of the stone. The second chamber is the cell containing the tomb, over which the cupola rises. This apartment is fourteen paces in length by ten broad. In the centre of this room appears the sarcophagus, which is a sort of ark or chest of very hard and dark wood, and is of an oblong figure, eight feet by four, with a four-sided slanting roof, the top of which is rather more than six feet from the ground. Large gilt cones are placed at the apex and corners of the roof. The whole is covered with a pall of dark green velvet fringed with gold. This pall is much faded, soiled, and worn by the kisses of the pilgrims, and its fringe reduced by the threads being pilfered to be preserved as relics. Around the upper rim of the sarcophagus, below the roof, runs a Hebrew inscription in wooden letters nailed on with brass nails, giving the genealogy of Ezra, taken from the beginning of chap. vii. The cell is lighted by four small elliptical openings in the collar of the cupola. At one end of the cell is a small niche in which a lamp is kept burning; and two candles are also lit when pilgrims arrive. Several Jews, Mohammedans, and native Christians, were present at our visit, which gave us an opportunity of observing their proceedings at the tomb. They walked slowly and solemnly around the sarcophagus, barefoot, pausing at intervals to pray and kiss the pall. The Jews were provided with manuscript books in Hebrew, from which they read their prayers or psalms with great fervour. Some women of the party were distinguished by their zeal: they kissed the venerated tomb more abundantly and earnestly than the men, and, not content with this, dipped their fingers in the lamp to anoint themselves with the oil. The veneration of the Jews for this spot—which is now far distant from any town, in a region that once teemed with a settled population—leads them to incur great danger and hardship to visit it. The present is one of many instances in which the Jews continue to manifest that strong veneration for the real or supposed tombs of their prophets to which there are some allusions in the New Testament.

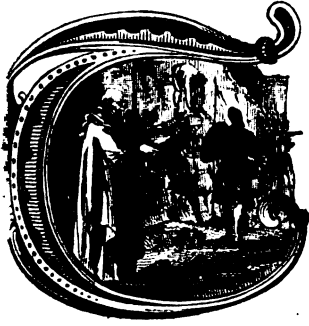


TOMB OF EZRA.

THE BOOK OF NEHEMIAH.

CHAPTER I.

Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth. 3 His prayer.



THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and sorrow: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

¶ And it came to pass, when I heard these words, that I sat down and wept, and fasted certain days, and fasted, and prayed before the God of heaven,

And said, I beseech thee, 'O LORD God of heaven, the great and terrible God,

that keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, 'If ye transgress, I will scatter you abroad among the nations:

9 But if ye turn unto me, and keep my commandments, and do them; 'though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

1 2 Kings 25. 10. 3 Dan. 9. 4. 4 Deut. 4. 25, &c. 4 Deut. 30. 4.

NEHEMIAH.—As observed in the introductory note to Ezra, this book has been and is sometimes called "The second of Ezra," probably from an opinion that Ezra was its author, which certainly was the impression of some of the fathers. But this is clearly an error. In fact, there is no historical book in the Old Testament of which the authorship is so distinctly announced. It begins with "The words of Nehemiah," and throughout we have Nehemiah writing in the first person. The style also is different from that of the preceding book, being considerably more plain and easy. It is principally occupied with an account of its author's first administration of twelve years; after which he returned to the Persian court. But his subsequent arrival at Jerusalem with a new commission, and further reforms effected by him, are noticed at the end; so that the book altogether may be considered to contain the history of twenty-four years, that is, to the year a.c. 420. So Hales. But others make the period longer; and perhaps there are data for determining with minute precision the particular year to which the history of this book extends, and in consequence the Old Testament history closes.

Verse 1. "*Shushan*."—This is Susa, mentioned in the note to Ezra vi. 1, as the winter residence of the Persian court. Accordingly we now find the court there in the month Chisleu, which is a winter month, answering to the latter end of November and most of December. We reserve for the note on Dan. viii. 2, such remarks as we have to offer concerning this ancient metropolis, the honour of being identified with which is disputed for two sites, one that of Shus, and the other of Shuster—both situated within the ancient province of Susiana, east of the Tigris.

11. "*The king's cupbearer*."—This is always mentioned by ancient writers as a highly honourable and confidential office, the bearer of which possessed great influence, from the peculiar opportunities which he enjoyed of access to the royal presence. This was particularly the case at the court of the Medes and Persians—the latter of which was modelled after the former. (See Herodotus, '*Thalia*,' 34; and Xenophon, '*Cyrop.*' i. 3.) The last named author affords incidentally some interesting explanations concerning this office, and the manner in which its functions were discharged. Speaking of the cupbearer of Astyages, the grandfather of Cyrus, he describes him as the most favoured of the king's household officers; and adds, that he was a very handsome man, and that it was part of his duty to introduce to the king those who had business with him, and to send away those who applied for an interview, but whom he (the cupbearer) did not consider it seasonable to introduce. This alone must have made the cupbearer a person of very high consideration at court. The emoluments of the office must have been very considerable to enable Nehemiah to accumulate the wealth without which he could not for so many years have sustained the state and hospitality of government from his own purse, as he did, to avoid burdening the people for that support which his official station authorized him to require.

CHAPTER II.

1 *Artaxerxes understanding the cause of Nehemiah's sadness sendeth him with letters and commission to Jerusalem.* 9 *Nehemiah, to the grief of the enemies, cometh to Jerusalem.* 12 *He vieweth secretly the ruins of the walls.* 17 *He inciteth the Jews to build in despite of the enemies.*

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing *else* but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the 'queen also sitting by him.) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was no place* for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet

• Heb. wife.

told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build.

So they strengthened their hands for *this* good work.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

Verse 1. "*I took up the wine, and gave it unto the king.*"—Xenophon, in the passage referred to in the preceding note, informs us of the manner in which the Median (and consequently Persian) cup-bearers discharged their office. He admires the neat and graceful manner in which they poured out the wine and presented it to the king. From his description it seems that the cup was washed in the king's presence, and, being filled, was carried to the king and presented to him on three fingers. His account is explained by the existing customs of the East—according to which, no servant ever *grasps* a cup or other vessel which he gives to or takes from his master, but rests it upon his left hand, and places his right hand lightly upon it, to prevent it from falling. Thus every article, however small, is carried and presented with *both* hands. The sculptures at Persepolis comprehend a great number of figures, bearing cups and vases of different forms and uses; but they are never *grasped*. If the bearer has but one article, he carries it between both hands, as we have described, with peculiar grace of action; and if he has two, he bears one upon the palm of each hand. It also appears from Xenophon, that it was the duty of the cup-bearer to take some of the wine, from the cup presented to the king, into his left hand, and drink it off, to assure the monarch against poison.

6. "*The queen also sitting by him.*"—This was probably Esther, whose parentage and interest in the affairs of her nation were now well known to the king, in consequence of the measures she had induced him to take in order to counteract Haman's bloody scheme for the extirpation of the Jews. Her presence is probably mentioned as a circumstance which helped to encourage Nehemiah in making so important a request; and the impressive manner in which he spoke of the "*city of his fathers' sepulchres*" was calculated to affect her, and lead her to use her influence in promoting his suit. If Esther were still alive, as is probable, either she or the queen mother must have been the queen of the text; for Plutarch, in his life of Artaxerxes, informs us that only the king's mother and his real wife were allowed to sit at table with him; and he therefore mentions it as a condescension in that prince, that he sometimes invited his brothers. The presence of the queen denotes the privacy of the occasion; for the Persians and other Oriental nations do not, and never did, allow their wives to be with them at their feasts.

8. "*The wall of the city.*"—It is important to observe that this is the first permission granted to build the *walls* of the city—that is, to make it a fortified place. Hitherto the kings of Persia had only patronized the building of the *Temple*, after the precedents set by Cyrus. When this object had been accomplished, the Jews betook themselves to building the city walls; but the misrepresentations of the enemies of Israel had such weight at the Persian court, that orders were sent for this work to be discontinued. In the note to Ezra iv. we endeavoured to show that this was in the beginning of the reign of the very same king who afterwards made Esther his queen, and granted Ezra and Nehemiah their respective commissions. From the Scripture narrative we do not gather that, to this time, the kings of Persia had ever discontinued the building of the Temple, or ever sanctioned the rebuilding of the city walls. The reason is clear. "These," says Howes, "are two very different things in their nature; for the greatest enemies to Jerusalem being a fortified town again, might nevertheless reverence the worship of the Deity there, as we actually find to have been the case with Artaxerxes, who, when he had refused to permit the walls to be rebuilt, yet sent Ezra with presents 'to beautify the house of God.'" The same author thinks that the alteration in the intention of the same king with respect to the building of the walls, may be better accounted for by a reference to the then posture of the king's affairs, than to the influence of Esther or the personal favour shown to a confidential servant. Four years previously the king's forces had sustained a signal defeat by sea and land from Cimon, the Athenian general, which compelled the king to make an inglorious peace, on the conditions—that the Greek cities throughout Asia should be free, and enjoy their own laws; that no Persian governor should come within three days' journey of the Mediterranean; and, that no Persian ships of war should sail between the northern extremity of Asia Minor and the boundary of Palestine (Diod. Sic. lib. xii). Thus excluded from the whole line of sea-coast, and precluded from keeping garrisons in any of the maritime towns, it became not only a matter of prudence, but of necessity, to conciliate the Jews; to attach them to the Persian interest, and detach them from the Grecian, by further privileges; that the Persians might have the benefit of a friendly fortified town like Jerusalem, within three days' journey of the sea, and a most important pass, to keep open the communication between Persia and Egypt. Hales, who adopts this view, thinks it confirmed by the subsequent fidelity of the Jews to the Persians in all the Egyptian wars, and even after the Macedonian invasion. "Surely," he adds, "some such powerful motive must have been opposed in the king's mind to the jealousy and displeasure this measure must unavoidably excite in the neighbouring provinces hostile to the Jews, whose remonstrances had so much weight with him formerly. It was necessary, therefore, to entrust the arduous and important commission to an officer high in favour, trust, and confidence, such as Nehemiah, whose services at court Artaxerxes reluctantly dispensed with, as appears from his appointing a set time for Nehemiah's return, and afterwards from his return again to Persia, in the thirty-second year of his reign."

19. "*Sanballat,*" &c.—These appear to have been neighbouring district governors, under the control of the satrap of Syria. As Horonaim was a considerable town in Moab, "*Sanballat the Horonite*" was probably a Moabite: "*Tobiah the servant, the Ammonite,*" would from this expression seem to have been a freed slave raised to the government of a province.

CHAPTER III.

The names and order of them that builded the wall.

THEN Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of 'Hananeel.

2 And 'next unto him builded the men of Jericho. And next to them builded Zacur the son of Imri.

3 But the fish gate did the sons of Has-senaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Mesheza-beel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one* of the apothecaries, and they 'fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hat-tush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the 'other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it,

and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of 'Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the 'pool that was made, and unto the house of the mighty.

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning *of the wall*.

20 After him Baruch the son of 'Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that was by the 'court of the prison. After him Pedaiah the son of Parosh.

Jer. 31, 38.

² Heb. at his hand.

³ Or, left Jerusalem unto the broad wall.

⁷ Or, Zaccai.

⁴ Heb. second measure.

⁵ Jer. 32, 2.

⁶ John 9, 7.

⁸ 2 Kings 20, 20.

26 Moreover the Nethinims dwelt in ¹⁰Ophel, unto *the place* over against the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the "going up of the corner.

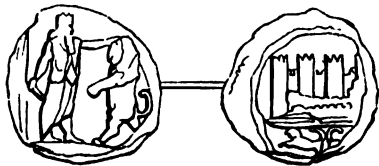
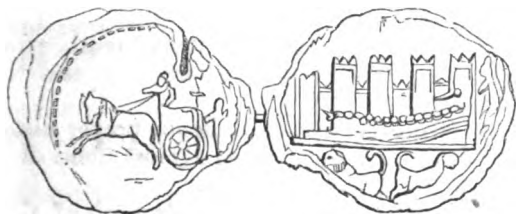
32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

⁹ 2 Chron. 27. 3.

¹⁰ Or, *the tower*.

¹¹ Or, *corner-chamber*.

CHAP. III.—This chapter is full of particulars concerning the wall and its gates and towers. The examination of every separate detail would not much interest the general reader, and would also occupy much room. We shall therefore merely state a few explanatory particulars where they seem most required, reserving some notice of the more important details for those passages, in the present or future books, where they recur in such historical connection as will render more interesting the statements we may then offer. With respect to walls and towers generally, we may refer the reader to the observations in the note to 2 Chron. xxxii. As a further appendage to the remarks there made, and as a very suitable illustration to the present chapter, we here introduce the very ancient figures of the walls and towers of fortified towns, as represented on silver coins found at Babylon, and which have already been mentioned in the note to which we have referred. Speaking of the representation on the larger coin, Sir R. K. Porter observes, "It may be considered a very ancient portrait of an ancient city, and perhaps of Babylon itself."



WALLS AND TOWERS.—FROM BABYLONIAN COINS.

Verse 1. "*The sheep gate*."—We copy from Horne ('Introduction,' vol. iii. p. 20.) the following brief enumeration and arrangement of the gates mentioned in Nehemiah. It will serve as a general analysis, without precluding the introduction, hereafter, of other particulars concerning such of the gates as are of historical interest.

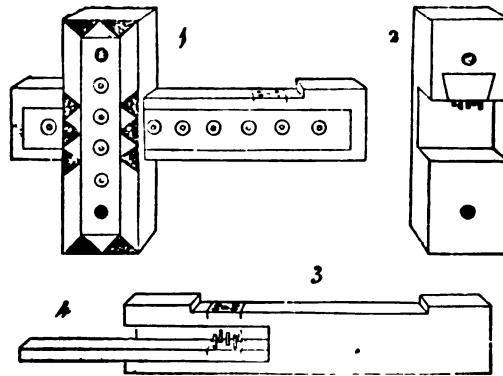
"In the account of the rebuilding of the wall under the direction of Nehemiah, ten gates are distinctly enumerated, namely, three on the south, four on the east, and three on the western side of the wall. The three gates on the south side were, 1. *The Sheep Gate* (v. 1), which was probably so called from the victims intended for sacrifice, being conducted through it to the Temple. Near this gate stood the towers of Meah and Hananeel. The pool of Bethesda was at no great distance from this gate, which was also called the *Gate of Benjamin*.—2. *The Fish Gate* (v. 3; xii. 39) which was also called the *First Gate*.—3. *The Old Gate*, also called the *Corner Gate* (v. 6; xii. 39; 2 Kings xiv. 13; Jer. xxxi. 38).

"The gates on the eastern side were, 1. *The Water Gate* (v. 26), near which the waters of Etam passed, after having been used in the Temple service, in their way to the brook Kedron, into which they discharged themselves.—2. *The Horse Gate* (v. 11; Jer. xxxi. 40), supposed to be so called because horses went through it in their way to be watered.—3. *The Prison Gate* (xii. 39), probably so called from its vicinity to the prison.—4. *The gate Miphkad* (v. 31).

"The gates on the western side were, 1. *The Valley Gate* (v. 13), also termed the *Gate of Ephraim*, above which stood the *Tower of Furnaces* (v. 11; xii. 38); and near it was the *Dragon Well* (ii. 13), which may have derived its name from the representation of a dragon, out of whose mouth the stream issued that flowed from the well.—2. *The Dung Gate* (v. 13), which is supposed to have derived its name from the filth of the beasts that were sacrificed, being carried from the Temple through this gate.—3. *The Gate of the Fountain* (v. 15) had its name either from its proximity to the fountain of Gihon, or to the spot where the pool of Siloam took its rise. We have no account of any gates being erected on the northern side."—We need scarcely add that the situation of some of the gates, as mentioned in the above extract, and most of the explanations of the names, are very uncertain.

6. "*The locks... and the bars*."—The publication of Mr. Lane's 'Account of the Modern Egyptians,' affords us an opportunity of introducing a representation of the very simple and primitive kind of wooden lock, which maintains its ground in Egypt and other parts of the East. We give Mr. Lane's description:—"Every door is furnished with a wooden lock, called a *dubbeh*: the mechanism of which is shown by the sketch here inserted. No. 1 in this sketch is a front view of the lock, with the bolt drawn back; Nos. 2, 3, and 4, are back views of the separate parts and the key. A number of small iron pins (four, five, or more) drop into corresponding holes in the sliding bolt, as soon as the latter is pushed into the hole or staple of the door-post. The key, also, has small pins, made to correspond with the holes, into which they are introduced to open the lock: the former pins being thus pushed up, the bolt may be drawn back. The wooden lock of a street door is commonly about fourteen inches long (this is the measure of the sliding-bolt): those of the doors of apartments, cupboards, &c. are about seven, or eight, or nine inches. The locks of the gates of quarters (of towns), public buildings, &c. are of the same kind, and mostly two feet, or even more, in length. It is not

difficult to pick this kind of lock." Locks of this sort are common throughout Western Asia: and where greater security than they afford is desired, strong wooden bars are used in addition. The two together probably answer to the "locks and bars" of the text.



EGYPTIAN LOCK.

CHAPTER IV.

1 *While the enemies scoff, Nehemiah prayeth and continueth the work.* 7 *Understanding the wrath and secrets of the enemy, he setteth a watch.* 13 *He armeth the labourers,* 19 *and giveth military precepts.*

But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they 'fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God; for we are 'despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard

that the walls of Jerusalem 'were made up, and that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together to come and to fight against Jerusalem, and 'to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, 'From all places whence ye shall return unto us *they will be upon you.*

13 ¶ Therefore set I 'in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought,

¹ Heb. leave to themselves.

² Heb. despite.

³ Heb. ascended.

⁴ Heb. to make an error to it.

⁵ Or, That from all places ye must return to us.

⁶ Heb. from the lower parts of the place, &c.

that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded by his side, and *so* builded. And he that sounded the trumpet *was* by me.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The

work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.

⁷ Heb. on his loins.

⁸ Or, every one went with his weapon for water



SANBALLAT AND TOBIAH.—AMERICA KAUFFMANN.

Verse 18. "*Every one had his sword girded by his side, and so builded.*"—The writer of the present note, in different parts of Asia, has often had to notice circumstances, of a similar description to those recorded in this and the preceding verses. In countries or districts liable to the visits of, or partly occupied by, Bedouins or Tartars; or where a settled population is divided into adverse clans or tribes; or where the principle of blood revenge is in strong and extensive operation—under all these and other circumstances the cultivators dare not pursue the labours of the field unarmed. We have seen men following the plough with guns slung to their backs and swords by their sides; or else these and other weapons were placed within reach, while they pursued such labours as kept them stationary. Sometimes also, but less frequently, we have observed men, armed with guns, swords, spears, clubs, and bucklers, keeping a watchful guard while their fellows pursued their important labours. It is by such statements as these that we are most forcibly impressed with a sense of the misery and fear of a state of society in which even common safety is regarded as the greatest of temporal blessings.

CHAPTER V.

1 *The Jews complain of their debt, mortgage, and bondage.* 6 *Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution.* 14 *He forbeareth his own allowance, and keepeth hospitality.*

AND there was a great cry of the people and of their wives against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power to *redeem them*; for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and these words.

7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have *redeemed* our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*.

9 Also I said, It *is* not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

10 I likewise, *and my brethren, and my*

servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and *emptied*. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all

¹ Heb. *my heart consulted in me.*

² Levit. 25. 49.

³ Heb. *empty*, or *void*.

this required not I the bread of the governor, because the bondage was heavy upon this people.

19 'Think upon me, my God, for good, according to all that I have done for this people.

4 Chap. 13. 23.

Verse 13. "*I shook my lap, and said... even thus be he shaken out, and emptied.*"—The idea of this significant action is evidently derived from the custom of carrying some things in the lap or skirt of the outer robe, as women do sometimes in their aprons, and which being discharged at once, makes a complete clearance. In 2 Kings iv. 39, one of the sons of the prophets is described as going into the field to gather herbs, "and gathered there of wild gourds his lap full," which denotes the existence of the custom from which the allusion is taken. The act of Nehemiah was equivalent to that of Paul, who *shook his raiment* and said, "Your blood be on your own heads; I am clean" (Acts xviii. 6). Significant actions of this sort are still very common in the East. By shaking his garment, as if to clear it from dust, or empty his lap, a person is understood to express his reprobation of, or dissent from, or to clear himself from the responsibility of, what is done, said, or asserted. Even when inadvertently performed in the presence of others, such acts are considered of such bad import, that the person who shakes his robe is liable to very severe reproof for so doing. In quarrels between men or women, the curses which they bestow upon each other are generally accompanied with the shaking of their garments and such expressions as, "Thus may it be with thee."

15. "*The former governors... had been chargeable unto the people.*"—This does not appear to be mentioned as a matter of reproach to them; but merely to intimate that they had received from the people that provision which was their due, and with which they were probably less able than Nehemiah to dispense. We suppose that the forty shekels of silver was the *daily* income of the governor—amounting to about 1800*l.* a year; besides which he received the whole or principal part of the provisions required for his household—as "bread" includes all kinds of provisions. This altogether formed "the bread of the governor," which the pious and noble-minded governor, whose transactions we are now perusing, declined to accept, bearing the heavy charges of his government from his own purse for many years. The principle of contribution here indicated, is that which prevailed throughout the Persian empire, in which the dues of the government were paid partly in a stipulated annual amount of precious metal, and partly in provisions and other commodities, which the respective provinces could most easily supply, or were most famous for producing. Thus the government of Babylonia, besides an annual tax in metal of a thousand talents (218,750*l.*), was bound to keep the king's court supplied with victuals for four months in the year, and other provinces for the eight remaining months. These supplies were so ample that all the guards and officers of the court received no salaries, but provisions only—that is, were paid in kind. The same principle operated among the inferior governments of provinces and towns, as we see that it did at Jerusalem when under the Persian yoke. But it was not new to the Jews, as we observe very similar regulations for the supply of the Hebrew court in the time of Solomon. The kings of Persia themselves seem to have desired at their own particular tables, some representative product of all their provinces; for we read that they ate no bread but that made from the wheat of Assos in Phrygia, no wine but that of Damascus, no salt but that of Egypt, and so on. On the same plan we may be tolerably certain that the government at Jerusalem had required from each district an adequate supply of its most esteemed products.

CHAPTER VI.

1 *Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah.* 15 *The work is finished to the terror of the enemies.* 17 *Secret intelligence passeth between the enemies and the nobles of Judah.*

Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one* of the villages in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers unto them, saying, *I am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and 'Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay

1 Or, *Geshem*, verse 2.

thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the

twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them.

18 For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshulam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

² Heb. multiplied their letters passing to Tobiah.

² Or, matters.

Verse 2. "In some one of the villages in the plain of Ono."—Probably the word rendered "in the villages," should be left as a proper name—"in Cephirim"—which was most likely the same as *Chephirah*, one of the towns which belonged to the Gibeonites and afterwards to the tribe of Benjamin (Josh. ix. 17; xviii. 26).

5. "With an open letter in his hand."—That the letter was open, is very probably noticed as a circumstance denoting the disrespect with which Nehemiah was treated. Although the Orientals do not close their letters after our fashion, they never send them open but to an inferior person, or to one whom, if a superior or equal, they intend to treat with studied disrespect. The letters of the Western Asiatics, which are usually very brief, are commonly rolled up, and the roll flattened to about the breadth of an inch. These letters are not sealed with wax; but pasted at the ends, or else a bit of paper is fastened around with gum and sealed with the usual ink impression. Letters to inferiors are often sent as unsealed rolls; but to superiors and even equals they are neatly done up in bags of silk, satin, or taffety. D'Arvieux relates a reform which he introduced into the official correspondence of the chief emir of the Arabs settled in Palestine. The illness of this chief's secretary, and the inconvenience it occasioned, induced him to undertake his duty in writing the emir's letters. They had before been coarsely written and rudely done up. "I made a cypher," he says, "of his (the emir's) name and titles, in which every letter was artificially interwoven. This I put at the top or bottom of the letters, according to the quality of the person addressed, with strokes or flourishes on each side, to give him, according to the way of the Orientals; some marks of grandeur.... The prince, considering the manner in which I did his letters, upon large paper, in a character he was not used to, and with a magnificence that was till then unknown to him, was quite overjoyed." He afterwards adds, that before the letters were despatched, he fitted them up in little taffety bags, of several colours, a formality to which the emir had been an utter stranger. The latter was so delighted with all this that he cried up D'Arvieux for the best scribe in the world. "But," he says, "I should not have passed for such among nicer and more instructed persons; but I was with the Arabs of the desert, who are very ignorant; and although what I did was very indifferent, it was good enough for the Bedouins—a people without ceremony and without politeness." This being the case, Nehemiah would probably have overlooked the unceremonious state of the letter had it come from Geshem the Arabian; but Sanballat doubtless knew well what was due to a person in Nehemiah's situation; and therefore the open state of the letter could be nothing less than a studied insult.—It will be observed that D'Arvieux notices the large size of the paper on which he wrote; accordingly letters to kings and princes are written on very large paper, with great breadth of margin. These fold in a large size, and are elegantly done up in cases of silk, satin, or of silk interwoven with threads of silver or gold. In this case the ribbon, or gold or silver lace with which the bag is tied, is sometimes, after being knotted, passed through wax, which is impressed with a seal in the usual manner.—The omission of all such little epistolary ceremonials, about which the Orientals are very particular, was a significant circumstance which Nehemiah could not fail to notice—particularly as he had been brought up in one of the most ceremonious courts in the world.

CHAPTER VII.

1 Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah. 5 A register of the genealogy of them which came at the first out of Babylon, 9 of the people, 39 of the priests, 43 of the Levites, 46 of the Nethinims, 57 of Solomon's servants, 63 and of the priests which could not find their pedigree. 66 The whole number of them, with their substance. 70 Their oblations.

Now it came to pass, when the wall was

built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun

be hot; and while they stand by, let them shut the doors, and bar *them*: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

4 Now the city *was* 'large and great: but the people *were* few therein, and the houses *were* not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 'These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, 'Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel *was this*;

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of 'Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of 'Hariph, an hundred and twelve.

25 The children of 'Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of 'Beth-azmaveth, forty and two.

29 The men of 'Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other 'Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of 'Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of 'Hodevah, seventy and four.

44 ¶ The singers: the children of Asaph, an hundred forty and eight.

45 ¶ The porters: the children of Shalum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims: the children of

¹ Heb. *broad in spaces.*

² Ezra 2. 1, &c.

³ Or, *Serniah.*

⁴ Or, *Bani.*

⁵ Or, *Jora.*

⁶ Or, *Gibbar.*

⁷ Or, *Asmaveth.*

⁸ Or, *Kirjath-arim.*

⁹ See verse 12.

¹⁰ 1 Chron. 24. 7.

¹¹ Or, *Hodaviah,*

Ezra 2. 40; or *Judah,* Ezra 3. 9.

Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmal,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ¹³Amon.

60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

61 ¹⁴And these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their ¹⁵seed, whether they were of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters

of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And ¹⁶the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

66 ¶ The whole congregation together was forty and two thousand three hundred and threescore,

67 Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 ¶ And ¹⁷some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

¹³ Or, Ami.

¹⁴ Ezra 2. 59.

¹⁵ Or, pedigree.

¹⁶ Or, the governor.

¹⁷ Heb. part.

Verse 3. "*Let not the gates . . . be opened until the sun be hot; and while they stand by.*"—The gates were to be opened in the presence of the responsible officers named, and not until somewhat after sunrise, probably that any enemies might be clearly seen, and the inhabitants risen and in a condition to defend themselves. Most Oriental towns of any consequence are walled, and great strictness is usually observed in shutting and opening the gates. They are usually closed about sunset, and opened about sunrise. When once closed, they are seldom opened to let any one pass in or out, unless to persons of great authority or consequence. The rule is generally very strict, though not equally so in all places. For this reason travellers are obliged to calculate their journeys so as to arrive at towns before the gates close, as they may otherwise have to wait outside all the night; or, when travelling by night, they endeavour to manage so as not to arrive long before the gates are opened. Parties seldom travel by day except in winter; and in that season the uncomfortable prospect of spending a cold night outside the walls of a town occasions great anxiety when any unforeseen delay on the road renders it doubtful that the town may be reached before the gates are closed. In those parts of Western Asia where the winter cold is severe, disastrous consequences sometimes arise from miscalculation or delay.

4. "*The city was large and great, but the people were few therein.*"—The walls were doubtless built on the old foundations, which accounts for this. The circumference of the walls is now only about two miles and a half; but it

must anciently have been far more extensive. Josephus says, the circumference of the city was thirty-three furlongs: but as this was after the third wall had been built by Agrippa, the city in Nehemiah's time must have been less extensive. On such a point Josephus is a better authority than Hecatæus, who makes the circumference of Jerusalem to have been fifty furlongs—that is, more than six miles. The observation in the text, though only applicable to the then existing state of Jerusalem, would be, according to our ideas, applicable to most Oriental towns. They cover a great extent of ground in comparison with their population. For although the streets are narrow, the houses usually stand so much apart, and every respectable house is built with such large open courts, and then there are often so many gardens and plantations, that Asiatic towns do not contain generally anything near the population of English towns of similar extent.

5. *“Them which came up at the first.”*—Between this list and that which has been given in Ezra, there are considerable differences of number and name, although the final result is the same. Perhaps the list in Ezra was taken from one made at Babylon of those who, upon the edict of Cyrus, gave in their names as intending to proceed to Jerusalem; while this may be supposed to have been made at Jerusalem after the party had arrived. The differences of name and number are then easily accounted for, from changes of intention to go or not to go, and from deaths and other accidents by the way. That there was some difference in the documents from which the respective lists were copied seems probable from Nehemiah's saying, *“I found a register,”* &c.; an expression which was not likely to have been used had he employed the register which had already been copied into the book of Ezra. It is probable that Ezra could not find that register which Nehemiah found afterwards, and which we have now before us.

CHAPTER VIII.

The religious manner of reading and hearing the law. 9 They comfort the people. 13 The forwardness of them to hear and be instructed. 16 They keep the feast of tabernacles.

AND all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah,

Jamin, Akkub, Shabbethai, Hodijah, Maa-seiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

9 ¶ And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem,

¹ Ezra 2. 1.

² Ezra 7. 6.

³ Heb. that understood in hearing.

⁴ Heb. from the light.

⁵ Heb. tower of wood.

⁶ Heb. eyes.

⁷ Or, the governor.

⁸ Or, that they might instruct in the words of the law.

⁹ Heb. by the hand of.

¹⁰ Levit. 23. 34.

Dent. 16. 13.

saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

16 ¶ So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was*¹¹ a solemn assembly, according unto the manner.

¹¹ Heb. a restraint.

Verse 1. "*To bring the book of the law.*"—This being the first day of the seventh ecclesiastical year, was the new year's day of the civil year, and therefore a great day. The first day of every month was a festival; and the commencement of *this* month was also particularly distinguished as the feast of Trumpets, which continued for two days. The people were probably apprized, on this great occasion, that Ezra had finished his edition of the books of the Law; and which they therefore desired to hear read to them. Ezra was no doubt rejoiced at the invitation.

4. "*A pulpit of wood...made for the purpose.*"—Something probably in the shape of a scaffold or raised platform, ascended by steps, and railed or otherwise fenced. It must have been large, as it contained thirteen persons besides Ezra.

7. "*Caused the people to understand the law.*"—It is probable that, as Ezra read the law in pure Hebrew, the Levites explained or translated it, period by period, into the Chaldee dialect, which, from their long residence in Babylonia, had now become the vernacular tongue of the Jews. It is indeed important to note, that from the time of the Babylonish captivity the Hebrew ceased to be the language of the Jews, although perhaps it was not *completely* displaced by the Chaldee till the time of the Maccabees. The Hebrew and Chaldee were cognate dialects, both of which have long ceased to be living tongues; and the knowledge of the latter as a dead language has only been preserved through its having been once used by the Jews. Through that use we have certain portions of the Scripture (Ezra iv. 8, to vi. 18; vii. 12–26; Jer. x. 11; Dan. ii. 4, to the end of chap. vii.) in Chaldee; and also the Targums or paraphrases, which were written in that language, to make the sacred books intelligible to the people. For the law has always, even to this day, been read to the people in Hebrew; after which, while the Chaldee remained the vernacular tongue, an explanation was given in it, after the precedent supposed to be here established by Ezra. These explanations were at first oral, but were afterwards written down, and form the Targums or paraphrases, which are still preserved. The Chaldee, as in use among the Jews, doubtless acquired many words peculiarly Hebrew. It is quite certain that the Chaldee did become the vernacular tongue of the Jews from the time of the Captivity; but it is contended by some, that the Hebrew was *at this time* intelligible to the people; and therefore that the explanation given by the Levites did not consist in interpretation, but in an exposition of the meaning of difficult passages. We think, however, that if the language of the people was in such a condition on the return from the Captivity, that Chaldee ultimately became the vernacular tongue, that language must necessarily have been so much more familiar to them than the pure old Biblical Hebrew, as to have rendered some verbal explanation of the latter indispensable. Those who have attended to languages in a state of transition, will apprehend that a very considerable proportion of what was read was intelligible to the people, but that there were many words and phrases which they could not understand; and we conceive that the Levites, in repeating, from different sides of the pulpit, what Ezra had read, employed, in such instances at least, Chaldee words and phrases of equivalent meaning. Whether they also gave an expository explanation is not necessarily a separate or opposing question, since they may have done both, and probably did so, considering how imperfectly the mass of the people were then acquainted with the Law.

14. "*That the children of Israel should dwell in booths.*"—This was the feast of Tabernacles, to be observed on the fifteenth of this month; and being therefore close at hand when the injunction concerning it was read to them, they began to prepare for it at once.

18. "*Day by day...he read in the book of the law.*"—It is generally understood that, from the example of this reading of the law by Ezra, one very important consequence followed, which was, that from thenceforward provision was made that the law should be read every sabbath-day to the people in their own cities. This was probably at first done in the open air, after the example of Ezra; but the inconvenience of this practice in cold or wet weather, appears soon to have led to the erection of appropriate buildings for the purpose. This appears to have been the origin of synagogues, of which there does not seem to have been any before the Babylonish captivity. To this salutary regulation may perhaps be attributed the fact that the Jews were never after, as a nation, chargeable with idolatry, to which they had been previously so prone, and which was the prime source of all the judgments and calamities that befel them.

CHAPTER IX.

1 *A solemn fast, and repentance of the people.* 4 *The Levites make a religious confession of God's goodness, and their wickedness.*

Now in the twenty and fourth day of 'this month the children of Israel were assembled

with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all 'strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and

¹ Chap. 8. 2. ² Heb. strange children.

read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the *stair*s, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodi-jah, Shebaniah, and Pethahiah, said, Stand up and bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even* thou, *art* LORD alone; *thou* hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst choose *Abram*, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of *Abraham*;

8 And foundest his heart *faithful* before thee, and madest a *covenant* with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Gergashites, to give *it*, *I say*, to his seed, and hast performed thy words; for thou *art* righteous:

9 *And* didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea;

10 And *shewedst* signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as *it is* this day.

11 *And* thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou throwest into the deeps, as a stone into the *mighty* waters.

12 Moreover thou *leddest* them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 *Thou* camest down also upon mount Sinai, and spakest with them from heaven,

and gavest them right judgments, and *true* laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And *gavest* them bread from heaven for their hunger, and *broughtest* forth water for them out of the rock for their thirst, and promisedst them that they should *go* in to possess the land *which* thou hadst sworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed *a* captain to return to their bondage: but thou *art* *a* God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, *when* they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the *pillar* of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy *good* spirit to instruct them, and withheldest not thy *manna* from their mouth, and gavest them *water* for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their *clothes* waxed not old, and their feet swelled not.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of *Sihon*, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So the children went in and possessed the land, and thou subduedst before them

¹ Or, scaffold.

⁴ Gen. 1. 1.

⁵ Gen. 11. 31, and 12. 1.

⁶ Gen. 17. 5.

⁷ Gen. 15. 6.

⁸ Gen. 12. 7, and 15. 18, and 17. 7, 8.

⁹ Exod. 3. 7, and 14. 10.

¹⁰ Exod. 7. 8, 9, 10, 12, and 14 chapters.

¹¹ Exod. 14. 21, 22.

¹² Exod. 15. 10.

¹³ Exod. 13. 21.

¹⁴ Exod. 13. 20, and 20. 1.

¹⁵ Heb. laws of truth.

¹⁶ Exod. 16. 14, 15.

¹⁷ Exod. 17. 6.

¹⁸ Num. 20. 9, &c.

¹⁹ Deut. 1. 2.

²⁰ Heb. which thou hadst left up thine hand to give them.

²¹ Num. 14. 4.

²² Heb. a God of pardons.

²³ Exod. 32. 4.

²⁴ Exod. 13. 22. Num. 14. 14. 1 Cor. 10. 1.

²⁵ Num. 11. 17.

²⁶ Exod. 16. 15.

²⁷ Josh. 5. 12.

²⁸ Exod. 17. 6.

²⁹ Num. 31. 21, &c.

the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them ^{as} they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, ^{wells} digged, vineyards, and oliveyards, and ^{fruit} trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy ^{prophets} which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, ^{they} did evil again before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and ^{withdrew} the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou ^{forbear}

them, and testifiedst ^{against} them by thy spirit ⁱⁿ thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the ^{mighty}, and the terrible God, who keepest covenant and mercy, let not all the ^{trouble} seem little before thee, ^{that} hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we make a sure covenant, and write *it*; and our princes, Levites, and priests, ^{seal} unto it.

²⁰ Heb. according to their will. ²¹ Or. eternals. ²² Heb. tree of food. ²³ 1 Kings. 19 10. ²⁴ Heb. they returned to do evil. ²⁵ Heb. they gave a withdrawing shoulder. ²⁶ Heb. protract over them. ²⁷ 2 Kings 17. 13. 2 Chron. 36. 15. ²⁸ Heb. in the hand of thy prophet.

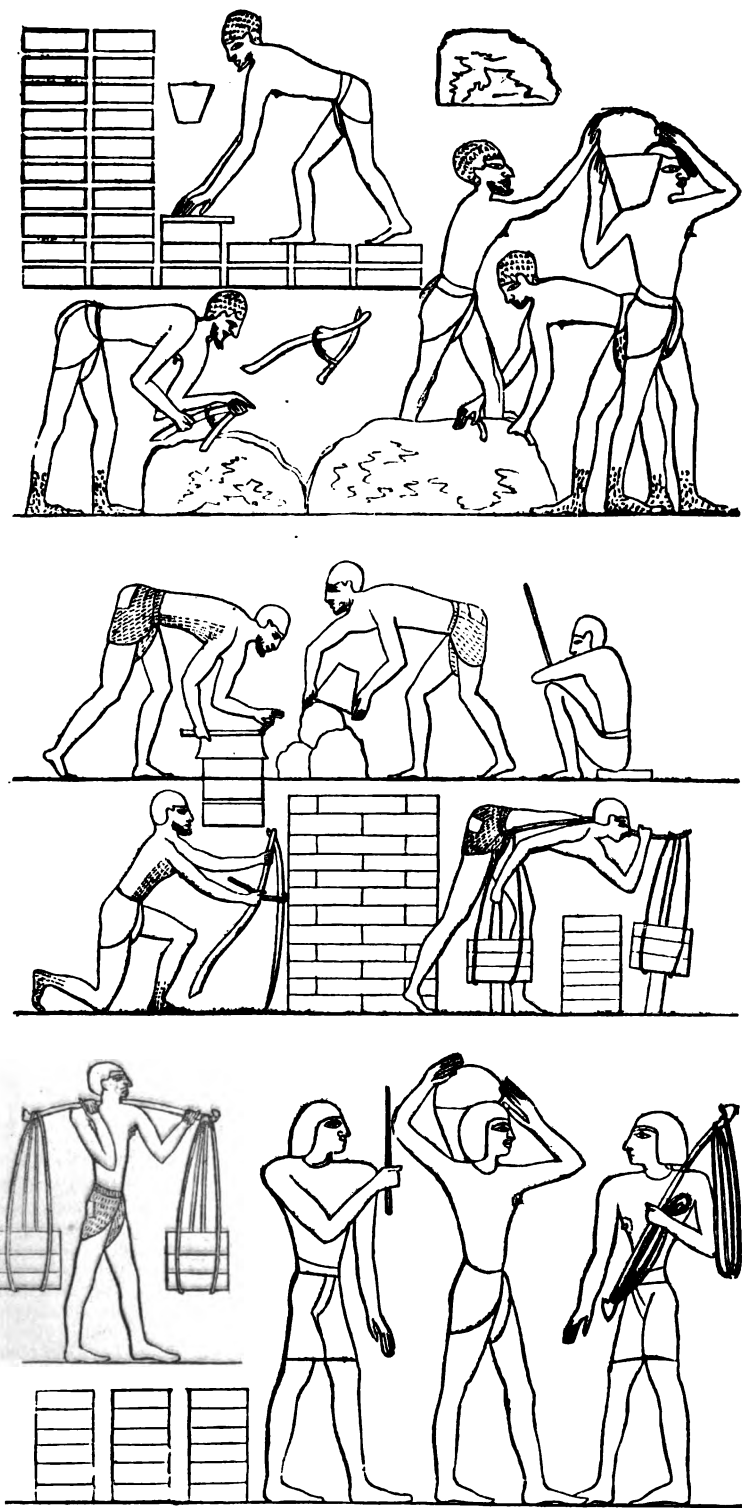
²⁹ Exod. 34. 6, 7.

³⁰ Heb. weariness.

³¹ Heb. that hath found us.

³² Heb. are at the sealing, or, sealed.

Verse 9. "*The affliction of our fathers in Egypt.*"—As part of the affliction and hard bondage of the Hebrews in Egypt consisted in their being employed to make bricks, we take this opportunity of introducing a most interesting representation of a scene of ancient Egyptian brick-making, as copied by Rosellini from a painting on the walls of a sepulchre at Thebes. It is altogether so striking an illustration, that Rosellini himself is quite persuaded that the painting does really represent the oppressed Hebrews at their work. Most certainly they are not Egyptians: their whole appearance is different. The Egyptians have their colour represented by brick-red invariably, whereas these are shown of a light tan colour, being that which, in Egyptian paintings, is usually assigned to western Asiatics; they have also beards, which the Egyptians have not, and their cast of countenance and general appearance is altogether different. That they are foreigners, either slaves or treated as slaves, is unquestionable. Four Egyptians appear in the scene, with whom the reader can compare them. Two of these are taskmasters or overseers, with sticks in their hands; one of them sits on a brick in a lazy posture, overlooking the labourers; and the other is holding up his stick in a threatening or commanding manner towards the two other Egyptians, who are engaged in the same labour as the foreigners, having, perhaps, as Rosellini guesses, been condemned to this for some offence. The resemblance of the labourers in physiognomy and colour of skin to the group of Jews which has been given under 2 Chron. xxxv. is in favour of Rosellini's conclusion as to their identity: but a doubt on this point does not detract from the value of the illustration as an analogy, since it certainly does represent the labours in the brick-field of an oppressed or captive people under Egyptian task-masters. It does therefore show us the nature of the situation of the Hebrew fathers in Egypt—their hard and bitter bondage, their affliction, and their labour.



EGYPTIAN BRICK-MAKING.

The cuts speak too clearly for themselves to need much description. They are interesting if only as showing a most ancient method of preparing bricks, and displaying a manner in which burdens were carried. With reference to the latter point, it is probable that the "bearers of burdens," mentioned in this and other books of Scripture in the accounts of building, carried *their* burdens in the same manner, and which is, in principle, the same as that in which milk-pails are carried about our own streets. This was a common mode of conveyance in Egypt, and we see it also exhibited in the ancient sculptures of Persia. We have here the whole process of brick-making before us. Some men are tempering the clay, others carry portions of it away in pans to the men who form the bricks in moulds. The bricks, when formed, are laid out in rows to be dried, as at present; and when dried are removed to be piled up in a regular manner. The difference between the undried and dried bricks is, in the original, expressed (as indeed it could only be) by a difference of colour, the former being pale grey, and the latter very pale red. This appears a mere arbitrary circumstance to express change, and not to denote that the bricks were burned in a kiln; for there is not the least intimation of the presence of any process for the application of fire, or for any other treatment than that of drying them in the sun. See the note on Gen. xi. 3, and Exod. i. 14.

29. "*Withdrew the shoulder, and hardened their neck.*"—These comparisons are drawn from the refusal of the yoke by refractory oxen.

36. "*We are servants this day.*"—The whole of the complaint in this and the ensuing verse is very touching. However favoured they were in many respects by the Persian kings, they were still but servants ("slaves," as the original denotes), in their own land, to a foreign master. There is a force in this which must not pass unobserved. The Persian kings, while they almost required divine honours to be rendered to their own persons, allowed their subjects no better name than that of "slaves;" nor did the latter aspire to a name more honourable. The tribute to the king, partly in money and partly in kind, appears to have been heavy in proportion to their means, and was so much loss to them: tribute paid to a foreign prince, residing in another country, being much more grievous, even if of smaller amount, than the taxes required by a resident government, and spent in the country. Nor was this all; for this foreign king also had "dominion over their bodies;" meaning, doubtless, that he had an absolute claim upon their personal services, particularly in his wars; and this was at all times a great hardship to the Jews, on account of the peculiarities of their law, which almost precluded them from acting in a foreign army. On this account they esteemed it the greatest of favours to be exempted, and sometimes paid heavily to procure exemption, or suffered great persecution rather than serve. They were however sometimes induced to serve their foreign lords, or as auxiliaries in foreign armies, by being allowed such conditions as enabled them to observe what they understood their law to enjoin—such as that they should not be required to fight on the sabbath, and so on.



PASSAGE OF THE JORDAN. ENTRANCE OF THE ARK INTO THE PROMISED LAND, verse 24.—RAFFAELLE.

CHAPTER X.

1 *The names of them that sealed the covenant.* 29
The points of the covenant.

Now those that sealed were, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these were the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodi-jah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people: Parosh, Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ And the rest of the people, the priests, the Levites; the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes;

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law:

35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord:

36 Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

¹ Heb. at the sealings.

² Or, the governor.

³ Ezra 2.

⁴ Heb. by the hand of.

⁵ Exod. 24. 16. Deut. 7. 3.

⁶ Exod. 20. 10. Levit. 23. 3. Deut. 5. 12. Chap. 13. 15. &c.

⁷ Levit. 25. 4. ⁸ Deut. 15. 2.

⁹ Heb. every hand.

¹⁰ See Num. 28 and 29. ¹¹ Exod. 23. 19. Levit. 19. 23.

¹² Exod. 13. 2.

¹³ Levit. 23. 17. Num. 15. 19, and 18. 12, &c.

¹⁴ Num. 18. 26.

Verse 20. "*The third part of a shekel.*"—This was about ten pence. We do not find such a contribution anywhere enjoined in the law. It must therefore be regarded as a tax imposed by the people upon themselves, for the support of the Temple. This is implied indeed in the form of expression, "We made ordinances for us to charge ourselves yearly," &c. It seems clear that the interpretation which taught that Exod. xxx. 12 (see the note on Num. i. 2) required from every adult male an annual poll-tax of half a shekel, had not yet been discovered. It is very possible that this actual establishment of a poll-tax, of a third of a shekel, gave occasion to that interpretation at a subsequent period, and that then the amount was raised, on that supposed authority, to half a shekel. We do not again hear of this smaller contribution; but we know that half a shekel was payable in the New Testament times, and was sent to the treasury of the Temple by the Jews of every region.

CHAPTER XI.

¹ *The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem.* ³ *A catalogue of their names.* ²⁰ *The residue dwell in other cities.*

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.

7 And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri was their overseer; and Judah the son of Senuah was second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of

Meraioth, the son of Ahitub, was the ruler of the house of God.

12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men.

15 Also of the Levites: Shemaiah the son of Hashub; the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city were two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two.

20 ¶ And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance.

21 'But the Nethinims dwelt in Ophel: and Ziha and Gispa were over the Nethinims.

22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers were over the business of the house of God.

23 For it was the king's commandment concerning them, that a certain portion

¹ Or, the son of Haggadolim.

² Heb. were over.

³ Heb. at the gates.

⁴ See chap. 3. 26.

⁵ Or, the tower.

⁶ Or, a sure ordinance.

should be for the singers, due for every day.

24 And Pethahiah the son of Mesheza-beel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jakabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beersheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin *'from* Geba *dwelt* at Michmash, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites *were* divisions in Judah, and in Benjamin.

¹ Or, of Gaba.

² Or, to Michmash.

Verse 3. "*The Nethinims.*"—The word Nethinim (נְתִינִים), from נָתַן, *nathan*, "to give," means *the given ones*, or persons *given* to the priests and Levites for the more laborious and servile duties of the Temple. Some think that they were the remains of the Gibeonites, whom Joshua gave to be hewers of wood and drawers of water. But, in Ezra viii. 20, the Nethinims are described as those "whom David and the princes had appointed (*given*) for the service of the Levites:" these were probably captives taken from some of the people conquered by David. We also read that when Solomon built the Temple, he made the strangers (subject Canaanites) that were in the land hewers of wood and bearers of burdens. It is probable that the Nethinims, after the captivity, were individuals from the remains of these three classes; and as we can scarcely imagine that the Jews could retain their authority over them, when equally with themselves captives in a strange land, it is pleasant to suppose that those Nethinims who returned from the captivity did so voluntarily, being sincere proselytes, who did not esteem their employment at the Temple intolerable or degrading. Nor was it; for they are mentioned with respect, after the Levites, and it is even said that they were "expressed by name," which, according to Hebrew notions, was an honourable distinction. The number that returned was however small—392 with Zerubbabel, and 220 with Ezra. They were placed in the cities of the Levites, and attended at the Temple in rotation, like their superiors. Their numbers appear, however, to have been inadequate to the duties they had to perform; and hence it was, probably, that, as we read in the preceding chapter (verse 34), lots were cast among the priests, Levites, and people, for "the wood offering," that is, as explained, to decide at what stated times, year by year, and by what households, the duty of supplying fuel for the altar should be taken. This was originally the duty of the congregation before the Gibeonites relieved them, and now the deficiency of the Nethinims renders necessary a partial recurrence to the ancient practice.

CHAPTER XII.

¹ The priests, 8 and the Levites, which came up with Zerubbabel. 10 The succession of high priests. 22 Certain chief Levites. 27 The solemnity of the dedication of the walls. 44 The offices of priests and Levites appointed in the temple.

Now these are the 'priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, 'Malluch, Hattush,

3 'Shechaniah, 'Rehum, 'Meremoth,

4 Iddo, 'Ginnetho, Abijah,

5 'Miamin, 'Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 'Sallu, Amok, Hilkiash, Jedaiah. These were the chiefs of the priests and of their brethren in the days of Jeshua.

8 Moreover the Levites: Jeshua, Binnui,

Kadmiel, Sherebiah, Judah, and Mattaniah, which was over ¹⁰the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, were over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

¹ Ezra 2. 1. ² Or, Malluc, verse 14. ³ Or, Shebaniah, verse 14. ⁴ Or, Harim, verse 15. ⁵ Or, Meraioth, verse 15.

⁶ Or, Ginnethon, verse 16.

⁷ Or, Miamin, verse 17.

⁸ Or, Maadiah, verse 17.

⁹ Or, Sallu, verse 20.

¹⁰ That is, the psalms of thanksgiving.

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, were written in the book of the "chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the "thresholds of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

27 ¶ And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate:

32 And after them went Hoshaiiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam, 34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And certain of the priests' sons with trumpets: namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azrael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah their overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions "of the law for the priests and Levites: "for Judah rejoiced for the priests and for the Levites "that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of

¹¹ 1 Chron. 9, 14, &c.

¹² Or, treasuries, or, assemblies.

¹³ Heb. made their voices to be heard.

¹⁴ That is, appointed by the law.

¹⁵ Heb. for that joy of Judah.

¹⁶ Heb. that stood.

the purification, "according to the commandment of David, and of Solomon his son.

46 For in the days of David "and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they "sanctified *holy things* unto the Levites; "and the Levites sanctified *them* unto the children of Aaron.

¹⁷ 1 Chron. 26 and 28.

¹⁸ 1 Chron. 25. 1, &c.

¹⁹ That is, *set apart*.

²⁰ Num. 18. 26.

Verse 11. "*Jaddua*."—Some writers think that the verse concluding with this name could not have been written by Nehemiah, seeing that Jaddua did not succeed to the priesthood till upwards of a century after the date of Nehemiah's first commission; so that, allowing him to have been then a young man, as he probably was, he could not well have been less than 130 years of age when this was written. This is not impossible, certainly; but it seems less likely than that the names of the successive high priests, down to the subversion of the Persian empire, were inserted by a later hand. The precise periods at which the priests here named succeeded each other cannot be determined with much certainty. But as they became very important ruling authorities in the period between the conclusion of Nehemiah's reforms and the invasion of Asia by Alexander, we insert the order and state of their succession as given by Prideaux and Hales.

The high priest *Seraiah*, who was slain by Nebuchadnezzar, must have left more than one son who did not share his ruin. Ezra must have descended from one of his younger sons, for his eldest was *Josedech*, who was carried into captivity, and appears to have acted as high priest among the captives. He died before the decree for the restoration of the Jews was issued by Cyrus, and was succeeded by his son *Jeshua*, or *Joshua*, who returned to Jerusalem with the first caravan under Zerubbabel, and who is conspicuously mentioned in the prophecies of Zechariah. He was succeeded by his son *Jehoiakim* (B.C. 483 to 453, thirty years), in whose time the second caravan of returned captives, under Ezra, arrived at Jerusalem. After him came *Eliashib* (B.C. 453—413, forty years), who lived during all the history which the present book records, and whose improper conduct during Nehemiah's absence at the Persian court will presently come under our notice. He was followed by his son *Joiada*, or *Judas* (B.C. 413—373, forty years), who was succeeded by *Jonathan*, or *John* (B.C. 373—341, thirty-two years), in the eighth year of whose pontificate his brother *Jeshua* came to Jerusalem to supersede him in his office, in virtue of a grant of which he obtained from Bagoses, the Persian satrap of Syria and Phœnicia. But Jonathan would by no means yield; in consequence of which a great strife took place between them in the inner court of the Temple, *Jeshua* attempting by force to enter upon the execution of the office, and the other endeavouring by force to prevent him. The former was killed in the strife. The Persian governor, after having been at Jerusalem to inquire into the circumstances, punished this horrible crime by laying a heavy tribute upon the lambs offered in sacrifice, which proved a great burden to the people, and was not remitted till the accession of Ochus, king of Persia, B.C. 358. Jonathan, however, retained his dignity, and on his death was succeeded by *Jaddua*, or *Jaddus* (B.C. 341—321, twenty years), in whose time Alexander the Great made his appearance in Asia. After that conqueror had reduced Tyre, he proceeded to Jerusalem; but it is said by Josephus and others, that his hostile intentions were averted by his being met on his approach by the high priest in his official robes, followed by the priests in their proper habits, and the people in white raiment. Alexander was astonished; having, as he said, before seen in a vision a person attired like the high priest, who had encouraged his great enterprises, and promised him complete success. He therefore gave his right hand to Jaddua, and entering the city peaceably, proceeded to the Temple and offered sacrifice under the direction of the high priest. This personage also explained to him the prophecies in Daniel, that a Grecian king should overthrow the Persian empire. This was rightly understood by Alexander to refer to himself; and he was altogether so much gratified, that, so far from molesting the Jews, he encouraged them to ask what privileges they desired: these were, that they should be allowed the enjoyment of their own laws and customs, and be exempted from tribute every seventh year. This was readily granted; and thus the yoke of Persia was exchanged for that of the Macedonians.

22. "*Darius the Persian*."—As the high priest Jaddua, mentioned in this verse and verse 11, lived in the time of Darius Codomanus, who was overthrown by Alexander, while the regular history of the book appears to terminate early in the reign of Darius Nothus, it may be doubted which of the two is intended by "*Darius the Persian*." Dr. Hales thinks it is Darius Nothus.

27. "*The dedication of the wall of Jerusalem*."—It was a custom among the ancients to consecrate the walls of cities to their gods, and to consider them sacred in virtue of that consecration. We have no account of the dedication of the completed wall; but there is a particular account in Ovid's '*Fæsti*' of the sort of dedication which took place in laying the foundations of the walls of Rome by Romulus. We quote the passage in Massey's translation:

"On a proper day they went their rounds,
And with a plough mark'd out the city's bounds;
The day was Pales' feast: a ditch they made,
And in the earth and at the bottom laid
New corn and soil fetch'd from the neighb'ring ground,
Then fill'd the ditch with earth, and made a mound;
And on the new-made mound an altar raised,
On which, as soon as that the incense blazed,
Another hole was dug, from whence the plough,
Held firm, was drawn by a white ox and cow.

Then to the gods the king addressed this prayer—
'My suppliant voice, O Jove and Vesta, hear!
And father Mars, and all ye pow'rs divine,
O be propitious to my great design:
This city which I build with pious view,
Though named from me, I consecrate to you:
To the sun's rising and its setting ray,
May it extend its wide imperial sway,
To distant ages may it thriving rise,
And o'er all cities reign beneath the skies.'

Fæst. lib. iv. c. 819, &c.

CHAPTER XIII.

1 *Upon the reading of the law separation is made from the mixed multitude.* 4 *Nehemiah at his return causeth the chambers to be cleansed.* 10 *He reformeth the offices in the house of God.* 15 *The violation of the sabbath, 23 and the marriages with strange wives.*

ON that day ¹they read in the book of Moses in the ²audience of the people; and therein was found written, ³that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but ⁴hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest, ⁵having the oversight of the chamber of the house of our God, *was allied unto Tobiah:*

5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, ⁶which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and ⁷after certain days ⁸obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their ⁹place.

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the ¹⁰treasuries.

13 And I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and ¹¹next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and ¹²their office *was* to distribute unto their brethren.

14 ¹³Remember me, O my God, concerning this, and wipe not out my ¹⁴good deeds that I have done for the house of my God, and for the ¹⁵offices thereof.

15 ¶ In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner* of burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye ¹⁶about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare

¹ Heb. there was read. ² Heb. ears. ³ Dent. 23. 5.
⁴ Heb. the commandment of the Levites. ⁵ Heb. at the end of days.
⁶ Heb. at their hand. ⁷ Heb. it was upon them. ⁸ Verse 23.

⁹ Num. 22. 5. Josh. 24. 9. ¹⁰ Heb. being set over.
¹¹ Or, I earnestly requested. ¹² Heb. standing. ¹³ Or, storehouse.
¹⁴ Heb. kindnesses. ¹⁵ Or, observations. ¹⁶ Heb. before the wall.

me according to the "greatness of thy mercy.

23 ¶ In those days also saw I Jews *that* "had married wives of Ashdod, of Ammon, and of Moab :

24 And their children spake half in the speech of Ashdod, and "could not speak in the Jews' language, but according to the language "of each people.

25 And I contended with them, and "cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over

all Israel: "nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God, "because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

¹⁷ Or, multitude.

¹⁸ Heb. *had made to dwell* with them.

¹⁹ Heb. *they discerned not to speak*.

²⁰ Heb. *of people and people*.

²¹ Or, *reviled* them.

²² 1 Kings 11. 1, &c.

²³ Heb. *for the defliners*.

Verse 1. "For ever."—See the notes on Dent. xxiii. 3.

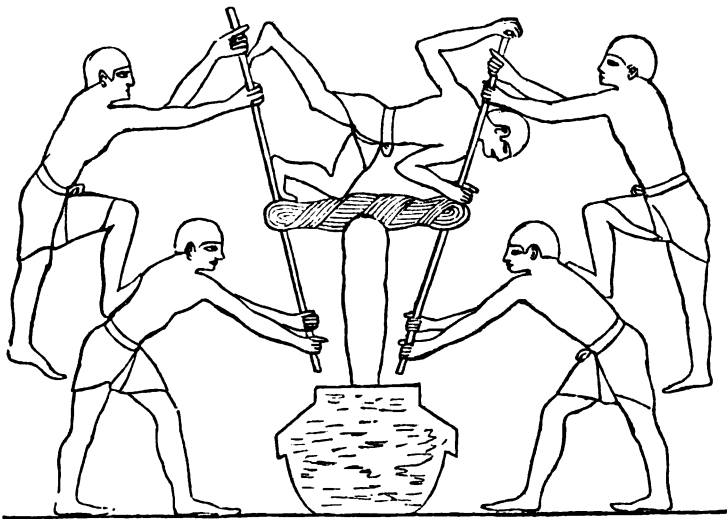
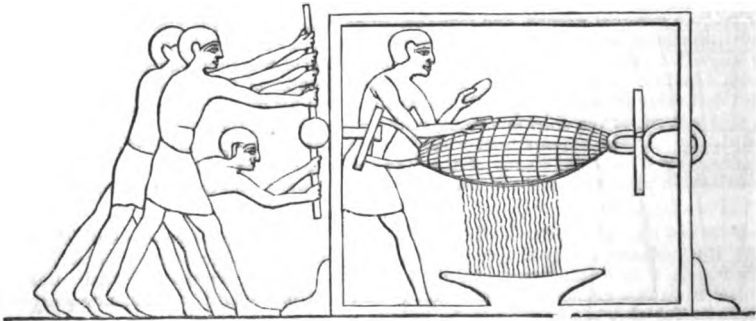
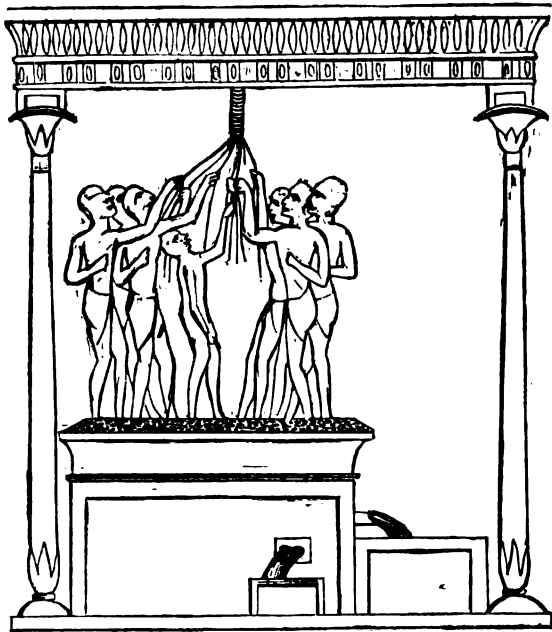
4. "*Eliashib... was allied unto Tobiah*."—It seems that the enemies of Israel, having failed in their open hostility to the Jews, had now taken a different ground, and made overtures of friendship and alliance, in order either to seek their overthrow by underhand means, or to share in whatever advantages the Jews held in possession or prospect. In this they seem to have succeeded; for the two most notorious adversaries of the Jews formed matrimonial connections with distinguished Jewish families. Tobiah himself married the daughter of Shecaniah, the son of Arah, of a family (apparently of note) that came from captivity with Zerubbabel; and his son Johanan had obtained to wife the daughter of Meshullam, who was one of the chief managers, under Nehemiah, of the rebuilding of the city wall. (Ezra ii. 5; Neh. iii. 4, 30, and vi. 18.) It also appears from verse 28, that even the grandson of the high priest had become the son-in-law of Sanballat, that other noted enemy of the Hebrews. It is noticed in chap. vi. 17, 18, that in consequence of these alliances, Tobiah, in particular, had much written correspondence with the Jews, many of whom were his sworn supporters.

5. "*Had prepared for him a great chamber*."—Considering how strict the regulations were which excluded aliens from the sacred precincts, this profanation was so very gross that it is difficult to account for it otherwise than by supposing that, as the Temple services were discontinued, and the priests and Levites discontinued their attendance, the Temple had come to be looked upon as a common public building, part of which might be made into a dignified residence for so important a person as Tobiah when he came to Jerusalem.

6. "*All this time was not I at Jerusalem*."—Chronologers differ very much as to the duration of his absence. Some think he had been away only a year, others five years, others eight. We incline to prefer the longer period, because it seems evident that a considerable time must have elapsed to allow for the growth of the grievous corruptions which this chapter records.

15. "*Treading wine presses*."—There are many interesting allusions in Scripture to the culture of the vine and to the processes by which its fruit was made into wine. The intimations, so far as can be ascertained, correspond very completely with the representations often repeated in the paintings of ancient Egypt, and with the existing usages of the East. From the former we have taken a few cuts, which certainly furnish the most instructive and authentic illustrations that can now be obtained. They are taken from a series in Rosellini ('*I Monumenti dell' Egitto*'), in which the whole process is exhibited, from the gathering of the grapes to the storing of the wine. Our cuts exhibit the processes by which the juice was expressed, and to which we shall at present confine our attention.

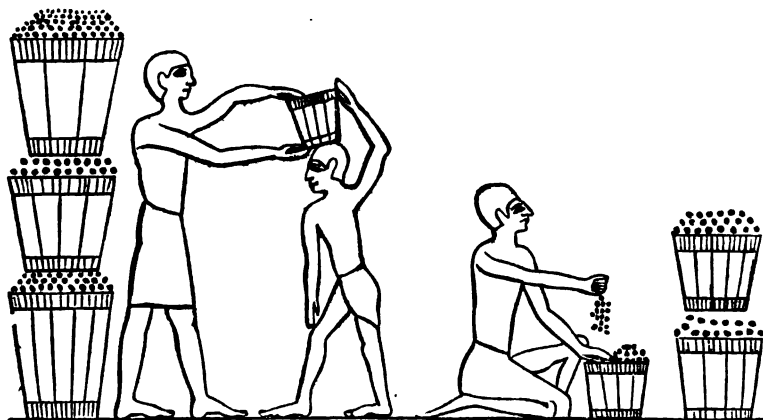
"*Treading*" is invariably mentioned in Scripture as the process by which the juice was pressed from the grapes; and the press is described not as a moveable utensil, but as being dug or built. So in the paintings of Egypt and in existing usage, the wine-press is either dug in the ground and lined with masonry, or built upon the ground; and the hollow being filled with grapes, the men get in and tread upon them, the expressed juice being discharged by a spout into another receptacle prepared for the purpose. The first cut (next page), exhibits a most complete and beautiful specimen of the constructed wine-press of this kind, and explains many Scriptural references. It is square—something like an altar—the upper part being made hollow to receive the grapes. The treadingers stand in them more than ankle deep. The juice, as expressed, is seen to come out at two spouts and fall into as many vats. As these spouts are not on the same level, while the discharges from them are simultaneous, it is probable that the press has a false bottom pierced with holes, and a true one below, with a spout from each. The whole is enclosed within a beautiful frame-work, the use of which is to sustain the ropes by which the men hold on. In other representations of humbler treading, where the grapes seem to be placed in a hollow dug in the ground, the men hold by a single rope stretched horizontally between the tops of two upright poles. It appears, Jer. xxv. 33 ("He shall give a shout, as they that tread the grapes") and xlviii. 33 ("None shall tread with shouting") that the Hebrew wine-pressers cheered their labour by joyful acclamations (the process meaning) as they jumped upon the grapes. The processes here described are in principle so similar to those now in use in the East, that the latter do not require specific notice. The custom of treading grapes, at least in the first instance, still exists in different parts of Europe. Mr. Cyrus Redding ('*History and Description of Mo-*



EGYPTIAN WINE-PRESSES.

Wines,') notices its existence in some of the islands of the Greek Archipelago, at St. Lucar in Spain, in Italy—least in Calabria—and in some of the north-eastern departments of France. He adds, "In some parts of France a labourer, with sabots, treads the grapes out, as they come from the vineyard, in a square box having holes in the bottom, and placed over a square vat. The mark is then removed, and he proceeds with fresh grapes until the vat is full. Sometimes they are squeezed out in troughs, by men who get into the vats and use both sabots and hands at once (pp. 26, 27). It is highly probable that such humbler processes were employed by those Hebrews who had no extensive vineyards, but cultivated some vines and made wine with their produce.

There is no notice in Scripture, so far as we recollect, of any other or after process for obtaining the juice in the first instance, or for extracting what remained in the mark after the treading process. If the Jews had none such, they probably mixed it with water, and thus obtained a wine of inferior quality. But it is probable that *treading*, although principal, was not the only process known among them. Most nations had probably some other besides (see Anderson's 'Hist. of Ant. and Mod. Wines,' p. 38), and if so, they could not have had anything more simple than what is shown in the other Egyptian processes which our remaining cuts exhibit. From these, however, it does not clearly appear whether the method is employed to extract juice that remained in the mark after being trodden, or a different process for pressing the fresh grapes in the first instance. Every probability is in favour of the former; but the engravings themselves seem to exhibit baskets of perfect grapes being subjected to this process, and therefore we must conclude them to be, unless we supposed that the mark is *intended*, although the grapes be *represented*, as perhaps the artists felt that the mark could not be, by them, so represented as not to be mistaken for anything else. However this may be, we see that the substance to be pressed (whether perfect grapes or grapes already trodden) is put into a sort of bag, apparently made of flags or rushes. This bag is sometimes suspended horizontally in a frame, but not always, and, whether so or not, is twisted round by means of strong staves or handspikes; the juice which is squeezed out being received into a vessel placed underneath. The third cut exhibits the bag in its last state of compression, which is so complete as to show that the juice must have been very completely extracted. The last is connected with the preceding, exhibiting persons employed in carrying grapes to replenish the exhausted press. We observe a number of large heaped baskets or buckets, from which a man supplies smaller buckets, which boys carry on their heads to the press, where they deposit the contents in other large buckets, and return with their small ones for more. What makes us the rather think that, although perfect grapes are represented, those that have already trodden are intended, is that there is here an intermediate process—the substance is deposited in large buckets, and thence conveyed to the press; whereas, when the process of supply is connected with *treading*, we see grapes brought at once from the vine to the wine-press, without any intermediate deposit.



CONVEYING GRAPES TO THE WINE-PRESS.

THE BOOK OF ESTHER.

CHAPTER I.

¹ *Ahasuerus maketh royal feasts.* ¹⁰ *Vashti, sent for, refuseth to come.* ¹³ *Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty.*



O W it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

² *That in those days,* when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,

³ In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

⁴ When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

⁵ And when these days were expired, the king made a feast unto all the people that were ⁵ *present* in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

⁶ *Where were* white, green, and ⁷ *blue,* hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were* of gold and silver,

upon a pavement ⁸ *of* red, and blue, and white, and black, marble.

⁷ And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and ⁹ *royal* wine in abundance, ¹⁰ *according to the state of the king.*

⁸ And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

⁹ Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

¹⁰ ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven ¹¹ *chamberlains* that served in the presence of Ahasuerus the king,

¹¹ To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* ¹² *fair to look on.*

¹² But the queen Vashti refused to come at the king's commandment ¹³ *by his* chamberlains: therefore was the king very wroth, and his anger burned in him.

¹³ ¶ Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

¹⁴ And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the ¹⁵ *seven* princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom:)

¹⁵ ¹⁶ *What shall we do* unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

¹⁶ And Memucan answered before the king and the princes, Vashti the queen hath

¹ Heb. found. ² Or, violet. ³ Or, of porphyry, and marble, and alabaster, and stone of blue colour. ⁴ Heb. wine of the kingdom.
⁵ Heb. according to the hand of the king. ⁶ Or, eunuchs. ⁷ Heb. good of countenance. ⁸ Heb. which was by the hand of his eunuchs.
⁹ Ezra 7. 14. ¹⁰ Heb. what to do.

not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 "If it please the king, let there go a royal commandment ¹²from him, and let it be written among the laws of the Persians and the Medes, ¹³that it be not altered,

That Vashti come no more before king Ahasuerus; and let the king give her royal estate ¹⁴unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying ¹⁵pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and ¹⁶that it should be published according to the language of every people.

¹¹ Heb. *If it be good with the king.*

¹² Heb. *from before him.*

¹³ Heb. *that it pass not away.*

¹⁴ Heb. *unto her companion.*

¹⁵ Heb. *was good in the eyes of the king.*

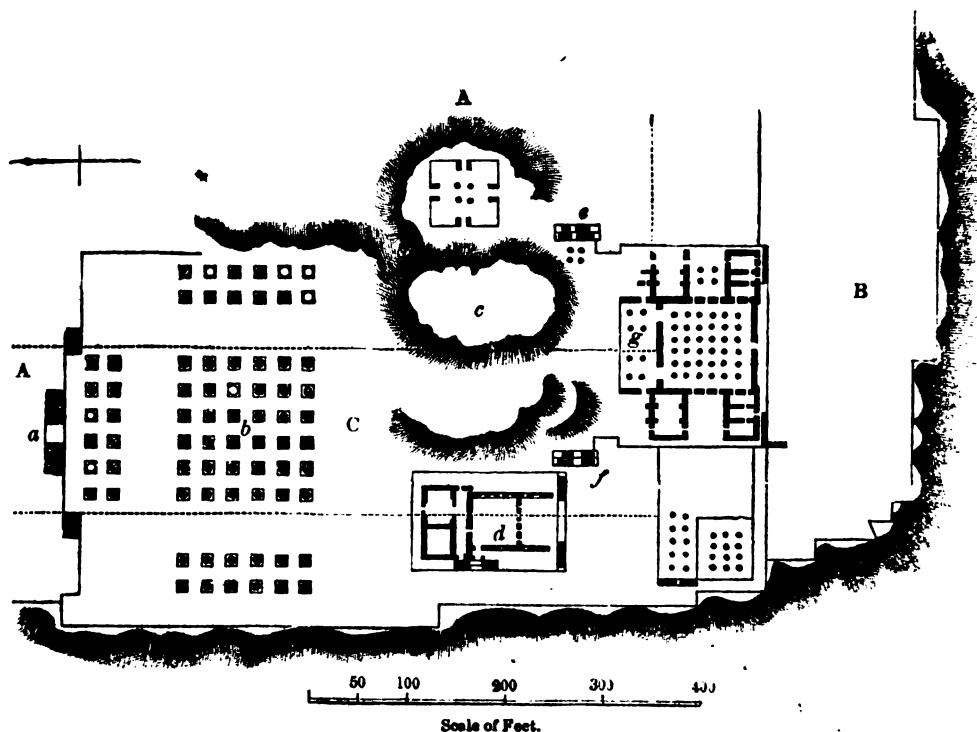
¹⁶ Heb. *that one should publish it according to the language of his people.*

ESTHER.—This book takes its name from that of the person who is the leading character in the history it relates. The Jews call it *Megillah Esther*, or 'The Volume of Esther,' and sometimes 'The Volume' simply, by way of eminence; for by them this book is held in peculiar veneration. They place it on the same level with the law of Moses, affirming that when all other Scripture shall cease, the book of Esther shall be as stable as the Pentateuch, which shall never cease, or be destroyed, or lost. There is a statement which has become popular, in consequence of its being found in so common a book as Baxter's 'Saints' Everlasting Rest'—that the Jews treat this book with peculiar disrespect, and cast it to the ground before they read it, because the name of God does not once occur in it. But this statement is by no means correct. In consequence of this remarkable omission of the Divine name, however, some of the fathers doubted its authenticity: but there really seems scarcely any historical book the authenticity of which is less open to question. Independently of the peculiar honour in which the Jews have always held it, the institution and continued observance of the feast of Purim affords the strongest possible evidence for the reality of the history here recorded. The author and precise date of the book are unknown. Some attribute it to Ezra, others to Nehemiah, others to Mordecai, and some to Mordecai and Esther jointly. There are some who conceive it composed by the men of the great synagogue which is said to have been established by Ezra. We concur with Horne, that the most probable opinion is, that the whole, with some explanations and adaptations, was extracted from the Persian annals, probably by Ezra, Nehemiah, or Mordecai. This would account for many peculiarities of the book, such as the omission of the Divine name, when such opportunity was offered for the recognition of God's providence—for the Jews being spoken of in the third person—for Esther being so continually distinguished as "the queen," and Mordecai as "the Jew;" and for the numerous parenthetical explanations which appear to have been considered necessary for a Jewish reader. This also explains how so many particulars are introduced concerning the court and empire of the Persian king, and how it happens that there is nothing strictly peculiar to the Jews, except the genealogy of Mordecai, which may have been added. There seems, moreover, to be, in chap. x. 2, a distinct reference to the source of information, "the book of the chronicles of the kings of Media and Persia." The history, strictly speaking, extends from the third to the twelfth year of Artaxerxes (chap. i. 3, and iii. 7), but the institution of the feast of Purim, as mentioned in chap. ix., with the particulars in chap. x., were of course posterior to the historical statement. Therefore the estimate of the time which the book embraces varies in different authors from ten or eleven to eighteen or twenty years.

Verse 5. "*The court of the garden of the king's palace.*"—The details concerning the palace, here and elsewhere, would, if adequately explained, tend greatly to illustrate the several texts which refer to them. On considering the best mode of obtaining such explanation, the preferable course seems to be, to refer to the remains of the only existing Persian palace that belongs to this remotely ancient period. We accordingly give a ground-plan of the remains of the royal palace at Persepolis, now called the *Tacht-e-Jemshedd*, or "throne of Jemshedd." As the site is not Scriptural, we shall not enter into any discussions concerning these wonderful ruins, or give any other description than is necessary for the immediate purpose we have in view.

These ruins appear upon an extensive artificial terrace or platform at the base of a mountain, and having before it, westward, a great plain. This platform is faced with enormous blocks of smoothed stone, and appears to have been, in different parts, from thirty to fifty feet above the level of the plain. The western face of this platform is more than a quarter of a mile (1425 feet) in length, and its depth eastward is more than 900 feet. The ascent is only from the west, by a magnificent staircase formed by two double flights of steps. On ascending these, the most extensive level of the plain is gained; for there are three levels or terraces, one higher and another lower than this. So much of this average level as our cut comprehends is marked by the letter *a*; the lowest terrace is *u*, the highest *c*. As the properly palatial remains are upon this last high terrace, we shall confine our brief notice to it, merely suggesting the obvious probability, that the terrace *a* was the palace garden, with various buildings dispersed in it. The ascent to the platform *c* from that of *a* is by four flights of steps (*a*)—two corresponding ones near the opposite extremities, and two others towards the middle. The front is covered with interesting and multifarious sculptures, which have furnished many valuable illustrations to the present work. Ascending the steps, the spectator arrives at the most striking part of the ruins (*b*), consisting of a number of lofty and beautiful pillars of a peculiar order. Of the whole number, fifteen only remain entire,

but these, with the pedestals of many others, sufficiently point out the arrangement which the ground-plan exhibits. This is the *Chehel Minar*, or "Palace of Forty Columns," as it is improperly called. That they formed no part of an inhabited building must be quite certain, but rather a vast and magnificent hall, for the display of "the great king's" state, and "the riches of his glorious kingdom" on occasions of high ceremony or regal festival—such as the present chapter records. In fact we conceive it to answer to "the court (hall or vestibule) of the garden of the king's palace," in which Artaxerxes made his great feast. Some of the best travellers doubt that this hall even could have had a roof. The distance of the pillars from each other, and many other circumstances, sanction this conclusion. Neither does it appear that it had any walls; and, therefore, when in use it was probably covered with an awning, and more or less enclosed with curtains, doubtless of great magnificence. Thus it would form a sort of tent, the grandest that imagination can well conceive. Now, let us see how this idea illustrates the text: "The king made a feast... in the court of the garden of the king's palace; where were white, green, and blue hangings, fastened with cords of fine linen and purple, to silver rings and pillars of marble... upon a pavement of red, and blue, and white, and black marble." Here we see that the entertainment was not in the palace itself, nor in any building, but in the court of the palace garden. And yet it was not in a temporary erection for the occasion, for there was a *marble pavement*, and *marble pillars*, which pillars were for the support of rich hangings, under which term an awning is probably included. All these circumstances are applicable to the *Chehel Minar*, and we think that the comparison does, on the one hand, well illustrate the use of this remarkable hall, while, on the other, that the hall furnishes a most authentic and striking illustration of the present text.



GROUND-PLAN OF PART OF THE RUINS AT PERSEPOLIS.

It is to be observed that, although we have spoken generally of the platform *c* as one, yet, in fact, different masses of building thereon, stand on distinct terraces, not of uniform height. Avoiding minute details, we only observe that the lowest is that on which is the hall of columns (*b*), and the highest the mass of buildings at the opposite extremity, at *g*. This last building, forming of itself a great mansion, is generally supposed to have been the residence of the monarch: this conclusion being favoured by the arrangement of its parts and the character of the sculptures, which also would denote that the large central hall was the scene of his private banquets and audiences. This then we may understand to have answered to "the king's house" (chap. v. 1). We see that it is quite a distinct building, with two opposite flights of steps, one (*e*) leading from the great general platform, and the other (*f*) from the inner court of the mass of building at *d*. This last is also a distinct and, though very large, smaller building than the "king's house." Heeren thinks it answers to "the queen's house," or "house of the women," that is, the harem, which is mentioned in this book, and which forms an essential and important part of every Oriental palace. On this point there can be nothing but a bare conjecture, and its probability in this instance arises from its appearing that this building is the only part besides that considered as the king's house, which appears to have been suited to domestic habitation. At *c*, and occupying great part of the space between that which we call the king's house and the great hall of columns, is an immense mound which doubtless is composed of the ruins of an important part of this imperial seat. Sir R. K. Porter thinks that it formed a division of the palace answering to that more to the south at *g*, but probably still more magnificent, as being nearer to the grand hall or colonnade of *Chehel Minar*. He thinks, indeed, that this was probably the grand banqueting-hall, and perhaps the same that was fired by Alexander the Great. This idea does not interfere with our previous

conclusions concerning the Chehel Minar and its possible uses. For while *that* may have been employed for occasions of the grandest description, as that which the text records, the second would still have been required for the ordinary business of state, and the celebration of the more common festivals, while the mansion at *g* formed the peculiar and proper residence of the great king.

The transactions of the present book took place at Susa, not Persepolis; yet we may conceive that, in the great palaces, there was such an analogy in the distribution and adaptation of the parts as to enable us to obtain illustrative ideas from the view of these remarkable ruins, which, from their high antiquity, furnish the most authentic, if not the clearest, information which can now be obtained. We may indeed rely the more safely on this analogy, from considering that the *principle* of arrangement here exhibited is that which still, more or less, prevails in the modern palaces of Persia. They consist generally of a number of distinct buildings, at least two, situated in adjoining courts or gardens; and while the king's proper residence is in the innermost building (the harem), he appears at stated times (almost daily) in the great hall of the outer mansion, where he receives the homage of the princes and nobles of his empire, and transacts whatever public business requires his attention. As having a proper connection with this statement, we have here introduced a cut representing the exterior building of one of the modern royal palaces of Persia, at Ispahan.



ROYAL PALACE AT ISPAHAN.

6. "*Hangings.*"—The great palace halls, mentioned in the preceding note, are usually open towards the garden in front; and when closed in summer, it is not by doors, but by rich curtains or hangings, which are considered preferable to doors, as they admit the air while they exclude the sun. But a different explanation has been given in the preceding note, which would suggest that it was a sort of tent-palace, supported on pillars. Such are still used in Persia, on great festivals, and also in India. Accordingly, the description here given appeared to Mr. Forbes to suggest an analogy to the shahmyanah, or large canopy, spread on lofty pillars in the gardens and courts of the Mogul princes, and attached by cords of various colours. Some of these awnings belonging to the Indian emperors were very costly, and distinguished by various names; the most so was that called the *bargab*, mentioned in the '*Ayeen Akbery*,' belonging to the emperor Akber; which was of such magnitude as to contain ten thousand persons; and the erecting of it employed one thousand men for a week, with the help of machines. One of these shahmyanahs, without any ornament cost ten thousand rupees. ('*Oriental Memoirs*,' vol. iii. p. 191.)

8. "*None did compel.*"—This was an excellent law, which reminds one of the proclamation made by the crier at the most magnificent marriage feast given by Tamerlane in the plain of Ganigul:—"This is the time for feasting and rejoicing, let no one encroach on another, or ask, 'Why have you done this?'" (Ranking's '*Historical Researches*,' p. 163.) The Athenians had just the contrary practice, obliging a person either to drink his portion, or leave the company, according to the old law, *ἢ πίνει, ἢ ἀφίηται*—*aut bibe, aut abi*, "Drink, or away."

9. "*The queen made a feast.*"—This is perfectly in accordance with existing Oriental usages, which oblige women to feast separately from the men, even on the same occasions of rejoicing. Vashti's feast is pointedly said to be in the palace, as if to mark the separation more distinctly; the king's entertainment being in "the court of the garden."

12. "*Vashti refused to come.*"—It is carefully noted that the king was drunk, to account for his making such an order. That Vashti refused to comply with it is natural, for, according to Oriental notions, a woman of reputation would consider it an ignominy worse than death to appear thus before a society of men with her face uncovered. None but courtesans do, or ever did, appear at the entertainments of men in Persia.

14. "*The seven princes.*"—When Darius Hystaspes succeeded to the Persian throne, his coadjutors in the destruction of Smerdis, the usurping Magian, according to previous agreement, received the most distinguished honours. They had the right of entering the palace at any time without being announced; of wearing their caps in a peculiar fashion, which distinguished them from all other Persians; and in all public affairs they were first to deliver their opinion.

Hence, under the kings of this race, we find seven princes, who are several times mentioned in Scripture, thus distinguished, and by whose advice the principal affairs of the empire appear to have been transacted. The cut which we give, after a sculpture at Nakshi Roustam, near Persepolis, exhibits a king in apparent conference with seven men, one queenly-looking lady also being present. One might almost suspect that we saw Artaxerxes, Vashti (or else Esther), and the seven counsellors. But the sculpture certainly belongs to a considerably later period; and the cut can only therefore be offered as a pictorial analogy—curious, considering the source from which it is derived.



CHAPTER II.

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 8 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king. 15 Esther best pleasing the king is made queen. 21 Mordecai discovering a treason is recorded in the chronicles

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them:

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ Now in Shushan the palace there was a certain Jew, whose name was Mordecai,

the son of Jair, the son of Shimei, the son of Kiah, a Benjamite;

6 *Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he 'brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was 'fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with 'such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and 'he preferred her and her maids unto the best place of the house of the women.

¹ Heb. unto the hand. ² Or, Hegai, verse 8. ³ 2 Kings 24. 15. ⁴ Chron. 36. 10. Jer. 24. 1. ⁵ Heb. nourished.
⁶ Heb. fair of form and good of countenance. ⁷ Heb. her portions. ⁸ Heb. he changed her.

10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.

11 And Mordecai walked every day before the court of the women's house, *to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Aha-

suerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and *favour ¹⁶in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a ¹⁷release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, ¹⁸Bigthan and Teresh, of those which kept ¹⁹the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

* Heb. *to know the peace.* * Or, *kindness.* ¹⁰ Heb. *before him.*

¹¹ Heb. *rest.* ¹² Or, *Bigthana*, chap. 6. 2. ¹³ Heb. *the threshold.*

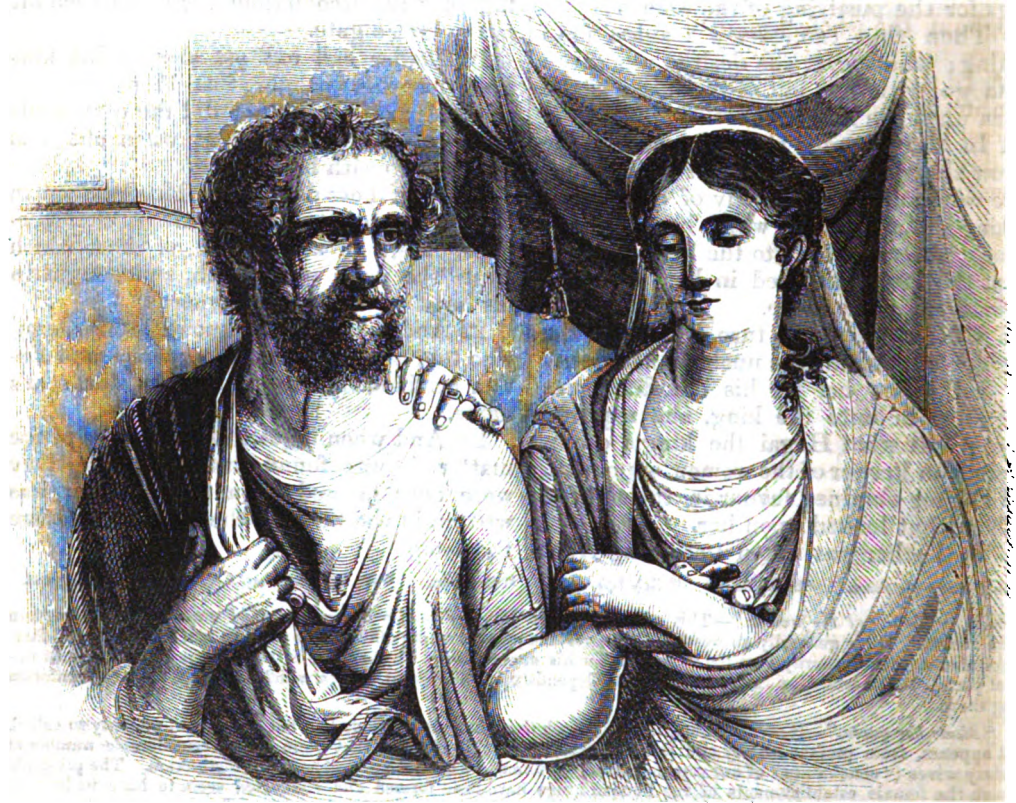
Verse 3. "*Keeper of the women.*"—This officer answers probably to the daroga, or chief eunuch, of the modern Persian harem. He is generally an aged and disagreeable person, whose office is one of high trust and responsibility, with commensurate authority over the women under his supervision. To them, he is (next to the king) the most important person in the world, as their comfort quite depends upon his favour, to win which is a high object of ambition among them.

17. "*Made her queen.*"—It seems throughout this book that the Persian kings had but one queen, properly so called. But it appears, from profane history and from intimations in this chapter, that there were a considerable number of secondary wives ("concubines" of our version) and other females who had not reached this distinction. The principle on which the female establishments of the Persian kings have been formed and conducted seem to have undergone little change from the most ancient times; and therefore the modern establishment may furnish satisfactory illustrations of the ancient, and consequently may explain some passages of the present book, in which there are continual allusions to the condition of such establishments.

The female establishment of the king occupies an extensive interior building, or collection of buildings, called the harem (or sacred place), which is as secluded as a nunnery from the observation of the world. These interior palaces sometimes display considerable magnificence, but generally want such large and splendid halls as those which the exterior and public buildings exhibit. The finest apartments of the harem are those more especially appropriated to the king's use; for here, properly speaking, is his private residence, where he sleeps and spends much of his time. He is the only male (except children) ever seen there, the other inmates being exclusively women and eunuchs. The harem is divided into several quarters, each having its governor, under the orders of the daroga, already mentioned. In this establishment exist the same officers, guards, and functionaries as in the public court; but they are all occupied and discharged by females. It is an Amazonian city in miniature. In the present chapter we find three classes of women: 1, the queen; 2, the secondary wives ("concubines" in our version), who, after having engaged the notice of the king, occupied a part of the harem different from that in which they had previously lived; 3, the women not thus distinguished, and therefore, for the time, of an inferior class. With some necessary differences, similar distinctions continue to prevail. The principal difference is, that the king has several legal wives, besides those of a secondary class. The accommodation and attendance of the women varies according to their rank—from the distinguished wife, with her separate apartment and many slaves, down, through various degrees, to the slaves who minister to the wants and

amusements of the superior ladies, and are subject to their control. The first business of the king in the morning, after he is risen, is, says Sir J. Malcolm, "to sit, from one to two hours, in the hall of the harem, where his levees are conducted with the same ceremony as in his outer apartment. Female officers arrange the crowd of his wives and slaves with the strictest attention to the order of precedence. After hearing the reports of those entrusted with the internal government of the harem, and consulting with his principal wives, who are generally seated, the monarch leaves the interior apartments" ('History,' vol. ii. p. 548). He adds, in a note, that "When the king is seated on his throne in the public hall of his harem, no one but the highest born and most favoured of his legitimate wives are allowed to sit in his presence. It is said that two only of the present (late) king's wives enjoy that privilege." This passage will be useful presently in illustrating the beginning of the fifth chapter.

21. "*Mordecai sat in the king's gate.*"—From the frequent mention of his presence there, it seems that he had some official employment at court. Some fancy that he was a porter; which is altogether an unnecessary supposition, when we recollect that it was and is the custom in the East for officers of the court and the state to wait about the gates and in the outer courts of their princes till their attendance is required. Xenophon mentions that it was determined, in an assembly of Persians and others, that the men of note and quality should always attend at the gates of Cyrus, and yield themselves to his service, in whatever he required, until he dismissed them. This, he thinks, was the origin of the custom which prevailed in his time, for those who were under the king to remain in attendance at his gates. Mordecai may therefore have been a person of consideration, notwithstanding his attendance at the royal gates.



MORDECAI AND ESTHER.

Adapted from an Antique Roman Sculpture engraved in the Musée Français.

CHAPTER III.

1 *Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews.* 7 *He casteth lots.* 8 *He obtaineth by calumination a decree of the king to put the Jews to death.*

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the

Agagite, and advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, to the twelfth month, that *is*, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it is not *'for the king's profit to suffer them.*

9 If it please the king, let it be written *'that they may be destroyed: and I will 'pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it unto the king's treasuries.*

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' *'enemy.*

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee

12 Then were the king's *'scribes* called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth day of the twelfth month, which *is* the month Adar, and to take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

¹ Heb. *most, or, equal.*

² Heb. *to destroy them.*

³ Heb. *weigh.*

⁴ Or, *oppressor.*

⁵ Or, *secretaries.*

Verse 1. "*Haman...the Agagite.*"—Agag was the common name of the kings of Amalek, whence the Targums and Josephus understand that he was descended from the kings of those ancient and doomed enemies of the Jews. Probably the word means no more than Amalekite, in the general sense.

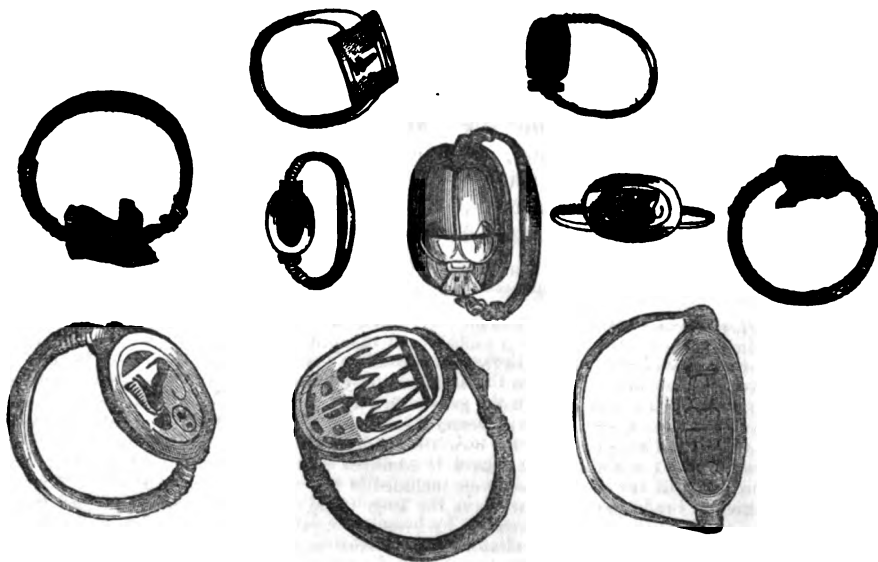
—"*Set his seat above all the princes.*"—This was probably when he invited them to supper. Xenophon, who however attributes the origin of too many Persian institutions to Cyrus, says that this prince intimated the estimation in which the persons invited were held by the station he assigned them at his table. The person he desired most to honour he set at his *left hand*, which is still the post of honour in many parts of the East, because, as Xenophon explains, that side being defenceless, greater confidence is expressed in the person stationed there. This privilege of place was not however perpetual; a man might rise to this distinction by honourable deeds, and another might lose his high seat by misconduct or neglect. It seems that this distinction was much envied, for the same writer describes Hystaspes (the father of Darius Hystaspes) as venturing to ask Cyrus why Chrysantas was preferred to it rather than himself. (Cyp. viii. 5.)

7 "*They cast Pur, that is, the lot.*"—The Septuagint preserves a clause of this verse which assists to explain its meaning. It thus reads, "They cast Pur, that is, the lot, before Haman, from day to day, and from month to month (that he might destroy in one day the race of Mordecai, and the lot fell for the fourteenth) of the twelfth month, that is, the month Adar." From this it appears that the lots were cast in order to determine the month and the day of the month which might be most propitious for this barbarous undertaking, or most calamitous for the Jews. The practice of inquiring the propitious time for particular measures, whether of great or small importance, is still in full vigour in the East, and particularly so among the Persians. The lucky day, hour, or moment is sought on all occasions, and by all classes of persons. No one commences a journey, or even puts on a new dress, without consulting the astrologer or the almanac for a fortunate moment. The king himself keeps an astrologer of great reputation for the purpose; and those who cannot afford to get special directions from an astrologer, consult the almanac, in which the lucky and unlucky days are distinguished, with particular directions concerning the days proper for particular measures—such, in short, as we see in our old almanacs, or indeed in almanacs of recent date. In the East or West, the superstition of unlucky and lucky days has been in principle the same: in both, the almanacs have been made subservient to it after the same fashion—telling people on certain days to—take no journey, begin nothing, put on new apparel, begin calculations and writings, write letters, buy weapons, repair to kings, put children to school, abstain from medicine, hire a

servant, take a wife, give gifts to kings, begin a journey, let ambassadors and messengers proceed, take heed of princes—with other such directions, fixing suitable or unsuitable days for all the contingencies of public or private life. Almanacs of this kind are very old, and the ideas which they develop still older. The Egyptians had something of the sort: To determine the contingency by lot, was, however, a simpler idea than to apply to the stars for information.

9. "*I will pay ten thousand talents of silver.*"—This was above two millions of our money, which Haman offered to pay into the treasury to indemnify the king for the loss of revenue which he would sustain by the destruction of the Jews. That a foreigner, and probably a captive, was enabled at the Persian court to acquire such wealth as the offer of so enormous a sum implies, makes it the less wonderful that Nehemiah was in a condition to sustain the charges of his government from his own resources. It will be recollected that Haman appears to have been the chief minister of the king, and that functionary enjoys peculiar opportunities for the acquisition of wealth. On New Year's day, the king receives the offerings of his princes and nobles: on one such occasion, when Mr. Morier was present, the offering of the person holding this office surpassed every other in value, amounting to about 30,000*l.* in gold coin. Other statements are extant concerning the extraordinary wealth possessed by some of the subjects of the ancient Persian empire. In the reign of Xerxes, the father of this Ahasuerus, a noble Lydian named Pythius entertained the whole Persian army—the largest ever assembled—on its march towards Greece; and then freely offered to contribute all his property in gold and silver to the support of the war. It amounted altogether to 2000 talents of silver and four millions (wanting 7000) of gold Darics—more than four millions of our money; besides which he had, as he said, estates and slaves which would still afford him a suitable maintenance. This noble offer was declined by the king, as that of Haman was by Ahasuerus (Herodotus, lib. vii., ch. 27—30).

12. "*Sealed with the king's ring.*"—We shall not here add any thing to what we have already said concerning seal-rings and other seals in the notes to Gen. xli. 42, and 1 Kings xxi. 8. But we are happy to introduce an instructive supplementary cut, representing some of the most ancient seals of the ring class now existing, from originals in the British Museum. They are all Egyptian. Some of them are finger-seal rings; but the larger are scarabæus or beetle seals, which we particularly mentioned in the last of the notes referred to. These are all mounted in handles, or rings of metal, in which they revolve on pivots. This was doubtless to render them more portable, while it enabled the face to be turned outward, so as to increase their effect as ornaments, and to enable them to be worn with more convenience—attached, as they probably were, to some part of the person. The central figure exhibits the back of the seal, to show its beetle form. One of the number has also the beetle carved on its face. In connection with our previous statements, and with the cuts under 1 Kings xxi., the figures now given are conceived to furnish a very valuable illustration of the general subject.



EGYPTIAN SEAL-RINGS.—FROM THE COLLECTION IN THE BRITISH MUSEUM.

CHAPTER IV.

- 1 *The great mourning of Mordecai and the Jews.*
 4 *Esther, understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to undertake the suit.* 10 *She excusing herself is threatened by Mordecai.* 15 *She appointing a fast undertaketh the suit.*

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sack-

cloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the

Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, "whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what *it was*, and why *it was*."

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people

of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish,

17 So Mordecai went his way, and did according to all that Esther had commanded him.

* Heb. sackcloth and ashes were laid under many.

* Heb. eunuchs.

* Heb. whom he had set before her.

* Heb. respiration.

* Heb. found.

* Heb. passed.

Verse 11. "*Whoever . . . shall come unto the king into the inner court,*" &c.—The law here mentioned was a general one, and although, in its original intention, the queen was probably not thought of, the present queen knew that she was not necessarily exempted from its application. We have frequent instances that the proverbially *fixed* laws of the Medes and Persians admitted, less than any other ever known, of modification, exemption, or alteration. Of this we have another instance just below; for Mordecai was persuaded that a general law for the destruction of the Jews having been issued, even the queen herself would not be spared, when it became known that she was a Jewess; and so, afterwards, in her addresses to the king, we see that Esther considers her own life compromised by the edict. With regard to the present instance, it was known to the Greek historians that none were admitted to the king without being called; but they do not appear to have known that queens and princesses were included in the application of this rule. They give many incidental statements concerning the difficulty of access to the king. The rule seems to have been that even when the king was in his outer apartments, no one was admitted to his presence uncalled or unannounced; and that when in his interior residence, not even the most dignified inhabitants of the interior palace might presume to appear before him unbidden. The historians relate that the freedom of access to the sovereign presence was first checked by Dejeoces, king of Media, who directed that no one, of whatever rank, should appear before him unless specially called, but that all business should be transacted through messengers and ministers, his nearest attendants only being allowed to see his face. The Persians adopted this and other regulations of the Median court; hence we may understand the distinction allowed to the seven princes "who saw the king's face," that is, who might appear before him uncalled. Even these, however, were not admitted when any of the king's wives were with him; and this restriction enabled the king to see them as little as he pleased, as the doorkeeper had only to intimate that the king was thus engaged. One of the privileged nobles who disbelieved the excuse, cut off the ears and noses of the two doorkeepers; for which he and all his family (excepting his wife and eldest son) were punished with death (Herodotus, i. 99; iii. 118, 119). Subject to variations from individual character, most Oriental kings have, in like manner, rendered their presence rare and of difficult approach;—not only as a precaution against treachery, but in order that their subjects, seeing them but seldom, and never but in circumstances of state and splendour—never under circumstances of human infirmities and wants—might be brought to regard them as beings of a higher and finer nature, and therefore the more cheerfully submit to the powers which they wield, and which are usually far greater than those with which it seems safe or proper that a man should be intrusted. The effect is well calculated; for it is difficult to imagine the intense veneration with which the royal person is and has been regarded in Persia and other countries of the East.

"*The golden sceptre.*"—That the Persian kings had a golden sceptre we learn from Xenophon, who makes Cyrus

say, among other things, to Cambyses, his son and appointed successor, "Know, Cambyses, that it is not *the golden sceptre* which can preserve your kingdom; but faithful friends are a prince's truest and securest sceptre." (Cyrop. viii. 7.) In the Persepolitan sculptures we do not perceive that the kings bear any other sceptre than that long staff which is represented in the cuts to Nehem. i., and without which the king never appears, under whatever circumstances represented.

CHAPTER V.

1 *Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet.* 6 *She, being encouraged by the king in her suit, inviteth them to another banquet the next day.* 9 *Haman, proud of his advancement, repineth at the contempt of Mordecai.* 14 *By the counsel of Zeresh he buildeth for him a pair of gallows.*

Now it came to pass on the third day, that Esther put on *her royal apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that she obtained favour in his sight*: and the king held out to Esther the golden sceptre that *was in his hand*. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is thy request?* it shall be even given thee to the half of the kingdom.

4 And Esther answered, *If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.*

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What *is thy petition?* and it shall be granted thee: and what *is thy request?* even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and 'to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself: and when he came home, he sent and 'called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a 'gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai *may be hanged thereon*: then go thou in *merrily* with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

¹ Heb. to do.

² Heb. caused to come.

³ Heb. tree.

Verse 1. "*Stood in the inner court of the king's house.*"—This was obviously the more private residence of the king, not only from the mention of the inner court, but because it is certain that the queen would not have appeared at a more public levee in the outer palace. Yet he was seated in state upon his throne, and sceptre in hand, *whence it may seem* that he was holding some such levee, for determining the internal affairs of his imperial establishment, as we have in a former note described the present kings of the same country as holding daily within the harem. That the king, sitting in the hall, saw Esther when she appeared in the court, is explained by the circumstance that in Persian palaces the principal and most splendid apartment is always entirely open in front (unless closed by a curtain), so that the king, seated at the upper end of the hall, with his face towards the court, has a complete view over it. At audiences and levees the nobles and others stand in the open court, unless individuals are called by name into the hall. The princes of the blood and a few high functionaries have however the privilege of ordinarily standing in the hall or its portico. The cut in vol. i. p. 655, will very well illustrate these observations.

3. "*It shall be even given thee to the half of the kingdom.*"—This form of speech has an evident reference to the custom among the ancient kings of Persia in bestowing grants or pensions to their favourites. This was not by payments from the treasury, but by charges upon the revenues of particular provinces or cities. Thus a particular city or province was to support the luxury of the favoured person in a particular article, another in some other article, and so on. In this manner, when Xerxes wished to make a magnificent provision for Themistocles, he gave him the city of

Magnesia for his bread, Myonta for his meat and other victuals, and Lampsacus for his wine. This enabled him to live in great splendour (Diodorus, xi. 12. Plutarch, in Themist.). Thus also provision was made for the wants and luxuries of the queens,—one city or province being given them for clothes, another for their hair, another for their necklaces, and so on for the rest of their expenses. Herodotus mentions that the revenues of the city of Anthylla in Egypt were assigned by the Persians to the queen for the cost of her sandals (Euterpe, 98). And mention is made of a Greek ambassador to Persia who spent a whole day in travelling through a district called (in consequence of such assignment) the Queen's Girdle; and another in traversing a territory styled the Queen's Head-dress. (Socrates, in Plat. Alcibiad.) To speak therefore of giving "unto the half of the kingdom," has a sort of exaggerated propriety which could not, without such explanation, be well understood. The above statement may also suggest some ideas concerning the cost and splendour of Queen Esther's "royal apparel."

12. "*The queen did let no man come in with the king unto the banquet...but myself.*"—It appears from this book, as well as from Greek authors, that although there is a great resemblance in general usage, the queens of Persia were allowed far greater liberty and respect than they now enjoy. No queen now would think of inviting a man to her banquet; nor perhaps would this have been allowable in the present instance had not the king also been present. To couple Haman with the king in the invitation was a most flattering distinction, of which both appear to have been fully sensible. As there is so much said of eating and drinking in this book, we will, once for all, introduce an interesting description from Athenæus (iv. 145. after Heraclides of Cumæ) of the royal usages in this matter. From this account, which is well corroborated, it appears that of the king's guests the greater number ate without, so as to be seen by all; while the remainder and more distinguished, dined with the monarch in the interior. Yet even these last did not properly eat *with* the king. There were in the interior palace two apartments opposite each other, in one of which sat the king and in the other his guests. The prince saw them through a screen which rendered him invisible to them. On feast days, they sometimes dined all together in a large hall. When the king gave a banquet (which often happened) he did not admit more than twelve persons. The prince then ate apart, after which an eunuch called the guests to come and drink with the king, which they did, but not with the same wine. (This explains what is meant by a "banquet of wine.") They sat upon the ground (carpeted doubtless), and the prince reclined upon a couch with golden feet (answering to the "beds of gold and silver" of chap. i. 6, and the "bed" of chap. vii. 8). But the king usually ate alone, or sometimes his wife or some of his sons were admitted to his table; and it was the custom for the young women of the harem to sing before him at his meals. The repast of the king was very magnificent. There was killed daily for the service of the palace, not less than a thousand victims—such as horses, camels, oxen, asses, and particularly sheep; besides various kinds of fowl. The greater part of these meats, as well as the bread, were destined for the support of the guards and various satellites of the court: being carried into the peristyle of the palace, and there distributed in rations. At the entertainments each guest had his portion set before him, and carried away that which he did not eat.—This account in many of its circumstances agrees with the *present* usages of Persia; and we believe there are few passages of Scripture alluding to Persian entertainments which will not be explained by a reference to it.



ESTHER BEFORE KING AHASUERUS.—POUSSIN.

CHAPTER VI.

¹ *Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward.* 4 *Haman, coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honour.* 12 *Complaining of his misfortune, his friends tell him of his final destiny.*

ON that night 'could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of 'Bigthana and Teresh, two of the king's chamberlains, the keepers of the 'door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man 'whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

7 And Haman answered the king, For the man 'whom the king delighteth to honour,

8 'Let the royal apparel be brought 'which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and 'bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: 'let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

¹ Heb. *the king's sleep fled away.*

² Or, *Bigthan*, chap. 2. 21.

³ Heb. *threshold.*

⁴ Heb. *in whose honour the king delighteth.*

⁵ Heb. *in whose honour the king delighteth.*

⁶ Heb. *let them bring the royal apparel.*

⁷ Heb. *wherewith the king clothed himself.*

⁸ Heb. *cause him to ride.*

⁹ Heb. *suffer not a whit to fall.*

Verse 1. "*The book of the records of the chronicles.*"—In the three books of Ezra, Nehemiah, and Esther, there are many passages which intimate the care taken by the Persian government to register every occurrence. The testimony of the Greek writers is to the same effect, and accompanied by details which sufficiently instruct us in the whole system. We have before seen something similar in the courts of the Hebrew kings, and the practice has prevailed in other Oriental nations; but we know of no nation which took so much pains as the Persians to preserve the memory of its exploits by written documents. They have all perished, with the exception of the few extracts preserved in these books and in the older Greek historians. The Persians do not appear, at this early period, to have had any historical poets, such as they had at a much later time, and still less any real historians. Heeren seems to have well discriminated the character of their history as being essentially connected with their policy, and a necessary fruit of the despotism which reigned among them, and of the profound veneration with which the kings were regarded. All that the king did or said was deemed worthy of registration. He was usually surrounded by scribes whose duty it was to take note of his words and actions: they were rarely absent from him, and always attended when he appeared in public. They were present at his festivals, at his reviews of the army, and attended him in the tumult of battle, and registered whatever words fell from him on these occasions. They were equally charged with the registration of edicts and ordinances, which, according to the usage of the East, were written in the king's presence, sealed with his ring, and then dispatched by couriers. Such were the sources of the royal journals or chronicles of Persia, which were deposited in the different capitals of the empire where the king resided—at Babylon, Susa, and Ecbatana, and formed the archives of this people. But, properly speaking, they must have formed rather the history of the court than of the empire, and certainly appear to have embraced many anecdotes of even the private life and sayings of the king. From the incident in the text, it appears that the kings sometimes had these journals read to them.

Many corroborative and illustrative anecdotes might be adduced, not only from the ancient accounts of Persia, but from the usages of other Oriental nations. Two or three of the shortest will suffice for our present purpose. Herodotus, in describing the review made by Xerxes of his vast army, states that he was attended by secretaries, who wrote down the answers which he received to the various questions which he put as he rode along the ranks in his chariot (vii. 100). The same historian represents this monarch as seated on Mount Ægaleos, to view the battle of Salamis; and whenever he saw any one of his own people displaying peculiar valour in the fight, he inquired about him, and the secretaries in attendance made a note of the answer, which usually specified the name and city of the person whose deed had attracted the royal notice (viii. 90). There is no very distinct notice of the attendance of secretaries at the royal feasts: they seem rather to have been called when any thing occurred for them to record—at least at the private meals of the king; but it appears that they attended at public feasts. The travellers of the middle age, in their ample descriptions of the state of the Mongol emperor, tell us that when he dined four secretaries were seated under his table to write down his words—which he might never revoke. (Ranking's 'Historical Researches,' p. 75.) As the king's word was also an unalterable law among the Medes and Persians, we may infer a similar usage. These facts serve to illustrate the mode in which materials were collected. Perhaps the final preparation was not unlike that in Abyssinia, as described by Bruce: "The king has near his person an officer who is meant to be his historiographer: he is also keeper of his seal, and is obliged to make a journal of the king's actions, good and bad, without comment of his own upon them. This, when the king dies, or at least soon after, is delivered to the council, who read it over, and erase every thing false in it, whilst they supply every material fact which may have been omitted, whether purposely or not." Bruce's editor (Dr. A. Murray) observes that the "complete chronicle of a reign, written by the king's historiographer, contains all the remarkable transactions at court during every day in the month throughout the whole year." (Bruce, vol. iii. p. 409.)

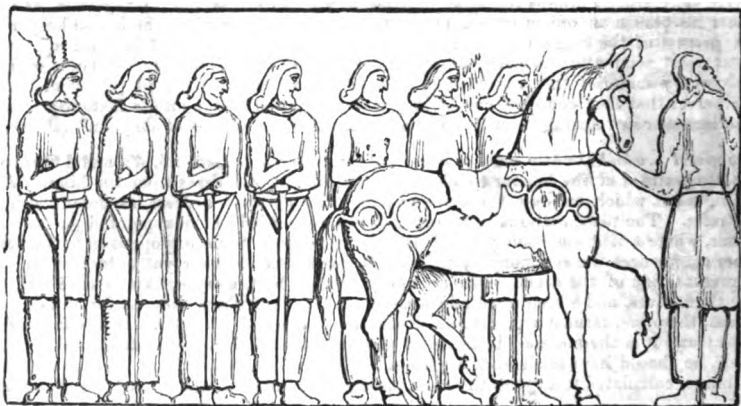
8. "*The royal apparel ... which the king useth to wear.*"—In the notes to Gen. xli. 42, and 1 Sam. xviii. 4, the reader will find adequate illustrations of the honour conferred by the present of a dress from the king. We take this opportunity of introducing a cut which exhibits the ceremony of receiving such a dress, as described in the former of the notes to which we refer. The person who is to be invested has proceeded to the appointed place to meet the bearer of the dress of honour, where a tent has been pitched for the occasion. Standing opposite to the favoured person, the king's commissioner commences the ceremony by pressing to his forehead the royal order, which he is about to read previously to the presentation of the dress. The dresses presented by the ancient kings of Persia were such Median robes as they wore themselves, and which none might wear but those on whom they conferred them. The privilege of wearing such a dress, therefore, formed a permanent distinction of a very high order. It was death for any one to wear the king's *own* robe; and it is therefore an instance of the ambition of Haman that, supposing these honours were intended for himself, he should have made such a proposal. It was an honour which, from its extraordinary character, was, beyond all things, calculated to express the most pre-eminent favour and distinction, and render it at once visible to all the people.



CEREMONY OF INVESTING A PERSIAN WITH A DRESS OF HONOUR.

"*The horse that the king rideth upon.*"—In 1 Kings i. 33, we read that David directed that Solomon should be set upon his own mule, and conducted down to Gihon, there to be anointed and proclaimed king. This shows the distinction implied in riding the animal the king was accustomed to use. Indeed, the Hebrew writers say, that it was

most unlawful for any one to ride on the king's horse, to sit on his throne, or use his sceptre. The present direction is obviously on the same idea, which is a very common one in the East. It is a part of that system which is employed to render the royal person venerable, that whatever has once been appropriated to the king's use, becomes his exclusively, so that no one dares to share its use with him, or to succeed him in it when his own occasion for it has ceased. Hence it was, if it be not still, the custom for no one to ride the horse of the Turkish sultan either during or after its short period of service. When that expired, the happy animal was never again mounted, and was kept for the remainder of its life without any kind of labour. Our wood-cut certainly represents the horse of a Persian king; but at a period considerably later than that to which the present history refers. It is copied from part of a Persian sculpture on the face of a rock near Shapor. It represents a horse, held in attendance till the king comes forth to mount it, from the council or levee which he is represented as holding in a higher compartment of the same sculpture, which we have not introduced. The figure is curious and interesting, though we have no assurance that its furniture resembled that of the king's horse in the time of Mordecai.



THE KING'S HORSE:—FROM A SCULPTURE ON A ROCK NEAR SHAPOR.

"The crown royal which is set upon his head."—Some think that the horse's head is intended, the "horse" being the immediate antecedent. Without disputing that horses when paraded in state were, in a certain sort crowned, we rather suppose that the turban, cap, or crown which the king wore, or such as he wore, is intended. It was a capital crime to wear the same turban or crown that the king had worn, as well as any other part of his dress. Alexander adopted the Persian usages in this and other respects, and Arrian tells a story how, when the king was sailing on the Euphrates, his turban fell off among some reeds. One of the watermen immediately jumped out and swam to fetch it; but finding that he could not carry it back in his hand without wetting it, he put it upon his head and brought it safely to the boat. Alexander gave him a talent of silver for his zeal, and then ordered his head to be struck off, for irreverently setting the royal diadem thereon.—That in all these particulars the mad ambition of Haman aspired to one of the actual dresses of the king—sacred and peculiar as this was—appears evident from the fact that there could have been nothing else of this sort for Haman to aspire to, since from his high station he must already have enjoyed the Median dress—which was that which the king himself wore, and which constituted the dress of honour that he gave to his favourites. Haman was however prudent enough to stop here, and did not ask for the sceptre and the bow, which were the more peculiar distinctions of Persian royalty. These distinctions are thus enumerated by Statius (Theb. lib. viii.)—

"— When some youth of royal blood succeeds
To his paternal crown, and rules the Medes—
His slender grasp, he fears, will ill contain
The weighty sceptre, and his bow sustain,
And trembling takes the courser's reins in hand,
And huge tiara, badge of high command."—LEWIS.

On comparing the description in ancient writers with the intimations in the present book, and with the sculptures at Persepolis, concerning the state crown of the Persian kings, it seems difficult to make them coincide as separate statements; but if we join them together as one statement, we imagine that the result furnishes a crown such as continues to be worn by the kings of Persia. We give two specimens: one from a portrait of Nadir Shah, and the other from Sir R. K. Porter's portrait of the late Futteh Ali Shah. Its basis seems to be fashioned on the model of the Median cap which the king wears in the Persepolitan sculptures; while at its top we recognise the rayed crown; and, at the bottom, the richly jewelled border answers to the primitive diadem, or regal circlet. Without therefore contending that the high turban and added wreath, or *cydaris* of Xenophon, the "huge tiara" of Statius, and the "great crown of gold" of ch. viii. 15, answer in every respect to the representations which our cuts afford; we do think that the state crowns of modern Persia furnish the best attainable idea of those worn by Cyrus and his successors. They are certainly not at all like the crowns of Europe: nor must the reader suppose that the "crowns" anywhere mentioned in the Bible bore resemblance to them. We do not recognise any such crowns in ancient coins and sculptures; and Selden states that they did not come into use till about the age of Constantine. The Oriental crown is usually a cap more or less enriched with gems and gold, and sometimes bound about at the base with a rich shawl. We add the description which Mr. Morier gives of the magnificent crown of Futteh Ali Shah, as represented in our cut. "The king was one blaze of jewels, which literally dazzled the sight on first looking at him.... A lofty tiara, of three elevations was on his head, which shape appears to have been long peculiar to the crown of the great king. It was entirely composed of thickly-set diamonds, pearls, rubies, and emeralds, so exquisitely disposed as to form a mixture of the

most beautiful colours, in the brilliant light reflected from its surface. Several black feathers, like the heron-plume, were intermixed with the splendid aigrettes of this truly imperial diadem, whose bending points were finished with pear-formed pearls of immense size." The king's usual head-dress is a plain black cap, which bears probably about the same relation to this crown, as the plain cap of the Persepolitan sculptures bore to the ancient state crowns.



NADIR SHAH, KING OF PERSIA.



FATHE ALI SHAH, KING OF PERSIA.

CHAPTER VII.

¹ *Esther, entertaining the king and Haman, maketh suit for her own life and her people's.* ⁵ *She accuseth Haman.* ⁷ *The king in his anger, understanding of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.*

So the king and Haman came 'to banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, 'to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he,

and where is he, 'that durst presume in his heart to do so?

6 And Esther said, 'The adversary and enemy is this wicked Haman. Then Haman was afraid 'before the king and the queen.

7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also 'before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also, the 'gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

¹ Heb. to drink. ² Heb. that they should destroy and kill, and cause to perish. ³ Heb. whose heart hath filled him.

⁴ Heb. the man adversary. ⁵ Or, at the presence of. ⁶ Heb. with me. ⁷ Heb. true.

Verse 7. "*He saw that there was evil determined against him by the king.*"—He saw not only that he had cause to apprehend evil, but that evil was *determined*, and he saw this by the king's rising abruptly and going out. At this day it is a signal of death when the king rises abruptly and withdraws: the offender knows then that evil—death—is *determined* against him. Probably the eunuchs would have seized Haman immediately, had he not at the instant appealed to the queen.

8. "*Fallen upon the bed whereon Esther was.*"—The couch on which she reclined (see the note on ch. v. 11). In the agony of his spirit he had probably fallen down to embrace her knees in supplication. There may however be something more in this than appears, for it was a capital crime to sit on the royal seat. Quintus Curtius relates an anecdote of Alexander, who, when sitting in his chair warming himself by a fire in the open fields, saw a soldier who had almost lost the use of his limbs and senses through cold. The king instantly set the man in his own seat, and exerted himself actively in recovering him. When he came to himself and saw where he was seated, with the king standing near, he was greatly alarmed, but was cheered by the monarch, who observed, "Had you rested in the Persian king's chair, it would have cost you your life; but by rest in my chair it has been saved."

"*They covered Haman's face.*"—The meaning of this impressive, and even awful, action, seems to have been to place him as a criminal before the king, whose face he was no longer thought worthy to behold—and to receive from him his doom. Criminals were anciently, and are still in some parts of the East, brought to receive judgment with their hands bound and faces covered. There is a striking illustrative passage in Q. Curtius:—"Alexander ordered Philotas to be brought before him. He had his hands bound and his head covered with an old veil. The assembly were moved with pity to see in that lamentable guise one whom they had been wont to behold with envy. The day before, they had seen him general of the horse; they knew that he had supped with the king: and now, on the sudden, they saw him not only accused but condemned and bound" (l. vi. 9).

CHAPTER VIII.

1 *Mordecai is advanced.* 3 *Esther maketh suit to reverse Haman's letters.* 7 *Ahasuerus granteth to the Jews to defend themselves.* 15 *Mordecai's honour, and the Jews' joy.*

ON that day did the king Ahasuerus give the house of Haman the Jew's enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king.

5 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces:

6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon

the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

9 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

13 The copy of the writing for a com

¹ Heb. and she wept and besought him.

² Heb. the device.

³ Or, who wrote.

⁴ Heb. be able that I may see.

⁵ See chap. I. 19.

mandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown

of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

⁶ Heb. revealed.

⁷ Or, violet.

Verse 10. "*Sent letters by posts.*"—This is one of many intimations in this book calculated to engage the attention of those who take interest in studying the progress of society in the arts of convenience and civilization. The testimony of the Greek writers coincides with this, in directing our attention to Persia for the origin of posts and couriers. It is said, that when the empire became so vast as in the time of Cyrus, that monarch thought of a plan for facilitating the exchange of communications between the court and provincial governments. After having ascertained how far a good horse might go in a day, with ease and expedition, he caused stables to be erected at the determined distances throughout his dominions, each with a suitable establishment of horses, and men to take care of them. There was also a post-master at each of these stages, whose duty it was to receive the packets as they arrived, and immediately despatch them with fresh horses and couriers. Thus the posts travelled night and day, without intermission; and hence it was proverbially said, that they flew swifter than cranes. The expedition with which the king was enabled by this process to obtain intelligence from, and forward edicts to, the remotest parts of his empire astonished the ancient world. Their admiration resembled that with which early European travellers regarded the posting establishments of the Mongol empire, which seems to have been similar to that of the ancient Persians. There is a full and interesting description of it in Marco Polo (ii. 90), a few particulars of which may serve to complete the idea of Oriental establishments of this class. From the capital (Kambalu) roads extended to every part of the empire, having post-houses, with suitable furniture, at every twenty-five or thirty miles. There were altogether ten thousand of these stations, with two hundred thousand horses. The post rode two hundred, and sometimes two hundred and fifty, miles in a day, on occasions of rebellion in the provinces, or other urgent matters. There were other stations, consisting of a few dwellings, three or four miles asunder, occupied by runners or foot-posts, who, being girded, ran as fast as horses (see the note on 1 Sam. viii. 11). These, in dark nights, ran before the horsemen with links to light them along; they also carried letters, mandates, and parcels, to or from the khan; who thus received news or fruit in two days from places ten stages distant, as from Kambalu to Shangtu. Similar establishments are still kept up in China and Japan.

15. "*In royal apparel of blue and white.*"—This was doubtless the dress which Haman had recommended the king to give to the man he delighted to honour; and this corroborates the conclusion that it was really the king's own dress, and not merely the common Median dress of honour, which was, as to its make, like the king's. This mixture of blue (or purple) and white was peculiar to the king, and for that reason is doubtless here noticed. It is well to compare this description of Mordecai's appearance on leaving the palace, with Xenophon's description of the attire in which Cyrus himself appeared in public. "Cyrus himself then appeared, wearing a turban, which was raised high above his head, with a vest of a purple colour, half mixed with white; and this mixture of white none else is allowed to wear. On his legs he had yellow buskins; his outer robe was wholly of purple; and about his turban was a diadem or wreath." (Cyrus. viii. 23.) Every one of these things occur in the description of Mordecai's royal attire, except the yellow buskins. Xenophon however adds, that the diademed turban was not peculiar to the king, but was allowed to his relations. This doubtless answers to the "great crown" which Mordecai wore. The description does not correspond with the appearance of the cap which the king wears in the sculptures of Persepolis, as represented in the cuts to Nehem. i. This difference, which has perplexed antiquarians, is probably owing to the fact that the sculptures represented the king as he usually appeared in his palace; whereas the description refers to his appearance when he went abroad, or on occasions of high state within doors.

CHAPTER IX.

1 The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman. 12 Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged. 20 The two days of Purim are made festival.

Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was

turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's

¹ Heb. those which did the business that belonged to the king.

house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did ^{what} they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace ^{was} brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to morrow also according unto this day's decree, and ^{let} Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar; and on the fourteenth day ^{of} the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth day

thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar *a day* of gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to ^{consume} them, and to destroy them;

25 But ^{when} Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of ^{Pur}. Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not ^{fail}, that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not ^{fail} from among the Jews, nor the memorial of them ^{perish} from their seed.

29 Then Esther the queen, the daughter

^{*} Heb. according to their will.

^{*} Heb. came.

^{*} Heb. let men hang.

^{*} Heb. in it.

^{*} Heb. crush.

^{*} Heb. when she came

^{*} That is, lot.

^{*} Heb. pass.

^{*} Heb. pass.

^{*} Heb. branded.

of Abihail, and Mordecai the Jew, wrote with "all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with words of peace and truth,*

31 To confirm these days of Purim in

their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed "for themselves and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

¹² Heb. *all strength*.

¹³ Heb. *for their souls*.

Verse 17. "*And made it a day of feasting and gladness.*"—The Jews, in the progress of time, instituted various festivals and feasts in commemoration of remarkable occurrences in their history, and for which, of course, the law of Moses offers no sanction. The authority for the establishment of such additional celebrations would seem not to have been at first admitted without dissenting voices; and, if we may believe the Rabbinical writers, not fewer than eighty-five elders protested against the institution of the feast of Purim as an unauthorized innovation. (Lightfoot's 'Exercit. on John xx. 22.') The feast, however, has, to the present day, continued to occupy a very conspicuous place in the Hebrew calendar. The festival has been observed on the fourteenth and fifteenth of the month Adar; but when the year happened to be an intercalary one, there are two celebrations—the first, called the Little Purim, with comparatively little ceremony, in the month Adar, and the other, in the usual manner, in the intercalated month of Ve-Adar. On each day of the feast the book of Esther is read in the synagogues from beginning to end, and all Jews of every sex and age, to whom attendance is not quite impracticable, are required to be present, for the better preservation of the memory of the important deliverance which it records. The copy of Esther which is read on this occasion must be written on vellum, as a single roll, by itself; and where the names of Haman's ten sons occur (and indeed in other copies of the book, manuscript and printed), they are disposed in a peculiar order, intended, as they explain, to suggest the idea of ten bodies hanging on a gibbet. The reader pronounces all these names with great rapidity, as if in one breath, to intimate that they were all hanged, and expired in the same moment of time. Whenever the name of Haman himself occurs there is a terrible uproar raised in the synagogue: the whole congregation clap with their hands, and stamp with their feet, exclaiming, "Let his name be blotted out; may the memory of the wicked rot!" The children, at the same time, are instructed to hiss, and to strike the forms with wooden mallets provided for the occasion. When the reading is finished, the whole congregation exclaim, "Cursed be Haman! Blessed be Mordecai! Cursed be Zeresh! Blessed be Esther! Cursed be all idolaters! Blessed be all the Israelites! And blessed also be Harbonah, at whose instance Haman was hanged!" It is said to have been formerly customary to write Haman's name upon a great stone, and regarding it as his representative, to batter it with other stones till the writing was effaced or the stone broken, exclaiming as before, "Let his name be blotted out," &c.

The days of this festival have formed the carnival and bacchanalia of the Jews, in which they give way to riotous carousing, remarkable in a people so much distinguished for general sobriety. The Talmud indeed seems to indicate it as a matter of duty that a man should be so far gone in liquor as to be unable to distinguish between "Cursed be Haman!" and "Blessed be Mordecai!" This direction has been pretty well acted upon. Among other extravagancies, on this occasion, "Some put on fool's coats, and raked like pickled herrings about the streets, and danced in the very synagogues while the book of Esther was reading. Others disguised themselves in strange antic dresses—men in the habit of women, and women dressed like men, with their faces disfigured." (Lewis's 'Origines,' vol. ii. p. 622.) At present, and particularly in England, the feast is celebrated with great hilarity, but not with greater excess or riot than usually attends the common festivities of Christmas. "Alms are given to the poor; relations and friends send presents to each other; and all furnish their tables with every luxury they can command. The modern Jews think it no sin then to indulge largely in their cups, some of them indeed to intoxication, in memory of Esther's banquet of wine, in which she succeeded in defeating the sanguinary designs of Haman." (Allen's 'Modern Judaism,' p. 419.) This carnival is preceded by a feast, in memory of that of Esther (chap. iv.); it should last three days, but is usually confined to one. Besides the authorities already quoted, see Buxtorf, 'Synag. Jud.' c. xxix.; and Calmet's Dictionary (folio, 1732), Art. *Pur*.

CHAPTER X.

1 *Ahasuerus's greatness.* 3 *Mordecai's advancement.*

AND the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king 'ad-

vanced him, *are they not written in the book of the chronicles of the kings of Media and Persia?*

3 For Mordecai the Jew *was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.*

¹ Heb. *made him great*.

We introduce a cut of the alleged tomb of Esther and Mordecai at Hamadan, the ancient Ecbatana (see the note on Ezra vi. 1). The site is very likely to have been that of the interment of one or both of those eminent personages. Ecbatana was one of the seats of the royal court to which they were attached; and the Jews, who always, from the time of the captivity, have abounded in this region, have distinguished the spot of their burial, and preserved the memory of it by tradition. The existence of this honoured sepulchre has rendered Hamadan a place of pilgrimage to the Jews from time immemorial; and some of their number have always been resident there. Benjamin of Tudela makes mention of it, and says that there were then fifty thousand Jews in the town: but little confidence is to be placed in his statements concerning the numbers of Jews he found at different places. In the note referred to, we have

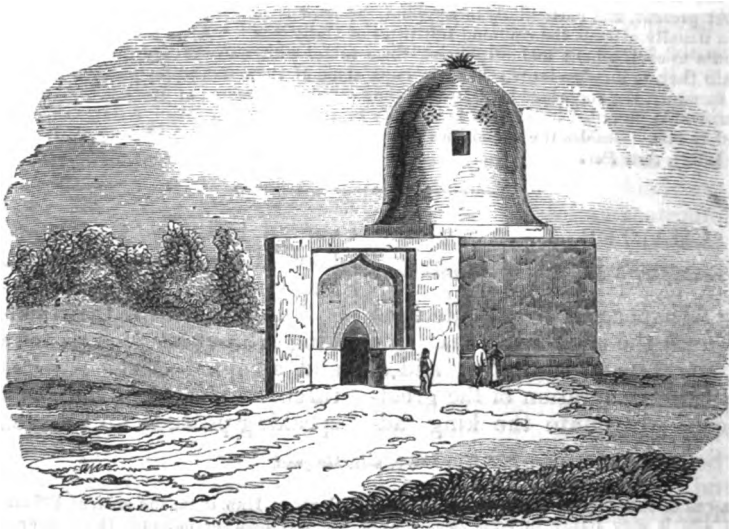
stated, on the authority of a resident Jew, the number now to be found there. Although the tomb now standing is more ancient than that of Ezra, it is on essentially the same plan, both in its exterior and interior appearance, with such differences as proceeded from the difference of situation, one being in the midst of a town, and the other on the borders of the desert. The present tomb is seen in the cut without the inclosing wall, which conceals the proportions of Ezra's tomb. The bell-shaped dome is also in an older taste than that which the other tomb exhibits. The stork's nest, by which it is surmounted, frequently appears upon the highest points of public buildings in that country. The tomb stands on ground somewhat more elevated than any in the immediate neighbourhood, and is in rather a decayed condition. The entrance to the building is by a stone door of small dimensions, the key of which is always kept by the chief rabbi. This door conducts to the ante-chamber, which is small, and contains the graves of several rabbis. A second door, of still more confined dimensions than the first, leads to the tomb-chamber, which is larger than the outer apartment. In the midst of this stand the two sarcophagi of Mordecai and Esther, of dark and hard wood, like that of Ezra. They are richly carved, and have a Hebrew inscription along the upper ledge, taken from ch. ii. 5, and x. 3. The wood is in good preservation, though evidently very old. The present building is said to occupy the site of one more magnificent, which was destroyed by Timour Beg, soon after which this humble building was erected in its place, at the expense of certain devout Jews; and it is added, that it was fully repaired about 160 since by a rabbi named Ismael. If this local statement be correct, some of the inscriptions which now appear must, as the resident Jews state, have belonged to the preceding building, which however could not have been the *original* mausoleum, since one of these inscriptions describes it as having been finished posterior to the Christian era. This inscription is on the present dome, and has thus been translated by Sir Gore Ouseley: "Thursday, fifteenth of the month Adâr, in the year 4474 from the creation of the world, was finished the building of this temple over the graves of Mordecai and Esther, by the hands of the good-hearted brothers Elias and Samuel, the sons of the deceased Ismael of Kashan." According to the vulgar Jewish era, this would have been not more than about eleven centuries ago; but the date is probably after the computation of the eastern Jews, which would make the date answer to about 250 A.D.

Sir Robert Ker Porter has given copies, with the following translations, of the other inscriptions, which are at least curious.

From a marble slab in the Sepulchre.—"Mordecai, beloved and honoured by a king, was great and good. His garments were those of a sovereign. Ahasuerus covered him with this rich dress, and also placed a golden chain around his neck. The city of Susa rejoiced at his honours, and his high fortune became the glory of the Jews."

On the sarcophagus of Mordecai.—"It is said by David, 'Preserve me, O God! I am now in thy presence. I have cried at the gate of heaven, that thou art my God; and what goodness I have received came from thee, O Lord;—Those whose bodies are now beneath in this earth, when animated by thy mercy, were great; and whatever happiness was bestowed upon them in this world came from thee, O God!—Their grief and sufferings were many; but they became happy, because they always called upon thy holy name in their afflictions. Thou liftedst me up, and I became powerful. Thine enemies sought to destroy me, in the early times of my life; but the shadow of thy hand was upon me, and covered me, as a tent, from their wicked purposes.'—MORDECAI."

From the sarcophagus of Esther.—"I praise thee, O God, that thou hast created me. I know that my sins merit punishment, yet I hope for mercy at thy hands: for whenever I call upon thee, thou art with me; thy holy presence secures me from all evil.—My heart is at ease, and my fear of thee increases. My life became, at the last, through thy goodness, full of peace.—O God! shut not my soul out from thy divine presence. Those whom thou lovest never feel the torments of hell. Lead me, O merciful Father, to the life of life; that I may be filled with the heavenly fruits of Paradise!—ESTHER."



TOMB OF MORDECAI AND ESTHER.

THE BOOK OF J O B.

CHAPTER I.

¹ *The holiness, riches, and religious care of Job for his children. 6 Satan, appearing before God, by calumny obtaineth leave to tempt Job. 13 Understanding of the loss of his goods and children, in his mourning he bleaseth God.*



HERE was a man in the land of Uz, whose name was Job; and that man was 'perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven

sons and three daughters.

3 His 'substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great 'houshold; so that this man was the greatest of all the 'men of the east.

4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and 'cursed God in their hearts. Thus did Job 'continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and 'Satan came also 'among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From 'going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, 'Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his 'substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, 'and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath is in thy 'power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, 'The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and 'fell upon the

¹ Chap. 2. 2.

² Or, cattle.

³ Or, husbandry.

⁴ Heb. sons of the east.

⁵ 1 Kings 21. 10, 12.

⁶ Heb. all the days.

⁷ Heb. the adversary.

⁸ Heb. in the midst of them.

⁹ 1 Pet. 5. 8.

¹⁰ Heb. hast thou set thy heart on?

¹¹ Or, cattle.

¹² Heb. if he curse thee not to thy face.

¹³ Heb. hand.

¹⁴ Or, A great fire.

¹⁵ Heb. rushed.

camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind ¹⁸from the wilderness, and smote the four corners of the house, and it fell upon the

young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his ¹⁷mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, ¹⁶Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor ¹⁵charged God foolishly.

¹⁸ Heb. *from aside*, &c.

¹⁷ Or, *robe*.

¹⁶ Eccles. 5. 15. 1 Tim. 6. 7.

¹⁵ Or, *attributed folly to God*.

JOB.—There is perhaps no book of the Old Testament which has opened so large a field of controversy as the book of Job, or concerning which interpreters have been so much divided. To attempt any satisfactory report or analysis of so extensive a discussion, would require more space than the limits to which we are restricted will allow for all the notes to this book. We shall therefore confine ourselves to a few preliminary considerations upon each of the *principal* points on which the controversy has turned; and may also, perhaps, state some of the more instructive results of the discussion in connection with the particular texts to which they refer or which they contribute to illustrate.

Is the Book of Job a real history? A section of Jewish and Christian interpreters contend that Job is a fictitious character, and that the narrative is a fiction intended to instruct through the medium of parable. But the reality of Job's existence and history has been the standing belief of the Jewish and Christian churches, and is supported by the great body of commentators and critics of all countries and denominations. Indeed, the Scripture itself bears an equivocal testimony to its reality; and the internal evidence which the book affords to the same effect, cannot easily be set aside. The real existence of Job is recognised in the most distinct manner by Ezekiel (ch. xiv. 14), who names Noah, Daniel, and Job, together, in such a manner as to show that the last was not a less real personage than Noah and Daniel. St. James also (ch. v. 11) refers to the patience of Job, and to the evidence which his history afforded of the Lord's pity and tender mercy. Then the book itself specifies those minute particulars which a fictitious narrative commonly overlooks:—The number of Job's sons and daughters is stated; the quantity and nature of his goods is mentioned, and discriminated in such proportions as still usually exist under the same circumstances; and the residence of Job and his friends is described with all the geographical precision of true history.

The time of Job. This has been a question very largely debated. Different writers place him in almost every age from *before* the birth of Abraham till *after* the Babylonish captivity. We must refer to other sources of information those who wish to ascertain the arguments by which the various theories are supported. The result of a very careful consideration disposes us to concur with the great majority of interpreters in the opinion, that the trial of Job took place before the exodus of the Israelites from Egypt: but how long before, is another question, on which opinion is divided. Our Bible chronology places it in 1520 *a.c.*, being twenty-nine years previous to that event. This determination seems to be founded on the principle of putting the history as low as possible, consistently with the necessity of fixing it earlier than the departure of the Israelites from Egypt. This necessity arises from the internal evidence which the book offers; particularly by its total silence concerning the mighty signs and wonders that accompanied the exodus—such as the passage of the Red Sea, the destruction of the Egyptians, the manna in the desert, &c.—all happening in the vicinity of Job, and all so apposite in the debate about the ways of Providence. But there seems to be no very clear evidence that the event took place only *just before* the occurrence of those marvellous transactions which the history omits to notice. On the contrary, the positive evidence for an earlier date, seems to us at least as strong as the negative evidence for a date thus early. The patriarchal period would seem the most probable—that is, not later than the time of Jacob on the one hand, nor greatly anterior to the time of Abraham on the other. Dr. Hales fixes the date of Job's trial at 184 years before Abraham's birth; and as the arguments used by him and others, at least demonstrate the preference due to the patriarchal period, we may here state them very briefly. 1. The absence of any notice concerning the destruction of Sodom and Gomorrah and other cities of the plain, which were so near, and formed so suitable an illustration of the argument, leads to the inference that the circumstances took place before Abraham's migration to Canaan. 2. The longevity of Job necessarily places him in the patriarchal times. At the time of the history he had children grown up and settled in their own houses a good while; he also speaks of his youth as of a time past. Indeed no one supposes he was a young man. And yet he survived his calamities 140 years, whence we may infer that he was not much less, and possibly more than 200 years old when he died. This is very conclusive for placing him not much sooner or later than the time of Isaac, who died at the age of 180 years. 3. The manners and customs critically correspond to those of the patriarchal period. Job acted as high-priest in his own family according to primitive usage: his riches are reckoned by cattle; and it is important to observe that the cattle are precisely the same as those in the description of Abraham's wealth (Gen. xii. 16), with the same absence of horses and mules: the most ancient kind of writing, by sculpture, is also mentioned by Job. 4. Another circumstance of great importance is, that the only species of idolatry alluded to in this book, is Sabianism, or the worship of the heavenly bodies, which is universally allowed to be the most ancient of all idolatries; and not only is this alone mentioned, but it seems to be noticed as a novelty then liable to judicial punishment. 5. Another and more definite method of determining the date of the history, has been an astronomical one, by the precession of the equinoxes. “The cardinal constellations of spring and autumn in Job's time were *כִּימָה* *Chimah*, and *כְּשִׁיל* *Chesil*, or Taurus and Scorpio; noticed ix. 9; and again xxxviii. 31, 32, of which the principal stars are Aldebaran, the bull's eye, and Antares, the scorpion's heart. Knowing therefore the longitudes of these stars at present, the interval of time from thence to the assumed date of Job's trial, will give the difference of their longitudes, and ascertain their position then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; according to the usual rate of the precession of the equinoxes, one degree in 71½ years.” (Hales, vol. ii. p. 54.) On this datum, assisted by calculations furnished by that eminent astronomer Dr. Brinkley, the late bishop of Cloyne, he finds that at the assumed date of 2337 *a.c.*, or 184 years before the birth of Abraham, Taurus was the cardinal constellation of spring, and Scorpio of autumn. This interesting process was not first employed by Dr. Hales, as he thought, he having been anticipated in the last century

by two learned Frenchmen, Goguet and Ducoutant. Their calculation, however, brings the date to 2136 a.c.: and we fear that the constellations denoted by the Hebrew words, are not known with so much certainty as to permit the question to rest on this calculation. Nor is this necessary; as the other reasons seem sufficient to determine the trial of Job to some time within that period in which Abraham, Isaac, and Jacob lived.

The Author.—The authorship has been almost as much disputed as any other question connected with the book of Job. Job himself, Elihu, Moses, Solomon, Isaiah, Ezekiel, Ezra, and others, have had it assigned to them by different writers. But as these respective conclusions have in most instances been formed with reference to the age assigned to Job—it being generally conceived that the book was written in or about the time in which Job lived—the inquiry as to the author is narrowed by the previous conclusions on this point. If we believe in the truth of the history and the accuracy of the report of the various speeches, it is difficult to suppose that it was composed by any other person than one who had been himself a party in the discussion; and as Job and Elihu appear to most advantage in it, they would seem to have been the most probable persons to perform this work. But then a very difficult question arises, when and wherefore a book relating entirely to the concerns of a stranger, and having no connection with the affairs of the Hebrews, was received by them into their sacred canon. This brings us to the most general belief which makes Moses the author of this book. If Job, or any of his friends, lived so late as to have seen and conversed with Moses; or if the book were a fictitious composition, there would be no difficulty in this conclusion; but if otherwise, it seems to us to account for the tradition which assigns the authorship to Moses, as well as for its introduction into the Hebrew canon, to suppose that Moses, during his long sojourn in Midian, becoming acquainted with it, as transmitted from Job or his friends either by oral repetition or written documents; and, conceiving it to be well suited to “Justify the ways of God to man,” and to comfort his afflicted brethren in Egypt, wrote it out in its present form, and communicated it to them either on his return to Egypt, or during their sojourn in the Desert, before they were allowed to enter the Promised Land. Whether written before the time of Moses, or by him, with or without previously existing documents, during his stay in Midian, it will necessarily follow that the book of Job is the oldest book in Scripture, and therefore the oldest in the world. This is indeed necessarily admitted by all those who allow that it was written by any person or at any time prior to the exode; and so far were the Syrians influenced by this sentiment that they placed the book at the beginning of their Bibles, before the Pentateuch.—The reader who desires more extensive information may be referred to the ‘Introductory Dissertation’ prefixed to Dr. J. M. Good’s translation; to the Prefaces to Job in Patrick’s ‘Commentary,’ and the ‘Bible de Vence;’ to Goguet’s ‘Dissertation sur l’Authenticité et l’Antiquité du Livre de Job;’ and the excellent accounts in Hales’s ‘Analysis’ (vol. ii. 51–105) and Horne’s ‘Introduction,’ vol. iv. 67–96.

Verse 1. “*The land of Uz.*”—In the book of Genesis we find three persons bearing the name of Uz. Aram, the son of Shem, had a son so named (Gen. x. 23); the same name was borne by a son of Nahor, Abraham’s brother (Gen. xxii. 21); and by a grandson of that Seir the Horite, who gave his name to the region afterwards occupied by the Edomites (Gen. xxxvi. 28). This is probably the person who gave his name to the region or a part of it; and this conclusion is corroborated by Lam. iv. 21—“Rejoice... O daughter of Edom, that dwellest in the land of Uz.” Whatever this text proves, with the other, as to the origin of the name, it certainly does prove that “the land of Uz” comprehended, or was contained in, or was identical with the country which was ultimately occupied by Esau and his descendants, and called from them “the land of Edom.”

“*Job.*”—Some attempt has been made to identify Job with the Jobab mentioned in Gen. xxxvi. 33, as one of “the kings that reigned in the land of Edom.” But besides other difficulties that attend this notion, the names are different in the original, that of Job being spelt יֹבָב and the other יֹבָב. We are quite of opinion that all attempt must fail to fix the precise era of Job’s existence more nearly than to say that it was before the exode of the Israelites, and in the patriarchal period. There are perhaps, however, some data which would show that it could not be earlier than the time of Jacob, while the conclusions stated in the prefatory note would tend to show that it could not be much, if at all, later. One of Job’s friends is Bildad the Shuhite, and who was probably therefore a descendant of Shuah, a son of Abraham by Keturah, and who is the only person to whom we can trace this denomination of “Shuhite.” This would make it impossible for the trial of Job to have been earlier than the time of Isaac. Then another of Job’s friends was Eliphaz the Temanite. Now the Teman from whom he took his denomination was the son of another Eliphaz, who was the son of Esau (Gen. xxxvi. 11). The remarkable connection of the names of Esau’s son and grandson in the designation “Eliphaz the Temanite,” renders it one of the most satisfactory conclusions in the whole discussion, that Job’s friend was a son or grandson of Teman, the grandson of Esau, and took his name from the ancestral Eliphaz. The resulting conclusion seems to be that the history here recorded could not take place earlier than the time of Jacob; and as the scene is laid in a country occupied by Abraham’s descendants, in various lines, and as we seem to find his descendants in some of Job’s friends, it seems by no means unlikely that Job himself was a descendant of Abraham, though it be impossible to determine the line of his descent.

3. “*The greatest of all the men of the east.*”—This statement concerning the quantity and character of the property which constituted extreme wealth in those early times, is very valuable. We have said something on this subject in the note to Gen. xiii. 2; from which it will appear that the property, in cattle only, here assigned to Job is immense, according to the present state of property among the Arabian emirs, who seem to bear the nearest resemblance to this patriarch in their condition of life. As we are accustomed to estimate property in money, it would be interesting to state the value in money of the cattle here enumerated. From all the information we possess, we should say that the average value in the same country might now be between thirty and forty thousand pounds—perhaps nearer to the latter sum than to the former. In this we estimate the camel at ten pounds, the oxen at one pound each, and the sheep at three for one pound—which are we believe about the average prices in Western Asia. About the asses the average is more difficult to determine, as so much depends upon their breed and use. Their small number seems to intimate high value, and they were probably used for riding, so that perhaps we may suppose them to have been, on an average, about the same value as the camels. But in this calculation we must not overlook the fact that money is of so much greater value in the East than in England, that such a sum as we have named would seem incomparably greater than with us—particularly in a condition of life resembling the patriarchal; so that a sheikh or emir whose whole property may be worth five or six thousand pounds will be considered a very rich man, and is such, relatively to the circumstances of his people. These facts may suggest some ideas as to the greatness of Job, whose possessions were indeed princely. But, moreover, it appears that all his possessions did not consist of cattle. He was not a nomade. He belonged to that condition of life which fluctuated between that of the wandering shepherd and that of a people settled in towns. That he resided, or had a residence in a town is obvious; but his flocks and herds evidently pastured in the deserts, between which and the town his own time was probably divided. He differed from the Hebrew patriarchs chiefly in this, that he did not so much wander about “without any certain dwelling place,” as they. Yet withal he

was a cultivator, as appears from his oxen being mentioned by "*yokes*," and from their being occupied in ploughing (verse 14) when the Sabaeans fell upon them, as well as from various circumstances which come out in the discussion. This mixed condition of life, which is still frequently exhibited in Western Asia, will, we apprehend, account sufficiently for the diversified character of the allusions and pictures which the book contains—to the pastoral life, and the scenes and products of the wilderness; to the scenes and circumstances of agriculture; and to the arts and sciences of settled life and advancing civilisation.

"*The Sabaeans*."—That these were the Sabaeans of Arabia Felix, as some suppose, is not, on account of the distance, very likely, if we can find any other Sabaeans nearer than these. This we can do; for Jokahan, one of the sons, by Keturah, whom Abraham sent into "the east country," had a son called Sheba, who probably gave name to the people here mentioned. If so, this would corroborate the considerations under verse 1, concerning the time of Job. Their being in "the east country," while Job is "the greatest of all the men of the east," strongly favours this conclusion. We need not add, that the inhabitants of the desert are, as they always have been, notorious plunderers, and accustomed to incursions of this description against their wealthy neighbours.

17. "*The Chaldeans . . . fell upon the camels*."—We may take this opportunity of correcting what seems to be a common impression of the cursory reader: this is, that the oxen and asses, sheep, and camels, were at no great distance from each other, and that the recorded calamities simultaneously occurred. As the oxen were engaged in ploughing, they were doubtless near home, and the asses were by them; whilst the flocks of sheep and herds of camels may have gone far out into the desert for pasture, in different directions. Therefore, although the messengers came on the heels of each other, there may have been an interval of several days between the occurrence of the events of which they bore the tidings. Thus the camels in the distant pastures were probably attacked considerably earlier than the oxen and the asses, the messenger having probably been travelling several days with the news. So distant an excursion as even from Mesopotamia to Job's neighbourhood, with so rich a prize as his camels in view, is by no means improbable; but, in this instance, it does seem more probable that the camels had been sent out into the desert pastures towards the Euphrates, which necessarily exposed them the more to the hostile notice of the Chaldeans.

CHAPTER II.

- 1 *Satan appearing again before God obtaineth further leave to tempt Job. 7 He smiteth him with sore boils. 9 Job reproveth his wife, moving him to curse God. 11 His three friends condole with him in silence.*

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is none like him in the earth*, *a perfect and an upright man, one that feareth God, and escheweth evil?* and still he holdeth fast his integrity, although thou movedst me against him, *to destroy him without cause.*

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he is in thine hand; *but save his life.*

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

¹ Chap. I. 7.

² Chap. I. 1, 8.

³ Heb. to swallow him up.

⁴ Or, only.

Verse 4. "*Skin for skin*."—This seems a proverbial expression, of which various explanations have been given. The best seems to be that which refers its origin to the time when trade was conducted by barter or exchange of commodities, and when the skins of animals, being a most frequent and valuable commodity, was used in some sort to represent property, as it still is in many parts of the world. Tributes, ransoms, &c. also used often to be paid in skins. It seems then that Satan, after this proverbial allusion to the principle of exchange or barter, applies it in the next clause—"all

that a man hath will he give for his life." It may then apply to the necessity of submitting to one great evil rather than incur a greater, answering to the Turkish proverb—"We must give our beards to save our heads."

7. "*Smote Job with sore boils.*"—Dr. John Mason Good renders, "with burning ulcerations." That accomplished scholar and able physician was better qualified than most men to discriminate the characteristics of the disorder with which Job was afflicted. We cannot therefore do better than transcribe his note on the subject:—"Most probably, as indeed is generally supposed, it was the elephas, elephantiasis, or leprosy of the Arabians, which by themselves is denominated *judhām*, or, as the word is pronounced in India, *juzām*; though the Indians, in vernacular speech, call it *kurah*. This dreadful malady, which Paul of Ægina has accurately characterized as an *universal ulcer*, was named elephantiasis by the Greeks, from its rendering the skin, like that of the elephant, scabrous and dark coloured, and furrowed all over with tubercles. It is said to produce generally in the countenance of the affected a grim, distracted, and lion-like set of features; on which account it is also sometimes denominated, in the same language, *leontiasis*; and the description seems to be correct; for the Arabians, like the Greeks, have not only two terms by which to express this dreadful disorder, but derive one of them from the very same idea, calling it, in like manner, *dāul a sal*, which, in literal English, means *lion-blont*; on which account we are cautioned in the Alcoran, 'Flee from a person affected with the *judhām*, as you would flee from a lion.' In our own tongue, we have no word by which to distinguish this malady: we therefore borrow one from the Latin physicians, and call it *black leprosy*, or *leprosy of the Arabians*, to discriminate it from the more common leprosy, called the *white leprosy*, or *leprosy of the Greeks*, an affection, however, which the Greeks called *Leuce*, or *whiteness* alone: it is the *Beres* or *Baras* of the Arabs."

11. "*Job's three friends.*"—We have spoken of two of these persons in the note to ch. i. 1. We have now only to add, besides the considerations upon the paternity of Eliphaz and Bildad, derived from the names of Teman and Shuah, that Teman, besides being the name of Esau's grandson, was the name, doubtless derived from him, of a town in the land of Edom, as appears from Jer. xlix. 7.—0; Ezek. xxiv. 13; Amos i. 12. Zophar the Naamathite was probably from Naamah, a town mentioned in Josh. xv. (r. 41) in a list of the uttermost cities of Judah's lot, "towards the coast of Edom *southward*" (r. 20); it is, further, among that portion of those towns that lay "in the valley" (v. 33); which valley is the same that contained Joktheel (v. 38), which we suppose to have been Petra (see the note on 2 Kings xiv. 7). Naamah was probably therefore in or near the Ghor, or valley, which extends from the Dead Sea to the Gulf of Akaba. These considerations, in addition to those in the preceding chapter, seem to establish the conclusion that the scene of this book is laid in the land of Edom.

12. "*They knew him not.*"—They knew that the afflicted being they saw before them must be Job, whose condition had doubtless been described to them before they left home; but so awfully was he disfigured that they could not personally recognise him as the Job they had known in prosperous times.

13. "*Seven days and seven nights.*"—This was the usual time of mourning for the dead.
 "—*none spake not a word unto him: for they saw that his grief was very great.*"—This is a touching instance of their consideration and feeling. For this long silence, however, they made amends by the volubility and bitterness of their subsequent animadversions.

CHAPTER III.

1 *Job curses the day and services of his birth.* 13
The ease of death. 20 *He complaineth of life,*
because of his anguish.

AFTER this opened Job his mouth, and cursed his day.

2 And Job 'spake, and said,

3 'Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death 'stain it; let a cloud dwell upon it; 'let the blackness of the day terrify it.

6 *As for that night*, let darkness seize upon it; 'let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up 'their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have none*; neither let it see 'the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the 'weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

¹ Heb. answered.

² Chap. 10. 18, 19.

Jer. 20. 14.

³ Or, challenge it.

⁴ Or, let them terrify it as those who have a bitter day.

⁵ Or, let it not refuse among the days.

⁶ Or, a levitation.

⁷ Heb. the eye-lids of the morning.

⁸ Heb. wearied in strength.

21 Which ⁹long for death, but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, and are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, ¹⁰and whom God hath hedged in?

24 For my sighing cometh ¹¹before I eat, and my roarings are poured out like the waters.

25 For ¹²the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

⁹ Heb. *wail*.

¹⁰ Chap. 19. 8.

¹¹ Heb. *before my meal*.

¹² Heb. *I feared a fear, and it came upon me*.



DESOLATION OF JOB.—DR LOUTHKIRBOURG.

"The thing which I greatly feared is come upon me."—*Verses 25.*

CHAP. III.—With this chapter begins the poem, to which the two preceding chapters form an historical introduction. It naturally divides itself into five parts, the due notice of which will considerably assist the reader.

I. (Ch. iii.—xiv.) Consists of the first discussion between Job and his friends; raised by this chapter, in which the sufferer curses the day of his birth. In the next chapter (iv.) Eliphaz begins the controversy, and is followed by Bildad and Zophar. Each of them is successively answered by Job.

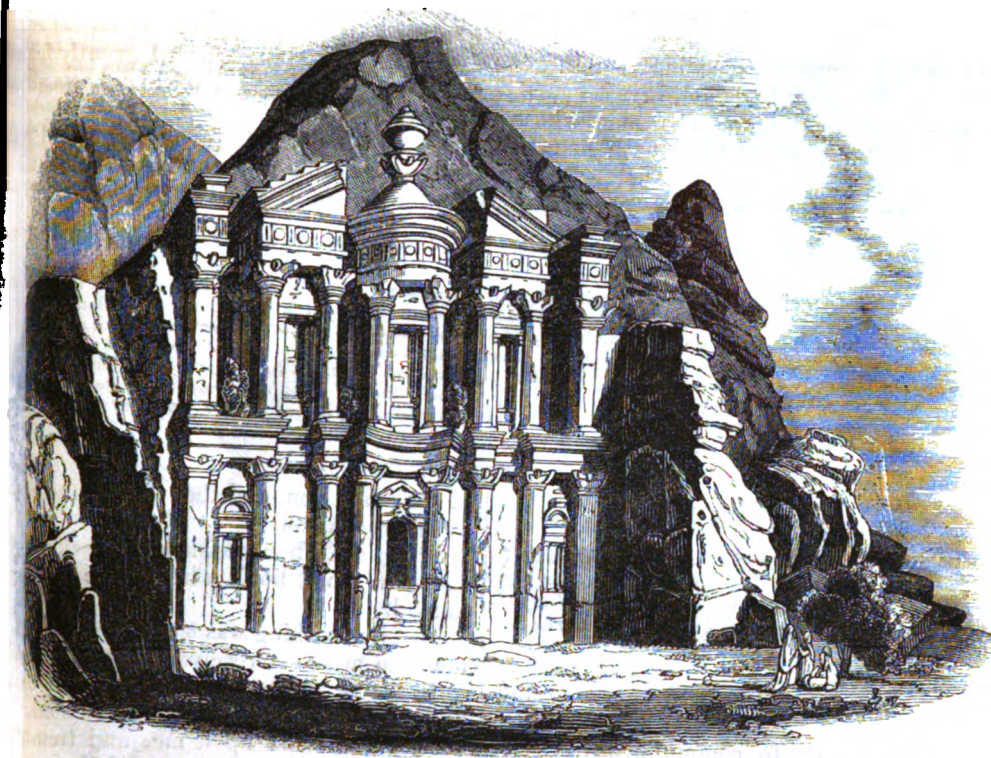
II. (Ch. xv.—xxi.) This comprehends a second round of discussion, begun, as before, by Eliphaz, followed by the others in the same order, and each in his turn answered by Job.

III. (Ch. xxii.—xxxi.) This is the third discussion, begun, as before, by Eliphaz, and followed, after Job has replied, by Bildad, who is also answered. Zophar does not speak, and Job having no occasion for an answer to him, this discussion has two speeches less than the last; but the speeches are longer.

IV. (Ch. xxxii.—xxxvii.) Elihu appears for the first time, and gives an opinion upon the preceding discussion.

V. (Ch. xxxviii.—xlii. 7.) The termination of the controversy by the Lord's address out of the whirlwind, followed by the submission of Job. The ten last verses are in prose, and describe the Lord as accepting Job's submission, and restoring him to greater prosperity than he enjoyed at the beginning.

Verses 1. "*Cursed his day.*"—After the account of the first calamities of Job, and the manner in which he received them, it is said, "In all this Job sinned not, nor charged God foolishly;" and after the second calamity, it is again said, "In all this did not Job sin with his lips." These remarkable expressions, never afterwards repeated, have always seemed to us carefully intended to distinguish between the proper and improper part of his conduct, and to intimate



TOMB AT PETRA.—FROM LABORDE.



INTERIOR OF A TOMB AT PETRA.—FROM LABORDE.

that, *after this*, he did "charge God foolishly," and did "sin with his lips." He certainly did so. At the end, *the* the Lord's address, he becomes sensible of it, and confesses—"I uttered that I understood not... I have heard of thee by the hearing of the ear: but *now* mine eye seeth thee. *Wherefore I abhor myself, and repent in dust and ashes.*" Can any thing be more conclusive? and does not the book itself thus guardedly direct us to the estimation in which we are to hold Job's reasonings and complaints? Yet this has been too much overlooked, and there has been too strong a disposition to regard Job as triumphant in the controversy. Both parties seem to be in the wrong; and Job himself, his strong mind being at last subdued, does frequently sin with his lips, and charge God foolishly, until the speech of Elihu, followed by one of similar import, but greater majesty, from the Deity himself, draws from his revived heart that memorable confession which we have quoted. Having stated this general view, which repeated study of this book, in the course of years, has led us but the more strongly to entertain, we shall not follow the arguments, but confine our attention to those matters which it falls more strictly within our province to explain or illustrate.

12. "*Prevent me.*"—"Receive me" is better. It cannot be ascertained whether this refers to the nurse or the mother, probably the latter.

14. "*Kings and counsellors... which built desolate places for themselves.*"—This is supposed to refer to the pompous sepulchral monuments which the ancient princes were wont to erect for themselves. It is remarkable that the land of Edom, in which Job is reasonably concluded to have lived, does at this day continue to offer some of the most remarkable and magnificent monuments of this description. Specimens, taken from the more striking of the sepulchres excavated in the cliffs of Wady Moussa (Petra), are therefore introduced as forming a very appropriate illustration of the subject. They are indeed obviously of a date many ages posterior to that of Job; nor could the state of art in his time be such as these sculptured sepulchres exhibit: but it is still interesting to find such satisfactory illustrations of the general idea, in the very country where Job lived.

CHAPTER IV.

1 *Eliphaz reproveth Job for want of religion. 7 He teacheth God's judgments to be not for the righteous, but for the wicked. 12 His fearful vision, to humble the excellency of creatures before God.*

THEN Eliphaz the Temanite answered and said,

2 *If we assay 'to commune with thee, wilt thou be grieved? but 'who can withhold himself from speaking?*

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened 'the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?*

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, 'they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and 'by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice

of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was 'secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear 'came upon me, and trembling, which made 'all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, 'there was silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he 'put no trust in his servants; 'and his angels he charged with folly:

19 How much less *in* them that dwell in 'houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are 'destroyed from morning to evening: they perish for ever without any regarding it.

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

¹ Heb. a word. ² Heb. who can refrain from words? ³ Heb. the bowing knees. ⁴ Prov. 22 8. Hos. 10. 12.
⁵ That is, by his anger, as Isa. 30. 33. ⁶ Heb. by stealth. ⁷ Heb. met me. ⁸ Heb. the multitude of my bones. ⁹ Or, I heard a still voice.
¹⁰ Chap. 16. 15. ¹¹ 2 Pet. 2. 4. ¹² Or, nor in his angels in whom he put light. ¹³ 2 Cor. 5. 1. ¹⁴ Heb. beaten in pieces.

Verse 1. "*Eliphaz.*"—Jahn, in characterizing the part which Job's three friends respectively take in the controversy, says, "Eliphaz is superior to the others in discernment and delicacy. He begins by addressing Job mildly, and it is not until irritated by contradiction that he reckons him among the wicked." The reader will not fail to perceive that the gist of the whole argument is, that Job's friends conceive that temporal prosperity invariably attends the righteous and adversity the wicked; which leads them, at first by implication, and then openly, to number Job among the wicked, seeing that he was in affliction. This doctrine is warmly contested by Job, who asserts that the afflictions of his

equally visit righteous and wicked—if indeed the latter be not more favoured than the former in temporal blessings. He cannot, however, account for that which he believes; and, conscious that he is innocent of those crimes of which the argument of his friends obliges them to suppose him guilty, he is led into many rash reflections and unsound inferences. Job's friends have a mistaken argument, and are often conducted by it to wrong and unjust conclusions: Job has a better position; but, understanding it imperfectly, he also is frequently erroneous in his inferences and views of the Divine government. Yet of both parties it may be said, that, even when mistaken in their general argument, their particular statements often exhibit truths, the force and beauty of which no heart can fail to recognize. However, these four pious men, also, when warmed in dispute, censure and condemn each other with a degree of harshness which, although perfectly natural, was not by any means called for by their respective arguments and positions. Job, in the struggle with adversity, is, for a time, overcome by it, without having lost the consciousness that the entire submission which had, at first, been so nobly exhibited in his own conduct, was far more becoming.

19. "*They that dwell in houses of clay.*"—This refers to the mortal body, the unworthy habitation, for a season, of the immortal spirit. It answers to "the soul's dark cottage" of one of our own poets. There is, however, a peculiar propriety in the figure as employed here, from the probability that most of the houses in use at this early period were built with clay or mud. Probably the earliest immovable habitations that men built for themselves were of mud. Pliny indeed thinks (Nat. Hist. lib. x. c. 34) that the Oriental took the first idea of constructing a house for himself and family from the swallow, and, in imitation of his feathered instructor, made his first attempts with mud. Whether so or not, it is certain that the dwellings of the mass of the population—that is, of the humbler classes—throughout Asia, are still, and always have been, of clay or mud. The dwellings which come within this class are of three principal sorts—1. A framework of bundles or wicker, daubed thickly with mud. 2. The walls composed of successive layers of trodden mud or clay,—each being left to dry (which it does rapidly) before another layer is spread upon it. 3. Built with sun-dried bricks,—that is, cakes of trodden clay or mud, fashioned in a mould, and dried in the sun. Straw is usually mixed with them, in order to strengthen them; but the poor peasantry generally have no straw, or very little, in the sun-dried bricks, or, more properly, mud-cakes, with which their humble dwellings are built. In ancient times, structures of a far higher class were built with the same materials. This is not the only passage in the book which implies that the houses of the land of Uz were, in Job's time, and probably much later, built with mud. In ch. xxiv. 16, persons with evil intentions are described at night to "*dig through houses* which they had marked for themselves in the day time." This is particularly expressive when understood to apply to houses the thick walls of which are built with mud; but had they been of stone, burnt brick, or wood, the expression would lose much of its propriety; and in that case also, "digging through" would have been a less practicable method of obtaining access to the interior of a building.

"*Crushed before the moth.*"—Opinion is divided as to the precise force of this idea. That which our version would convey seems to be, to represent a thing so frail, that even the feeble flutter of a moth against it may dash it to pieces. In this view it may also mean that man's life is at the mercy of the smallest and feeblest creatures—such as that sort of bug in Persia, called the *mulla*, the bite of which is said to be often fatal. Another view is, that the allusion is to the corrosion and destruction of a garment by a moth. But the text will equally bear to be rendered "like," or "as the moth," and it may then refer to the fact, that the gentlest touch or slightest pressure suffices to crush the moth to powder. We incline to prefer this view, as it seems better to agree with the following verse: "They are destroyed from morning to evening; they perish for ever without any regarding it."

CHAPTER V.

1 *The harm of inconsideration.* 3 *The end of the wicked is misery.* 6 *God is to be regarded in affliction.* 17 *The happy end of God's correction.*

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

For wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto trouble, as the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number:

10 Who giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the day-time, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

¹ Or, look.

² Or, indignation.

³ Or, iniquity.

⁴ Or, labour.

⁵ Heb. the sons of the burning coal lift up to fly.

⁶ Chap. 9. 10. Psal. 73. 18. Rom. 11. 33.

⁷ Heb. and there is no search.

⁸ Heb. till there be no number.

⁹ Heb. out places

¹⁰ 1 Sam. 2. 7. Psal. 113. 7.

¹¹ Nehem. 4. 13.

¹² Psal. 33. 10. Isa. 8. 10.

¹³ Or, cannot perform any thing.

¹⁴ 1 Cor. 3. 19.

¹⁵ Deut. 28. 29.

¹⁶ Or, run into.

¹⁷ Psal. 107. 42.

¹⁸ Prov. 3. 12.

¹⁹ Heb. 12. 5. James 1. 12.

²⁰ Rev. 3. 19.

18 "For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war "from the power of the sword.

21 Thou shalt be hid "from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 "For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

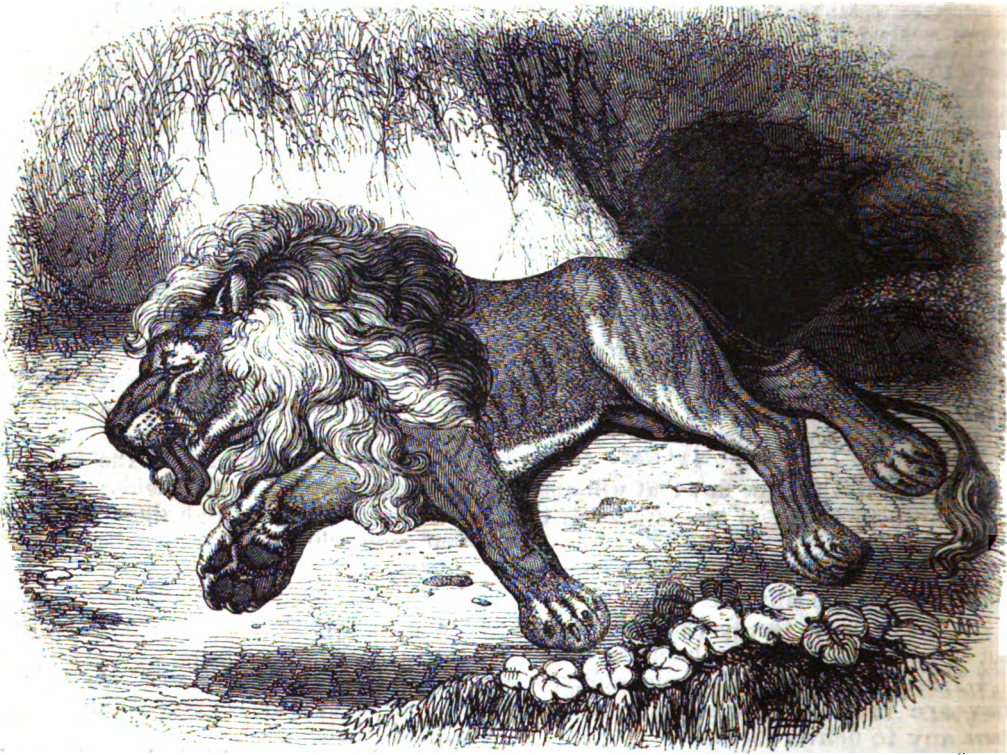
24 And thou shalt know "that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not "sin.

25 Thou shalt know also that thy seed *shall be* "great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn "cometh in his season.

27 Lo this, we have searched it, so it is; hear it, and know thou it "for thy good.

¹⁸ Deut. 32. 39. 1 Sam. 2. 6. Isa. 30. 26. Hos. 6. 1. ¹⁹ Psal. 91. 3. ²⁰ Heb. *from the hands*. ²¹ Or, *when the tongue scourgeth*. ²² Hos. 2. 18. ²³ Or, *that peace is thy tabernacle*. ²⁴ Or, *err*. ²⁵ Or, *much*. ²⁶ Heb. *ascendeth*. ²⁷ Heb. *for thyself*.



"The old lion perished for lack of prey."—CHAP. IV. Verse 11.

DE LOUTHREBOURG.

Verse 4. "*Crushed in the gate*."—This doubtless refers to the gate as the place of judgment, where the children, sooner or later, became answerable for the transgressions of their father or their own. It may be that they were there compelled to make restitution of their father's unjust gains.

5. "*Even out of the thorns*."—Bishop Patrick, in his 'Paraphrase,' understands that the harvest was stolen, notwithstanding the fence. He of course understood that the fields were fenced with quickset hedges, which is not true in the East. Yet Gesenius (in [Y]), Hales, and others are of the same opinion. The word rendered "thorns" signifies also "arms," or "armour," particularly shields; whence the Targum understood, that the harvest should be taken away by armed men, by force. This is followed by the Vulgate (*ipsum rapiet armatus*), and by Tyndal, who has, "The weaponed man had spoyled it." Perhaps this view agrees best with the context. Good and Boothroyd have, "to the very thorns."

7. "*As the sparks fly upward*."—The Hebrew phrase rendered "sparks" is *בני רשע*, *bani resha'im*, "sons of flame." In the ancient translations it is rendered "bird," and the Septuagint restricts it to the eagle. Thus understood, it

would read, "as the birds" (or "young eagles") "for soaring aloft." Gesenius thinks it may refer to arrows. However understood, the sense is plainly, that man has the same specific destination to trouble as "the sons of flame" have theirs to fly upward.

23. "*The beasts of the field shall be at peace with thee.*"—This and the following verse evidently refer to the condition of a person on a journey. He shall travel in peace and safety, and will feel confident that his house would not be disturbed in his absence. The contrary so often happens in the East, that this might well be mentioned as a peculiar blessing. In those early ages, when men had not established those dense communities before which the wild "beasts of the field" disappear, the danger from them, in travelling, must have been very great, as it still is in many parts of Asia.



A DRY VALLEY IN IDUMEA.—LABORDE.

CHAPTER VI.

¹ Job sheweth that his complaints are not causeless. ⁸ He wisheth for death, wherein he is assured of comfort. ¹⁴ He reproveth his friends of unkindness.

BUT Job answered and said,

² Oh that my grief were thoroughly weighed, and my calamity 'laid in the balances together!

³ For now it would be heavier than the sand of the sea: therefore 'my words are swallowed up.

⁴ 'For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

⁵ Doth the wild ass bray 'when he hath grass? or loweth the ox over his fodder?

⁶ Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

⁷ The things *that* my soul refused to touch *are* as my sorrowful meat.

⁸ Oh that I might have my request; and that God would grant *me* 'the thing that I long for!

⁹ Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

¹⁰ Then should I yet have comfort; yea, I would harden myself in sorrow: let him

¹ Heb. *lifted up*. ² That is, *I want words to express my grief*.

³ Psal. 88, 2.

⁴ Heb. *of grass*.

⁵ Heb. *my expectation*.

not spare; for I have not concealed the words of the Holy One.

11 What *is* my strength, that I should hope? and what is mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh ⁶of brass?

13 *Is* not my help in me? and is wisdom driven quite from me?

14 ⁷To him that is afflicted pity *should* be *shewed* from his friend; but he forsaketh the fear of the Almighty

15 My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, ⁸they vanish: ⁹when it is hot, they are ¹⁰consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they

had hoped; they came thither, and were ashamed.

21 ¹¹For now ye are ¹²"nothing; ye see my casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which* are as wind?

27 Yea, ¹³ye overwhelm the fatherless, and ye dig a *pit* for your friend.

28 Now therefore be content, look upon me; for *it is* ¹⁴evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* ¹⁵in it.

30 Is there iniquity in my tongue? cannot ¹⁶my taste discern perverse things?

⁶ Heb. brasen. ⁷ Heb. to him that melteth. ⁸ Heb. they are cut off. ⁹ Heb. in the heat thereof. ¹⁰ Heb. extinguished.
¹¹ Or, for now ye are like to them. Heb. to it. ¹² Heb. not. ¹³ Heb. ye cause to fall upon. ¹⁴ Heb. before your face.
¹⁵ That is, in this matter. ¹⁶ Heb. my palate.

Verse 17. "When it is hot, they are consumed out of their place."—The whole passage, from verse 15 to 20, is a beautiful reference to those streams, so common in that part of the world, which in one part of the year, when swollen by rains and dissolved snows, become abounding rivers; but which, when the supply fails during the long and burning droughts of summer, rapidly shrink, and, finally, are completely dried up, their course being only marked by the parched and desolate bed through which they had flowed. Verses 19 and 20 beautifully express the disappointment and confusion of the caravans, which come to them in the hope of finding water in them, and discover that they are too late—the channel having become quite dry. Boothroyd's version is here very good:—

"The companies of Tema anxiously look;
The caravans of Sheba eagerly expect them.
They are ashamed, because of their confidence;
They come thither and are confounded."

CHAPTER VII.

1 Job excuseth his desire of death. 12 He complaineth of his own restlessness, 17 and God's watchfulness.

Is there not ¹'an appointed time to man upon earth? *are not* his days also like the days of an hireling?

2 As a servant ²'earnestly desireth the shadow, and as an hireling looketh for the reward of his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and ³'the night be gone? and I am

full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 ⁴'My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine eye ⁵'shall no more ⁶'see good.

8 The eye of him that hath seen me shall see me no more: thine eyes *are* upon me, and ⁷'I *am* not.

9 *As* the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.

¹ Or, a warfare. ² Heb. goeth after. ³ Heb. the evening be measured.
⁴ Chap. 16. 22. Psal. 90. 6, and 102. 11, and 104. 15, and 144. 4. Isa. 40. 6. James 4. 14. ⁵ Heb. shall not return.
⁶ To see, that is, to enjoy. ⁷ That is, I can live no longer.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, and death rather *'than* my life.

16 I loathe *it*; I would not live alway: let me alone; for my days *are* vanity.

17 *'What* is man, that thou shouldest

magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be*.

^a Heb. *than* my bones.

^b Psal. 8. 4, and 144. 3. Heb. 2. 6.



JOB AND HIS FRIENDS.

From a Modern French Picture in the Luxembourg.

Vers 2. "*As a servant earnestly desireth the shadow,*" &c.—We may again quote Boothroyd for his beautiful and accurate translation of this verse:—

"As the bondsman daily panteth after the shade,
And as the hireling longeth for the end of his work."

We think we can say that, next to water, the greatest and deepest enjoyment we could ever realize in the hot climates of the east was, when on a journey, any circumstance of the road brought us for a few minutes under some shade. Its reviving influence upon the bodily frame, and, consequently, upon the spirits, is inconceivable by one who

has not had some experience of the kind. Often also—during the halt of a caravan in the open air, when the writer has been enabled to secure a station for repose under the shelter of a rock or an old wall—has his own exultation and strong sense of luxurious enjoyment reminded him of this and other passages of Scripture, in which shade is mentioned as a thing panted for with intense desire. If this be so with a mere traveller, how much more to a bondsman, engaged under the hot sun in the fatiguing labours of agriculture?—how must he “pant after the shade?”—It is possible, however, that the present text refers to the shades of evening, which would bring equally to the bondsman and hiring a cessation of labour: if so, these observations apply to the illustration of other texts, in which the reference is a sheltering shade from the sun's rays is more definitely expressed.

5. “*My flesh,*” &c.—Job undoubtedly refers to his then diseased state. The following is Dr. Good's translation of the verse, which is important, as from the same person whose *medical view* of Job's case we have already stated:—

“Worms and the imprisoning dust already clothe my flesh;
My skin is become stiff and corrupt.”

10. “*Neither shall his place know him any more.*”—The Orientals are distinguished for embodying in the forms of common language, that poetry which exists more or less in the *feelings* of most people. Persons who return to a scene from which they have long been absent, generally experience strong emotions, and *feel* (not *think*) as if their emotions were in some degree subject to the cognizance and reciprocation of those inanimate objects which called them forth. Now this cognizance and reciprocation of feeling, the Oriental does not, as we do, hesitate to assign in plain terms to inanimate objects. Hence, houses, fields, gardens, trees, are said to *know* their owner—to *forget* him, to be *glad* to see him—to be *grateful* or *ungrateful* for his care, and so on. This appropriation of consciousness to inanimate objects, which we reserve for poetry, has a pleasing and sometimes touching effect as used, orientally, in the language of common life.

19. “*Let me alone till I swallow down my spittle.*”—That is, for a very short pause, the briefest interval. The expression answers to our “twinking of an eye,” or “till one can fetch one's breath.” In this sense the expression is still proverbial in Arabia. Schultens adduces from Arabian authors various examples of its continued use. One of them (from Teblebi) is contained in the following repartee addressed to a person who, before he answered, said to his companion, “Allow me to swallow my spittle:” to which the other smartly replied, “Ay—swallow the Tigris and Euphrates, if you will.”

CHAPTER VIII.

1 Bildad sheweth God's justice in dealing with men according to their works: 8 He alledgeth antiquity to prove the certain destruction of the hypocrite. 20 He applieth God's just dealing to Job.

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things*? and how long shall the words of thy mouth be like a strong wind?

3 'Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away 'for their transgression;

5 'If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 'For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For 'we are but of yesterday, and know 'nothing, because our days upon earth are a shadow:)

10 Shall not they teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 'Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

13 So are the paths of all that forget God; and the 'hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust shall be 'a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He is green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and seeth the place of stones.

18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

19 Behold, this is the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect man, neither will he 'help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with 'rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked 'shall come to nought.

¹ Deut. 32. 4. ² Chron. 19. 7. Dan. 9. 14. ³ Heb. in the hand of their transgressions. ⁴ Chap. 22. 24.
⁵ Deut. 4. 35. ⁶ Gen. 47. 9. ⁷ Chron. 29. 15. ⁸ Chap. 7. 6. ⁹ Heb. not. ¹⁰ Psal. 135. 6. Jer. 17. 4.
¹¹ Chap. 11. 30, and 18. 14. ¹² Psal. 112. 10. ¹³ Prov. 10. 28. ¹⁴ Heb. a spider's house. ¹⁵ Heb. take the vengeance by the hand.
¹⁶ Heb. shouting for joy. ¹⁷ Heb. shall not be.

Verse 1. "*Bildad the Shuhite*."—This part in the controversy is thus discriminated by Jahn:—"Bildad, less discerning and less polished than Eliphaz, breaks out at first into accusations against Job, and increases in vehemence as he proceeds. In the end, however, he is reduced to a mere repetition of his former arguments." He certainly reproves Job with more acrimony and less disguise than Eliphaz, and Dr. Hales properly characterizes the present speech as "unkind." This particularly appears in verse 4, where, without any ceremony, he takes it for granted that Job's children were cut off on account of their sins. This must have touched the suffering patriarch to the quick. The force of Bildad's meaning in that verse is weakened by the "If" with which it commences: it should be "As," or "Since"—assuming, not supposing, that Job's children had been "cast away for their transgression."

11. "*Rush... flag*."—See the notes on Exod. ii.

12. "*It withereth before any other herb*."—"The application of this beautiful similitude is easy, and its moral exquisitely correct and pertinent. As the most succulent plants are dependent upon foreign support for a continuance of that succulence, and in the midst of their vigour are sooner parched up than plants of less humidity; so the prosperous sinner does not derive his prosperity from himself, and is often destroyed in the height of his enjoyments, more signally and abruptly than those who are less favoured, and appear to stand less securely." (Good's 'Book of Job.')

14. "*Spider's web*."—Literally, the "spider's house," or "building," which perhaps it would have been better to retain, as giving more force to the application—"He shall lean upon his house, but it shall not stand," &c. Too evident an allusion is expressed to the fragility of the spider's web to allow us to suppose that it refers to the houses or nests of the mason-spiders, whose ingenious contrivances are detailed in the volume of 'Insect Architecture'; but the idea does evidently refer to the web, not merely, or not at all, as a snare, but as the house of the spider, that house being involved in the construction and fragility of the web. The most expressive illustration would therefore be from the webs of some of those diadem spiders, which, besides extending their meshes to entrap unwary insects, spread an awning or canopy of exquisite fineness over their own heads, under which they remain, waiting in patient ambush, to surprise their prey.

18. "*His place... shall deny him, saying, I have not seen thee*."—This is a very striking and beautiful illustration of the remarks we offered under ch. vii. 10.

CHAPTER IX.

1 Job, acknowledging God's justice, sheweth there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.

THEN Job answered and said,

2 I know it is so of a truth: but how should 'man be just *with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not: and sealeth up the stars.

8 *Which alone spreadeth out the heavens, and treadeth upon the 'waves of the sea.

9 *Which maketh 'Arcturus, Orion, and Pleiades, and the chambers of the south.

10 *Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

12 *Behold, he taketh away, *who can hinder him? who will say unto him, What dost thou?

13 If God will not withdraw his anger, the 'proud helpers do stoop under him.

14 How much less shall I answer him, and choose out my words to reason with him?

15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet would I not know my soul: I would despise my life.

22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?

25 Now my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the ¹¹ swift ships: as the eagle that hasteth to the prey.

27 If I say, I will forget my complaint, I

¹ Psal. 143. 2.

² Or, before God.

³ Gen. 1. 6.

⁴ Heb. heights.

⁵ Chap. 38. 31, &c.

⁶ Amos 5. 8.

⁷ Heb. Ash, Cenil, and Cimah.

⁸ Chap. 9. 2.

⁹ Isa. 45. 2. Jer. 18. 6.

¹⁰ Rom. 9. 30.

¹¹ Heb. who can turn him away?

¹² Heb. helpers of pride, or strength.

¹³ Heb. ships of speed.

¹⁴ Or, ships of Elah.

will leave off my heaviness, and comfort myself:

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 If I be wicked, why then labour I in vain?

30 If I wash myself with snow water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall "abhor me.

¹³ Or, make me to be abhorred.

¹⁴ Heb. one that should argue.

¹⁵ Or, umpire.

¹⁶ Heb. but I am not so with myself.

Verse 5. "*Which removeth the mountains,*" &c.—Some commentators think, with probability, that the whole of this passage, from verse 5 to 8, refers to an earthquake, with all its awful circumstances.

9. "*Arcturus, Orion,*" &c.—See the notes to ch. xxxvii. and xxxviii.

26. "*Swift ships.*"—(שִׁיפֵי עֵבֶה, *anigoth ebeh*.) Ships are doubtless intended, and that *swift* ships is the ulterior signification is evident from the context. But the rationale of this is by no means clear, if we may judge from the variety of interpretations which have been adduced. This uncertainty is expressed in our two marginal readings, "*Ships of desire or ships of Ebeh.*" The former is founded on the idea of ships longing for their destined port, and crowding all their sail to reach it: and the latter is the resource of doubt, leaving the uncertain word untranslated, or considering it as a proper name. The Chaldee understands "vessels bearing rich fruits," which being perishable commodities, required expeditious transport. This is nearly followed by the Vulgate, and those modern versions which bow to its authority. There are other interpretations which we need not notice: but that which we incline to prefer, with some good authorities, English and foreign, is, that as שִׁיפֵי denotes the Egyptian papyrus, we are to understand "vessels of reed" or "papyrus," of which boats and small vessels were constructed in very ancient times, and which are, even in Scripture, celebrated for their swiftness (Isa. xviii. 2). The great antiquity of these boats, and the little advance that had probably been made in navigation in the time of Job, are much in favour of this explanation.

30. "*If I wash myself with snow water.*"—The whiteness and purity of snow suggested the idea that its water was better suited for purification than any other. For this reason (as Gill states, after Petronius), snow water was anciently preserved in vessels, for personal ablution. It was conceived that it not only whitened the skin, but that it also strengthens by contracting the fibres and preventing perspiration.

"*Make my hands never so clean.*"—We take this opportunity of introducing a cut representing that mode of washing hands which is so general in the East, and which has been described in the note to 2 Kings iii. 11. The basin in this cut is of that kind which has—as there mentioned—a sunk cover pierced with holes, and having a raised receptacle in the middle for the soap.

33. "*Daysman betwixt us, that might lay his hand upon us both.*"—An arbitrator, umpire, or elected judge, used to be called (and we believe still is in some of the northern counties) a *dies-man* or *days-man*. The laying the hand may refer to some particular ceremony; but it is sufficient to understand it to express the power of control which the daysman exercised over both parties. Dr. Good renders, "There is no umpire between us, who might lay his control over us both."



WASHING HANDS.

CHAPTER X.

1 *Job, taking liberty of complaint, expostulateth with God about his afflictions.* 18 *He complaineth of life, and craveth a little ease before death.*

My soul is 'weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *Is it good unto thee that thou shouldest oppress, that thou shouldest despise* 'the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 *Are thy days as the days of man? are thy years as man's days,*

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 'Thou knowest that I am not wicked; and *there is none that can deliver out of thine hand.*

8 Thine hands 'have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 'Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast 'fenced me with bones and sinews.

¹ Or, out off while I live.

² Heb. the labour of thine hands.

³ Heb. hedged.

⁴ Heb. It is upon thy knowledge.

⁵ Heb. took pains about me.

⁶ Heb. took pains about me.

⁷ That is, thy plagues.

⁸ Chap. 8. 11.

⁹ See chap. 7. 6, and 8. 9.

Verse 10. "*Hast thou not poured me out as milk, and curdled me like cheese?*"—The whole passage, including the two following verses, is usually considered to furnish an account, no less just than beautiful, of the origin and growth of the human creature. Dr. Good, who translates, "*Didst thou not mingle me, as milk, and consolidate me, as cheese?*" considers that it refers to milk as the sustaining principle of man's existence. He says:—"The whole of the simile is highly correct and beautiful; and has not been neglected by the best poets of Greece and Rome. From the well-tempered or mingled *milk* of the chyle, every individual atom of every individual organ in the animal frame, the most compact and consolidated, as well as the soft and pliable, is perpetually supplied and renewed, through the medium of a system of *lacteals* or *milk vessels*, as they are usually called in anatomy, from the nature of this common chyle or milk which they circulate. Into the delicate stomach of the infant it is usually introduced in the form of milk; but even in the adult it must be reduced to some such form, whatever be the substance he feed on, by the conjoint action of the stomach and other chylofactive organs, before it can become the basis of animal nutriment. It then circulates through the system, and either continues fluid, as milk in its simple state; or is rendered solid, as milk in its caseous or cheese state, according to the nature of the organ which it supplies with its vital current."

16. "*Thou huntest me as a fierce lion,*" &c.—Good and Boothroyd seem rightly to consider that the fine passage in this and the following verse, refers to the sport which lions, and indeed all the feline tribe, exercise over their prey before they finally devour it.

CHAPTER XI.

1 *Zophar reproveth Job for justifying himself.* 5 *God's wisdom is unsearchable.* 13 *The assured blessing of repentance.*

THEN answered Zophar the Naamathite, and said,

¹ Heb. a man of lips.

² Or, devices.

2 Should not the multitude of words be answered? and should 'a man full of talk be justified?

3 Should thy 'lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine is pure, and I am clean in thine eyes.

5 But oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* 'as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea

10 If he 'cut off, and shut up, or gather together, then 'who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider it?

12 For 'vain man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, and remember *it* as waters *that* pass away:

17 And *thine* age 'shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee*, and 'thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall 'make suit unto thee.

20 But the eyes of the wicked shall fail, and 'they shall not escape, and 'their hope shall be as 'the giving up of the ghost.

² Heb. *the heights of heaven.*

⁴ Or, *make a change.*

⁵ Heb. *who can turn him away?*

⁶ Heb. *empty.*

⁷ Heb. *shall arise above the noon-day.*

⁸ Levit. 26. 5.

⁹ Heb. *intreat thy face.*

¹⁰ Heb. *flight shall perish from them.*

¹¹ Chap. 8. 14, and 18. 14.

¹² Or, *a puff of breath.*

Verse 1. "*Zophar the Naamathite.*"—See the note on ch. ii. 11. Zophar seems inferior even to Bildad in discernment, temper, and charitable consideration. "At first," says Jahn, "his discourse is characterised by rusticity; his second address adds but little to the first; and in the third dialogue he has no reply to make." Hales characterises this, his first speech, as "*taunting.*" "He, without any reserve, taxes Job openly with loquacity arrogance, and iniquity, and as justly punished for his sins; and exhorts him to repentance, as the only means of recovering his prosperity." ('Analysis,' vol. ii. p. 70.)

12. "*Though man be born like a wild ass's colt.*"—This is evidently a proverbial expression, and as such is still used by the Arabs, who employ the expression, "an ass of the desert," or "wild ass," to describe an obstinate, indocile, and contumacious person. It will be observed that the word *like* is not in the original; its omission, and the direct application of the characterizing phrase to man, improves the figure greatly, as in the versions of Good and Boothroyd; the former of whom thus translates:—

"Will he then accept the hollow-hearted person?
Or shall the wild-ass colt assume the man?"

CHAPTER XII.

1 Job maintaineth himself against his friends that reprove him. 7 He acknowledgeth the general doctrine of God's omnipotency.

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die by you.

3 But I have 'understanding as well as you; 'I am not inferior to you: yea, 'who knoweth not such things as these?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man* is laughed to scorn.

5 He that is ready to slip with *his* feet *is* as a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and

they that provoke God are secure; into whose hands God bringeth *abundantly*.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In whose hand is the 'soul of every living thing, and the breath of 'all mankind.

11 'Doth not the ear try words? and the 'mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding.

13 'With him is wisdom and strength, he hath counsel and understanding.

¹ Heb. *an heart.*

² Heb. *I fall not lower than you.*

³ Heb. *with whom are not such as these?*

⁴ Or, *life.*

⁵ Heb. *all flesh of man.*

⁶ Chap. 34. 3.

⁷ Heb. *palace,*

⁸ That is, *with God.*

14 Behold, he breaketh down, and it cannot be built again: he ¹⁰shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 ¹¹He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and ¹²weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and ¹³straiteneth them again.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is no way*.

25 They grope in the dark without light, and he maketh them to ¹⁴stagger like a drunken man.

⁹ Isa. 22. 22. Rev. 3. 7.

¹⁰ Heb. upon.

¹¹ Chap. 32. 9.

¹² Heb. leadeth in.

¹³ Heb. the lip of the faithful.

¹⁴ Heb. wander.

¹⁵ Or, looseth the girdle of the strong.

Verse 2. "*Wisdom shall die with you.*"—The Orientals have still many expressions of this kind by which they rebuke or satirise unfounded pretensions. Hence when a man insinuates offensively his superior wisdom, knowledge, or experience, it is not unusual to hear such observations as—Alas! when you die wisdom cannot live—Wisdom will be buried with you—Where shall we seek wisdom when you are dead?—and so on. There is, however, a fine idea involved, which admits of very beautiful applications, as, for instance, in the exquisite Idyl in which Moschus laments the death of Bion:—

"Bion, the swain, and all, with him, is dead;

Song lives no more, the Doric Muse is fled."

18. "*He looseth the bond of kings.*"—Not the bonds with which they are bound, but those which they impose. The whole series of verses refers to the changes and reverses which attend all conditions of life. In the present verse this is beautifully expressed; the bonds of authority with which they bound others are unbound, and their own loins are bound with a girdle—not a girdle of royal dignity and ornament, but such a girdle as that with which servants and travellers gird their loins, in the East, for service or travel.

CHAPTER XIII.

1 *Job reproveth his friends of partiality.* 14 *He professeth his confidence in God: 20 and intreateth to know his own sins, and God's purpose in afflicting him.*

Lo, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I am not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, ye *are* all physicians of no value.

5 O that ye would altogether hold your peace! and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

¹ Heb. Be silent from me.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 ¹Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will ²maintain mine own ways before him.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

² Heb. prove, or argue.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against

me, and *'makest me to possess the iniquities of my youth.*

27 Thou puttest my feet also in the stocks, and *'lookest narrowly unto all my paths; thou settest a print upon the 'heels of my feet.*

28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

³ Psal. 25. 7. ⁴ Heb. observest. ⁵ Heb. roots.

Verse 14. "*Take my flesh in my teeth, and put my life in mine hand.*"—Both these expressions appear to have been proverbially applicable to a case apparently desperate. Whence the former could be derived is not very clear. Some think it may refer to some such fact as that of a man's eating his own flesh in the rage and despair of famine, while others would refer it to the contest which so frequently takes place between dogs and other carnivorous quadrupeds, in consequence of one of them carrying a piece of flesh in his mouth, which instantly becomes a source of dispute and a prize to be fought for.

27. "*Thou puttest my feet also in the stocks.*"—The whole passage seems to describe the feet as so confined in a clog or clogs as not to preclude the power of motion. It may refer to the ancient custom of attaching a sort of clog to the feet of runaway slaves, when found, with the owner's name thereon, so that their flight might be retarded and their course the more easily tracked, if they again attempted to escape. Dr. Good conceives that the figure may have been taken from the mode of treating the wild ass, an animal difficult to tame, and which it was necessary to clog in order to keep in subjection. In that case, the last clause of the verse (a print upon the heels of my feet) may imply that some particular mark of ownership or other quality was usually branded on the hoof, or perhaps indented on the shoes. Stocks or clogs for the feet of men were however certainly used in Scripture times. The feet of Jeremiah were put in the stocks. What kind of stocks were used it is difficult to conjecture—whether they were encumbering clogs, or fetters that did not absolutely prevent, but only embarrassed, motion, or were fixed frames that kept the prisoner stationary. Both kinds were in use very anciently. The fixed kinds, properly called stocks, were of different sorts, being frames of wood with holes either for the feet only, or for the feet, the hands, and the neck at once. At Pompeii, stocks have been found so contrived that ten prisoners might be chained by the leg, each leg separately, by the sliding of a bar. Some of these forms of confinement—particularly that which combined, in some sort, the pillory with the stocks—were very painful, and are mentioned in the accounts of the sufferings of the early Christian martyrs. Our woodcut exhibits the sort of stocks used in India, consisting of a frame, which confines the prisoner's hands and feet, and obliges him to lie on the ground in a very distressing posture, notwithstanding the freedom allowed to the head. Mr. Roberts, to whose valuable '*Oriental Illustrations*' we are indebted for this cut, observes that many proverbial expressions have a reference to this confinement. Thus a man placed in great difficulties says, "*Alas! I am now in the stocks.*" Another says, "*I have put my boy in the stocks;*" that is, confined him, or sent him to school. A wild young man will be told, that he must have his feet in the stocks; that is, get married. Under other circumstances of general difficulty, one will be heard to say, in strict unison with the text, "*Alas! alas! I am now in the stocks; the guards are around my path, and a seal is put upon my feet.*" We wish Mr. Roberts had explained this last expression, as it might elucidate the "*print upon the heels*" in the text. If we were sure that Job had a *fixed* confinement for the feet in view, we would venture to conjecture that a seal may have been placed over the parts where the boards joined, and that the "*print*" may have been the impression, whether in ink or wax. This is done by the Chinese with respect to the portable pillory which some offenders are obliged to wear around their necks for a given period: slips of paper are pasted over the opening part, and to these a seal is affixed that the frame may not be opened without detection.



CHAPTER XIV.

- 1 *Job intreateth God for favour, by the shortness of life, and certainty of death. 7 Though life once lost be irrecoverable, yet he waiteth for his change.*
16 *By sin the creature is subject to corruption.*

MAN *that is* born of a woman is 'of few days, and full of trouble.

2 *'He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.*

3 And dost thou open thine eyes upon

such an one, and bringest me into judgment with thee?

4 *'Who 'can bring a clean thing out of an unclean? not one.*

5 *'Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;*

6 Turn from him, that he may *'rest, till he shall accomplish, as an hireling, his day.*

7 For there is hope of a tree, if it be cut down, that it will sprout again, and

¹ Heb. short of days.

² Chap. 8. 9. Psal. 102. 11, and 103. 15, and 144. 4.

³ Heb. who will give.

⁴ Psal. 51. 5.

⁵ Chap. 7. 1.

⁶ Heb. cease.

that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and 'wasteth away: yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

7 Heb. is weakened, or cut off. 8 Psal. 139. 2, 3. 9 Heb. fadeth. 10 Heb. overfloweth.

Verse 7. "There is hope of a tree," &c. to verse 10.—This very beautiful passage is a continuation of the comparison commenced in verse 2. A passage in the pathetic elegy on Bion, by Moschus, may be adduced as furnishing a very striking parallel. The translation is Gisborne's.

"The meanest herb we trample in the field,
Or in the garden nurture, when its leaf,
At Winter's touch, is blasted, and its place
Forgotten, soon its vernal bud renews,
And, from short slumber, wakes to life again.
Man wakes no more!—man, valiant, glorious, wise,
When death once chills him, sinks in sleep profound,
A long, unconscious, never-ending sleep."

In the last line there is indeed a difference between Job and the heathen poet. Job says, "Man giveth up the ghost, and where is he?" Moschus says, he is in a "never-ending sleep." Job also compares death to a sleep in verse 12, which is the proper completion of the passage; but he only says, "till the heavens be no more, they shall not awake." It is indeed disputed whether he here means to define a time when the dead would arise, or to deny it by the strongest figure he could command. It would be interesting to ascertain whether the patriarchs possessed any intimation of that which the New Testament so distinctly announces; and it is indeed the peculiar value of the book of Job as a theological document, that it is the only existing source from which a systematic account can be derived of that old patriarchal religion which the law and the gospel successively superseded.

17. "My transgression is sealed up in a bag, and thou sewest up mine iniquity."—This perhaps refers to the Oriental custom of sewing and sealing up sums of money in bags. That is to say, when a sum is large it will be paid in sealed bags, each containing so many piastres; and while authenticated by a seal on which reliance can be placed, these bags will circulate for their assigned value without being opened for examination. It is usual for the bag to contain five hundred piastres, and hence such a sum is called "a purse" of money in common statements, and amounts are calculated by so many "purses," whether actually received or paid in sealed bags or not. It is in such sealed bags, under the denomination of purses, that large sums are paid into and received from the royal treasuries of Western Asia. We find in Colonel Capper's 'Observations on the Passage to India' (1783), a good anecdote bearing on this practice. He agreed to pay the sheikh who conducted him from Aleppo to Graine, near Bassora, five hundred dollars on the road, and eight hundred at the end of the journey. "The former sum I therefore kept ready to be paid to his order; but the latter I counted and sealed up in a bag to prevent any of them from being lost or mislaid. When this bag was brought (for the final payment, on arriving at Graine), as I was going to open it, the sheikh stopped me, asking if it had been counted and sealed up in my presence; and when I answered in the affirmative, he, with a careless unaffected air, bespeaking no merit in the action, threw it over his shoulder, and ordered his servant to put it into his trunk." From the sheikh this bag probably passed through many hands without being opened, unless it became necessary to break it in order to obtain part of the sum it contained. The passage we have marked in Italics appears to explain the present text, showing the purpose for which Job supposed, figuratively, his sins to be sealed up in a bag, like money.—The custom we have mentioned may perhaps also explain 2 Kings v. 23, and xii. 10. In the Apocryphal book of Tobit, it is related how Tobias took a journey to receive from Gabael a sum of money which his father had left with him in trust. Gabael, when he received the order for the money to be delivered, "brought forth bags that were sealed up, and gave them to him."

CHAPTER XV.

1 *Eliphaz reproveth Job of impiety in justifying himself. 17 He proveth by tradition the unquietness of wicked men.*

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter 'vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, ¹thou castest off fear, and restrainest ²prayer before God.

5 For thy mouth ³uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art thou the first man that was born? or wast thou made before the hills?*

8 ⁴Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what understandest thou, which is not in us?*

10 With us *are* both the grayheaded and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? ⁵is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 ⁶What *is* man, that he should be clean? and *he which* is born of a woman, that he should be righteous?

15 ⁷'Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid *it*:

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.

21 ⁸A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is it*? he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on his neck, upon the thick bosses of his bucklers:

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.

32 It shall be ⁹accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 ¹⁰They conceive mischief, and bring forth ¹¹vanity, and their belly prepareth deceit.

¹ Heb. knowledge of wind. ² Heb. thou makest void. ³ Or, speak. ⁴ Heb. teacheth. ⁵ Rom. 11. 34. ⁶ 1 Kings 8. 46. ⁷ 2 Chron. 6. 36. Chap. 14. 4. ⁸ Psal. 14. 3. Prov. 20. 9. 1 John 1. 8. ⁹ Chap. 4. 18. ¹⁰ Heb. a sound of fear. ¹¹ Or, out of ¹² Psal. 7. 14. Isa. 59. 4. ¹³ Or, iniquity.

Verse 2. "*The east wind.*"—This wind is particularly stormy and boisterous in the Levant, and is even accounted noxious in Arabia. It is what our mariners call a *Levanter*; and is the same, called in the Acts of the Apostles *Euroclydon*, by which St. Paul and his companions were wrecked on the island of Melita.

10. "*Grayheaded... very aged... much elder than thy father.*"—One of the Targums makes these three discriminations apply respectively to Job's three friends; paraphrasing thus—"But Eliphaz who is grey, and Bildad who is aged, are with us; and Zophar who is greater in days than thy father."

33. "*Shall cast off his flower as the olive.*"—There is one fortnight, when the olive-tree is in blossom, during which great anxiety is felt by olive cultivators, as any disaster, which then injures the flower, destroys the hopes of the

season. This is well described by Dr. Chandler, when speaking of Athens, which has always been famous for its olive cultivation. He observes that, "The crops had failed for five years successively, when we arrived. The cause assigned was, a northerly wind, said Greco-Tramontane, which destroyed the flower. The fruit is set in about a fortnight, when the apprehension from this unpropitious quarter ceases. The bloom in the following year was unhurt, and we had the pleasure of leaving the Athenians happy in the prospect of a plentiful harvest." *Travels in Greece*, p. 126.

CHAPTER XVI.

1 *Job reproveth his friends of unmercifulness. 7 He sheweth the pitifulness of his case. 17 He maintaineth his innocency.*

THEN Job answered and said,

2 I have heard many such things: ¹ "miserable comforters are ye all.

3 Shall ² "vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5 But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.

6 Though I speak, my grief is not assuaged: and though I forbear, ³ "what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.

9 He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the

cheek reproachfully; they have gathered themselves together against me.

11 God ⁴ "hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids is the shadow of death;

17 Not for ⁵ "any injustice in mine hands: also my prayer is pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness is in heaven, and my record is ⁶ "on high.

20 My friends ⁷ "scorn me: but mine eye poureth out tears unto God.

21 O that one might plead for a man with God, as a man pleadeth for his ⁸ "neighbour!

22 When ⁹ "a few years are come, then I shall go the way whence I shall not return.

¹ Or, troublesome.

² Chap. 13. 4.

³ Heb. words of wind.

⁴ Heb. what goeth from me?

⁵ Heb. hath shut me up.

⁶ Heb. in the high places.

⁷ Heb. are my scornors.

⁸ Or, friend.

⁹ Heb. years of number.

Verse 4. "Shake mine head at you."—This is one of the actions which, from the universality of their use, seem almost natural. It is often mentioned in Scripture; where, as everywhere else, it expresses sorrow, dissatisfaction, or scorn.

9. "He gnasheth upon me with his teeth... sharpeneth his eyes upon me."—These also are general signs of natural passion. Homer in like manner uses both together when he describes Achilles as panting to avenge the death of Patroclus:—

"He gnash'd his teeth, fire glimmer'd in his eyes,
Anguish intolerable wrung his heart
And fury against Troy, while he put on
His glorious arms."—*Iliad*, xix. 365. COWPER.

The reference to the eyes, however,—"sharpeneth his eyes," has a peculiar force which some translators have injudiciously relinquished. It is quite an Oriental expression, and is still used in the East.

10. "They have smitten me upon the cheek reproachfully."—This seems a very abrupt change of figure, all the rest in this and the preceding verse being drawn from the assaults of wild beasts. The figure is sustained in Dr. Good's version of this clause, which he supports by weighty critical reasons:—"They rend my cheek to tatters."

13. "His archers compass me."—This series of figures appears to be taken from the proceedings of hunters. First they surround the beast, then shoot him with their arrows, his entrails are then taken out, and his body broken up, limb from limb.

CHAPTER XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous.* 11 *His hope is not in life, but in death.*

My 'breath is corrupt, my days are extinct, the graves are ready for me.

2 *Art there not mockers with me? and doth not mine eye 'continue in their provocation?*

3 Lay down now, put me in a surety with thee; who is he *that* will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them*.

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and 'aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all 'my members *are* as a shadow.

¹ Or, spirit is spent.

² Heb. lodge.

³ Or, before them.

⁴ Or, my thoughts.

⁵ Heb. shall add strength.

⁶ Heb. the possession.

⁷ Heb. near.

⁸ Heb. cried, or called.

Verse 6. "*Aforetime I was as a tabret.*"—The word here rendered "tabret" is תַּבְרֵת, *tophet*, which translators have very differently understood. Our version derives it from תַּבְרָת, "a tabret," which is perhaps the least tenable alternative. Others look for its root in the Chaldee word תַּבְרָת, "to spit out" (as in abhorrence); whence Gesenius renders, "I was an abhorrence before them." But the large majority draw its meaning from תַּבְרָת, *pathah*, or from תַּבְרָת, *japhet*, in which case it will signify a simpleton or dotard, or one who is an object of astonishment or wonder. The Vulgate sanctions this view, which has been taken in English versions before and since the present. Tyndal's version of the whole verse is, "He hath made me as it were a bye-woorde of the common people; I am his *geefynges-stocke* among them." Heath has "prodigy;" Boothroyd, "gazing-stock;" Good, "dotard." After this, we need not add that the retrospective reference, "*aforetime,*" is erroneous, the clause being applied to the then present condition of Job.

10. "*Return, and come now.*"—This is not very intelligible. The original certainly allows, and the sense requires, the "Get ye hence, and begone" of Good, or the "Depart, and begone now" of Boothroyd.

CHAPTER XVIII.

1 *Bildad reproveth Job of presumption and impatience.* 5 *The calamities of the wicked.*

THEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, and reputed vile in your sight?

4 He teareth 'himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his 'candle shall be put out with him.

7 The steps of his strength shall be

straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, and the robber shall prevail against him.

10 The snare is 'laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall 'drive him to his feet.

12 His strength shall be hungerbitten, and destruction *shall be* ready at his side.

13 It shall devour the 'strength of his skin: *even* the firstborn of death shall devour his strength.

14 'His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

¹ Heb. his soul.

² Or, lamp.

³ Heb. hidden.

⁴ Heb. scatter him.

⁵ Heb. bars.

⁶ Chap. 8, 14, and 11. 20. Psal. 112. 10. Prov. 10. 25.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 'His remembrance shall perish from the earth, and he shall have no name in the street.

18 'He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew

among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonished at his day, as they that 'went before 'were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place of *him that* knoweth not God.

7 Prov. 2. 22.

* Heb. *they shall drive him.*

* Or, *lied with him.*

10 Heb. *laid hold on horror.*

Verse 8. "*He is cast into a net.*"—In this and the two following verses there seems to be a distinct reference to the modes in which wild beasts were taken by stratagem in the time of Job, and which, so far as they can be distinguished, are much the same as those which are now and ever have been practised in the East. But as there are other passages of Scripture in which these usages seem to be mentioned with greater distinctness, we withhold for the present those statements which may furnish the illustration they require.

13. "*The firstborn of death.*"—This bold expression has been variously understood. It seems clear that Death is described as the parent of the calamities or diseases which destroy life; and the most grievous and awful is distinguished as the "firstborn." To what calamity or disease this pre-eminence is assigned is not known. Some think the famine; others the pestilence, which was emphatically called "Death" by the Hebrews. Examples of this strong figure might be cited from eastern poetry. "Death, the mother of vultures," occurs in an Arabian poem—the last of the *Moallakat*.

15. "*Brimstone shall be scattered upon his habitation.*"—In the prefatory note to this book, we intimated that the supposed absence of any mention of the destruction of "the cities of the plain" had been used as an argument to prove that the time of Job was prior to that event. We do not believe that it was; and therefore do not by any means suppose it impossible that this passage may allude to that awful judgment. The word "brimstone" is the same as that used in Gen. xix.; and the word rendered "scattered" might as well be "rained." Other explanations may however be given. "Some think," says Gill, "respect is had to the lustration of houses with sulphur to drive away demons, and remove impurity, to make them fit to dwell in: and others think it refers to the burning of sulphur in houses at funerals, to testify and exaggerate mourning." These customs existed among the Greeks and Romans. The first is mentioned by Homer (*Od. xxii. 481*). Brimstone was employed in all sorts of purifications, even for the persons of the culpable and impure.

17. "*He shall have no name in the street.*"—A very good illustration of this text is furnished by Mr. Roberts ("Oriental Illustrations") from the proverbial expressions of the Hindoos. "What kind of man is Ramar?"—"I will tell you: his name is in every street;" which means, he is a person of great fame. "Oh, my lord, only grant me this favour, and your name shall be in every street." "Who does not wish his name to be in the streets?" "Wretch, where is thy name, what dog of the street will acknowledge thee?" "From generation to generation shall his name be in the streets."

CHAPTER XIX.

1 Job, complaining of his friends' cruelty, sheweth there is misery enough in him to feed their cruelty. 21, 28 He craveth pity. 23 He believeth the resurrection.

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed that ye 'make yourselves strange to me.

4 And be it indeed that I have erred, mine error remaineth with myself.

5 If indeed ye will magnify yourselves against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of 'wrong, but I am not heard: I cry aloud, but there is no judgment.

8 He hath fenced up my way that I can-

not pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown from my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave me no answer; I intreated him with my mouth.

1 Or, *harden yourselves against me.*

* Or, *violence.*

17 My breath is strange to my wife, though I intreated for the children's sake of mine own body.

18 Yea, 'young children despised me; I arose, and they spake against me.

19 'All 'my inward friends abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin 'and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 'Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter day upon the earth:

26 'And *though* after my skin worms destroy this body, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not ¹²another; *though* my reins be consumed ¹¹within me.

28 But ye should say, Why persecute we him, ¹²seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know *there is* a judgment.

⁸ Heb. my belly.
⁹ Heb. Who will give, &c.

⁴ Or, the wicked.

⁵ Or, after I shall awake though this body be destroyed, yet out of my flesh shall I see God.
¹¹ Heb. in my bosom.

⁶ Psal. 41. 9, and 55. 13, 14, 20.

⁷ Heb. the men of my secret.

¹² Or, as.

¹³ Or, and what root a 'matter is found in me?

¹⁰ Heb. a stranger.



ENGRAVED ROCKS IN THE OUADI MOKATTAH.—LABORDE,

"—graven with an iron pen and lead in the rock for ever!"—Verse 24.

Verse 6. "God hath overthrown me, and hath compassed me with his net."—It admits of a conjecture that this may allude to a very ancient mode of combat, which was preserved by the Romans in their public shows in which men fought with each other. In this mode of combat, a gladiator, called a *retarius*, was matched with another, called a *secutor*. The latter was armed with a helmet, buckler, and sword; while the *retarius* wore only a short coat or tunic, and went bareheaded. He carried in his left hand a three-pointed lance or trident, and in his right a net. He pursued his ad-

versary, endeavouring to entangle his head in the net, that he might the more easily dispatch him with his trident. But if he missed his aim, by either throwing his net short of his mark or beyond it, he turned round and fled, till he should be able to get his net ready for a second throw, but was meanwhile pursued by his opponent (thence called *secutor*, or follower), who endeavoured to overtake and slay him before he could be ready for his next attempt. Similar methods of entangling an adversary were long before and often used in actual warfare, either as a regular practice or as a stratagem. There is an instance in history, about six hundred years before Christ, in a single combat between the commanders of the Athenian and Mitylenean forces. The latter (Pittacus, one of the famous seven sages), concealed behind his shield a net, which throwing suddenly, he entangled the Athenian general, and easily slew him.

20. "*I am escaped with the skin of my teeth.*"—"There is scarcely," says Good, "any verse in the whole poem that has more puzzled commentators, and excited a greater variety of renderings than this." This is true, and we fear that his own rendering only extends the range of uncertainty. It is, "In the skin of my teeth I am dissolved." It is undoubtedly a proverbial expression; and we must confess that we cannot understand it, unless it refers to the gums, which might, in the Oriental style, not improperly be called "the skin of the teeth," since they do enclose and cover the lower part of the teeth. And as it is one form of Oriental oppression to knock out the teeth, and since the teeth are lost through disease or age, the loss might well be referred to proverbially, as expressing a last stage of bodily desolation and decay, from whatever cause proceeding. Under this view the text would signify, "I am escaped with my gums only," forming a degree in the kind of comparison used by ourselves when we say that such a person escaped only with life. And further, as so many comparisons in this book are derived from the various conditions of animal life, may there not be here a sort of reference to the helpless, hopeless condition of a beast of prey when deprived of its teeth by accident or age?

23. "*Oh that my words . . . were printed in a book.*"—This is an interpretation well adapted to mislead the uninstructed reader, printing being but a recent invention. It means inscribed in a register—written in some permanent record



GROUP ILLUSTRATING THE USE OF THE STYLE, &c.—FROM MONTFAUCON'S PALEOGRAPHIA GRÆCA.

24. "*Graven with an iron pen and lead in the rock for ever.*"—This and the preceding verse have been most unfortunately rendered in our own and many other versions, so as not only to confound the sense, but to destroy the force and beauty with which the ideas rise over each other to the marked climax with which they close. To avoid critical details, we shall quote Dr. Good's translation of both verses, as it preserves the meaning and force of the original better than any other we have consulted, though the Vulgate approaches it.

"O! that my words were even now written down;
O! that they were engraven upon a table;
With a pen of iron upon lead!—
That they were sculptured in a rock for ever!"

Of writing upon lead, we have already spoken in the general note, under Deut. xxxi. In the same note we have also mentioned the pens of iron and other metals which were used for inscribing the characters on lead, wax, and other substances, of which the ancient writing-tablets were formed. Some of the forms which they bore are represented in

the cut we now give; and which also represents the mode in which they were employed, according to the substance on which they operated.

Concerning the ancient custom of inscribing memorials intended to be permanent on rocks and stones, we have also spoken rather fully in the note to Exod. xxxii. 15. The present occasion, therefore, only requires us to notice the inscribed mountains, in the peninsula of Sinai, which our wood-cut exhibits.

Wady Mokatteb, the cliffs of which bear these inscriptions, is a valley entering Wady Sheikh, and bordering on the upper regions of the Sinai Mountains. It extends for about three hours' march, and in most places its rocks present abrupt cliffs, twenty or thirty feet high. From these cliffs large masses have separated and lie at the bottom in the valley. The cliffs and rocks are thickly covered with inscriptions, which are continued, at intervals of a few hundred paces only, for at least the distance of two hours and a half. Burckhardt says, that to copy all of them would occupy a skillful draughtsman six or eight days. The inscriptions are very rudely executed, sometimes with large letters, at others with small, and seldom with straight lines. The characters appear to be written from right to left; and although not cut deep, an instrument of metal must have been required, as the rock is of considerable hardness. Some of them are on rocks at a height of twelve or fifteen feet, and must have required a ladder to ascend to them. The characters are not known. The superior of the Franciscans, who visited the place in 1722, observes, "Although we had among us men who understood the Arabian, Greek, Hebrew, Syriac, Coptic, Latin, Armenian, Turkish, English, Illyrian, German, and Bohemian languages, there was not one of us who had the slightest knowledge of the characters engraved in these hard rocks with great labour, in a country where there is nothing to be had either to eat or drink. Hence it is probable that these characters contained some profound secrets, which, long before the birth of Jesus Christ, were sculptured in these rocks by the Chaldeans or some other persons." This account excited profound attention in Europe: and it was thought by many that the inscriptions might have been formed by the Israelites during their stay in this region, and probably contained irrefragable evidence for the truth of the Mosaic history. Hence copies of them have been anxiously sought and secured. But with the exception of a few in Greek, the character and language remain unknown. "Before they can be all deciphered," says Laborde, "greater progress than has yet been attained must be made in the paleography and ancient languages of the East. The most general opinion is that they were the work of pilgrims who visited Sinai about the sixth century." This seems to us very doubtful. The Greek inscriptions and the crosses, on which this conclusion chiefly rests, may indeed have been of that or a later age; but it does not follow that those in the unknown characters necessarily were so too. However, this is of no consequence, for our purpose, which is merely to illustrate by example the practice of charging the living rock with inscriptions; and that example is the more interesting from being taken from a region of so much Scriptural interest, and not far from the land of Uz. Although these inscriptions should prove not to be of high antiquity, and, only to record the names and prayers of Jewish and Christian pilgrims to Sinai; the rude manner in which they are exhibited, may well be supposed to be such as belonged to the time when men first began to inscribe on rocks their abiding memorials. It only remains to add that among the inscriptions, appear sometimes extremely rude figures of men and animals (camels, goats, &c.), some of which seem to be of the same date as the original characters, while others seem to belong to a more recent period.

CHAPTER XX.

Zophar sheweth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 *'That the triumphing of the wicked is 'short, and the joy of the hypocrite but for a moment?*

6 Though his excellency mount up to the heavens, and his head reach unto the 'clouds;

7 *Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?*

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall see him no more; neither shall his place any more behold him.

10 *'His children shall seek to please the poor, and his hands shall restore their goods.*

11 *'His bones are full of the sin of his youth, which shall lie down with him in the dust.*

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still *'within his mouth:*

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, *'the floods, the brooks of honey and butter.*

18 That which he laboured for shall he restore, and shall not swallow *it* down; *'ac-* cording to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath *'oppressed and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

¹ Heb. my haste is in me.

² Heb. in the midst of his palate.

³ Psal. 37, 35, 36.

⁴ Or, streaming brooks.

⁵ Heb. from near.

⁶ Heb. cloud.

⁷ Heb. according to the substance of his exchange.

⁸ Or, the poor shall oppress his children.

⁹ Heb. crushed.

20 ¹⁰Surely he shall not ¹¹feel quietness in his belly, he shall not save of that which he desired.

21 ¹²There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the ¹³wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.

26 All darkness *shall* be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity, and the earth shall rise up against him.

28 The increase of his house shall depart, and *his goods* shall flow away in the day of his wrath.

29 *This is* the portion of the wicked man from God, and the heritage ¹⁴appointed unto him by God.

¹⁰ Eccles. 5. 13, 14.

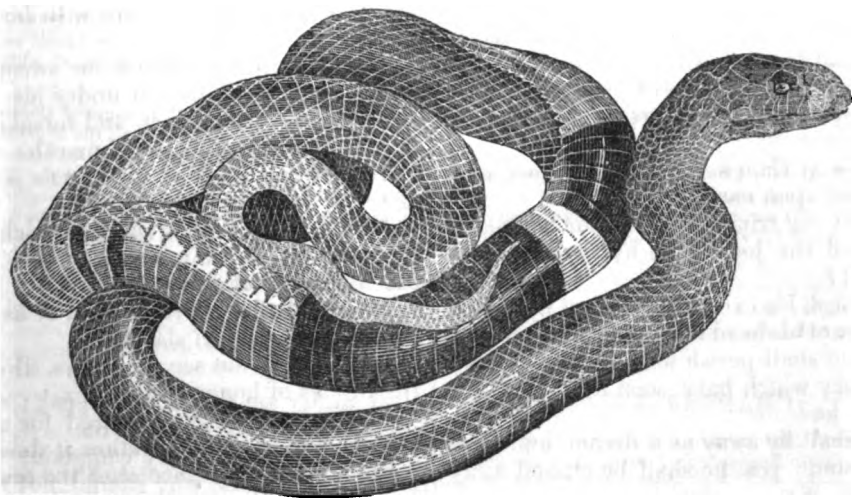
¹¹ Heb. know.

¹² Or, there shall be none left for his meat.

¹³ Or, troublesome.

¹⁴ Heb. of his decree from God.

Verse 14. "*Asps.*"—The word is אֲשֵׁפָה (*pethen*), and very probably denotes the famous asp of antiquity. The ancient writers however make mention of it in so loose and indefinite a manner, that it is perhaps not easy to determine the species with precision. We know something better of the effect of its bite, which has been particularly described by Dioscorides and others. The sight became dim immediately after the bite; a swelling took place, and pain was felt in the stomach, followed by stupor, convulsions, and death. The bite was generally allowed to be incurable, or at least to admit of no other cure than the immediate excision of the wounded part. In name and description, the snake that seems best to agree with the *pethen* of the Hebrews, and the *aspic* of profane antiquity, is the *baetan* of the Arabians. It is briefly noticed by Forskal. It is about a foot in length, and two inches in circumference; its colour being black and white. It is poisonous in the highest degree: the body of the sufferer swells, and death almost immediately ensues. The literati of Cyprus regarded it as the ancient asp; and whether so or not, the probability of its being the Hebrew *pethen* will be very considerable. Besides the similarity of name, and other circumstances, it is observable that the common people at Cyprus call this snake *kufi* (כּוּפִי), *deaf*; and in Ps. lviii. 4, we actually find that *deafness* is ascribed to the *pethen*. This is rather a strong circumstance. We are not aware that any pictorial representation of this serpent is extant. That which we have introduced is the *Vipère Haje*, which is very common in Egypt, and is noted for the venom of its poison. It was one of the sacred animals of ancient Egypt, and its figure occurs continually in the hieroglyphic and other sculptures of the country. It is supposed by M. Geoffroy Saint Hilaire to be the same as the ancient asp; and it may therefore be taken as an alternative, although, as it is not certain that it was the asp, and as, if this were certain, we should not be sure that the asp was the same as the Hebrew *pethen*, we have assigned the first place to the claims which the Arabian *baetan* offers.

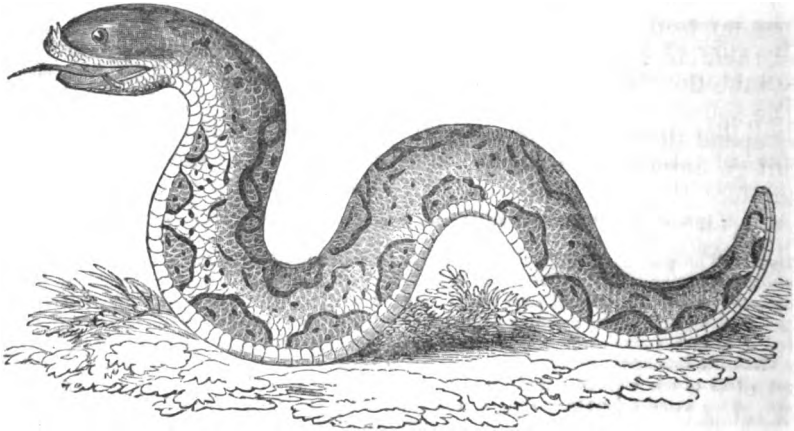


ASP.—(*Vipère Haje.*)

26. "*Viper.*"—The Hebrew word is אֶפֶסֶת (*ephah*); and there is little reason to question that it denotes the same serpent which the Arabians at the present day call by the same name. There have been several descriptions of it which agree in some details, but agree on the whole. Our cut is taken from that which is given in Jackson's 'Marocco' (110), the substantial accuracy of which is attested by Riley, as well as by its conformity to written descriptions. It is one of the most common and venomous of the serpent tribe in northern Africa and south-western Asia. It is thus

described by Jackson:—"El Effah is the name of the other serpent remarkable for its quick and penetrating power. It is about two feet long" (sometimes much less or much more, according to others) "and as thick as a man's arm, beautifully spotted with yellow and brown, and sprinkled over with blackish specks. They have a wide mouth, by which they inhale a great quantity of air, and when inflated therewith they eject it with such force as to be heard to a considerable distance." These mortal enemies to mankind are described by him as abounding in the desert of Suse, where their holes are so numerous that it is difficult for a horse to pass without stumbling.

Captain Riley, in his 'Authentic Narrative' (New York, 1817), confirms this account in substance. He describes the colours as "the most beautiful in nature;" and observes, that he had seen Jackson's engraving, which was "a very correct resemblance." He adds, that these serpents often attack and destroy both men and beasts, and that the poison is so subtle as to occasion death in fifteen minutes.



VIPER.—(El Effah.)

17. "*The rivers, the floods, the brooks of honey and butter.*"—Moses uses similar expressions in describing the fertility and abundance of Canaan, and Bishop Warburton thinks it is here a proverbial speech taken from these descriptions. This would be proving the book of Job later than the Pentateuch; and it is enough to observe that such expressions are in the true spirit of Oriental description in intimating the abundance of the things specified, and is still common in Arabia, where honey, butter, and milk, are as much esteemed as they were by the patriarchs of Scripture. Mohammed describes his paradise, after the same style:—"Therein are rivers of incorruptible water; and rivers of milk, the taste whereof changeth not; and rivers of wine, pleasant to those who drink; and rivers of clarified honey;" and although this description is taken by many Mohammedans to be real; others, acquainted with the descriptive hyperboles of the Arabians, believe it to be figurative only.—"Rivers of butter," seeming to imply its fluidity is rather a perplexing expression; and as butter is only thus described in the poetical Scriptures, perhaps the word (חֶמֶק *chemak*) in its poetical use acquires the meaning of חָלָב *chalab*, "milk;" whence the Arabic version has in this place, "milk" not "butter." But it is also true that the word not only signifies butter, but thick milk, or cream; and may very well be so understood in the present text.

21. "*There shall none of his meat be left,*" &c.—This is reckoned among the difficult passages of the book of Job; and, accordingly, very different renderings and interpretations have been given. We think all the apparent difficulty has arisen from the want of adequate reference to the customs of the East. It is there usual for persons of consideration, and certainly those who make any pretensions to liberality, to maintain a table much beyond the wants of their own household, and the superfluity of which goes to feed a number of poor people and hungry expectants. May not, therefore, this text mean, that the person described was of so mean a disposition that he provided only for his own needs, so that nothing was left for others? This character would in the highest degree be disgraceful and ignominious in Arabia.

24. "*The bow of steel.*"—It is difficult to understand how the word "steel" came here. It is certainly the common Hebrew word for "brass" (נְחֻשָׁה *nechushah*), or rather "copper." We have on former occasions noticed the extent to which the metal was anciently employed in the fabrication of arms.

CHAPTER XXI.

1 *Job sheweth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper, as they despise God. 16 Sometimes their destruction is manifest. 22 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world. |*

BUT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

5 Mark me, and be astonished, and lay your hand upon your mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

¹ Heb. shortened.

² Heb. Look unto me.

7 "Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* safe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days ⁱⁿ wealth, and in a moment go down to the grave.

14 "Therefore they say unto God, Depart from us: for we desire not the knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, their good *is* not in their hand: the counsel of the wicked is far from me.

17 How oft is the 'candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm ^{carrieth} away.

19 God layeth up ^{his} iniquity for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth ⁱⁿ his full strength, being wholly at ease and quiet.

24 His ^{breasts} are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the house of the prince? and where *are* ^{the} dwelling places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 ^{That} the wicked is reserved to the day of destruction? they shall be brought forth to ^{the} day of wrath.

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the ^{grave}, and shall ^{remain} in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth ^{falsehood}?

⁵ Psal. 17. 10, and 78. 3. 12. Jer. 12. 1. Heb. 1. 16. ⁴ Heb. are peace from fear. ⁵ Or, in mirth. ⁶ Chap. 22. 17. ⁷ Or, lamp.
⁸ Heb. stealth away. ⁹ That is, the punishment of his iniquity. ¹⁰ Heb. in his very perfection, or, in the strength of his perfection.
¹¹ Or, milk-pails. ¹² Heb. the tent of the tabernacles of the wicked. ¹³ Prov. 16. 4. ¹⁴ Heb. the day of wrath. ¹⁵ Heb. graves.
¹⁶ Heb. watch in the heap. ¹⁷ Heb. transgression.

Verse 24. "*His breasts are full of milk.*"—The word rendered "breasts" (sing. מִדֵּי, *atin*) is apparently of foreign origin; and as it does not anywhere else occur, it has been so differently understood as to show that its precise meaning is not known. It has been understood of the sides, the loins, the bowels, the milk vessels, a sleek skin, milk-pails, pastures, &c. We do not think it necessary to examine these alternatives, as their variety seems enough to evince that the true meaning of the word is lost. That which the Septuagint and Vulgate have chosen is "bowels;" and they also have "fat" instead of "milk." Amidst all this variety of interpretation, it is however not difficult to conceive that the general reference is to that fulness of those sustaining milky juices mentioned in the note to Chap. x. 10; and which denotes a prosperous state of health. We are disposed to vindicate our translators in adopting such an unusual and seemingly preposterous reading as "breasts." It seems to be well authenticated, that, under peculiar circumstances, there may be even to the breast of man a determination of those milky juices in which the healthy human frame abounds. Our translators had probably read anecdotes of such facts, and having determined to read *chalab* as "milk" (see ch. xx. 17), considered themselves warranted in reading *atin* as "breast," not perhaps being aware that there could be milk anywhere else. Purchas, who was a contemporary of the translators, gives some instances of the sort, after J. dos Sanctos. We will transcribe the passage.

"One Peter, a Christian Cafar, at Sofala, his wife dying after travell of a daughter, nourished the same with the milke of his owne breasts, a whole yeare, at the end whereof it dyed; and then the milke dried up in his breasts. He told mee, that pitie of the motherlesse crying infant, which his povertie could not otherwise releeve, caused him to seeke to still it by laying it to his brest, and then gave it somewhat to drinke; which having continued two or three dayes, his brest began to yeeld milke. Persons of credit in India told mee the like of a poore Jew of Ormus, which nourished his sonne with his breasts, the mother dying when it was young, in the castle. After my return to Portugall, I heard, by eye-witnesses, of a poore man in Moura, which being sixtie yeares old, had as much milke as a woman-nurse, and gave sucke to two children." ("Pilgrimage," lib. ix., c. 12, sect. 2.)

33. "*The clods of the valley shall be sweet unto him.*"—This and the preceding verse seem to refer to the circumstances of honour and respect which attend the prosperous, even when of the wicked, to the tomb. The present clause appears to

allude to the custom of decking the graves of the dead with flowers and odoriferous plants. This is a very old custom, to which there are frequent and beautiful references in the poetry of all nations, ancient and modern. Though it has fallen into disuse among ourselves, the idea is still familiar to us through the use made of it in poetical compositions. In the East (and indeed in many parts of Europe) the custom, beautiful in itself, is still in operation. The graves are there often planted with flowers, which are attended to by the women in their weekly visits to the tombs. Or, if flowers be not planted, they are strewn upon the grave, or branches and leaves are laid there, when these visits are made. For the poor and friendless these things are not done—to them the clods of the valley are not sweet—and in this difference seems to lie the point of Job's expression.

CHAPTER XXII.

1 *Eliphaz sheweth that man's goodness profiteth not God.* 5 *He accuseth Job of divers sins.* 21 *He exhorteth him to repentance, with promises of mercy.*

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, 'as he that is wise may be profitable unto himself?

3 *Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?*

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is not thy wickedness great? and thine iniquities infinite?*

6 For thou hast taken a pledge from thy brother for nought, and 'stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* 'the mighty man, he had the earth; and the 'honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is not God in the height of heaven?* and behold 'the height of the stars, how high they are!

13 And thou sayest, 'How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, 'whose foundation was overflowed with a flood:

17 'Which said unto God, Depart from us: and what can the Almighty do 'for them?

18 Yet he filled their houses with good things: but 'the counsel of the wicked is far from me.

19 'The righteous see *it*, and are glad. and the innocent laugh them to scorn.

20 Whereas our 'substance is not cut down, but 'the remnant of them the fire consumeth.

21 Acquaint now thyself 'with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 'If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold 'as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy 'defence, and thou shalt have 'plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save 'the humble person.

30 'He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

¹ Or, if he may be profitable, both his good success depend thereon?

⁴ Heb. eminent, or, accepted for countenance.

⁵ Heb. the head of the stars.

⁶ Heb. stripped the clothes of the naked.

⁷ Heb. the man of arm.

⁸ Chap. 21. 14.

⁹ Or, to them.

¹⁰ Chap. 21. 16.

¹¹ Psal. 107. 42.

¹² Or, estate.

¹³ Or, their excellency.

¹⁴ That is, with God

¹⁵ Chap. 8. 5, 6.

¹⁶ Or, on the dust.

¹⁷ Or, gold.

¹⁸ Heb. silver of strength.

¹⁹ Heb. him that hath low eyes.

²⁰ Or, The innocent shall deliver the island.

Verse 9. "The arms of the fatherless."—So in the preceding verse the expression properly rendered "the mighty man," is literally, "man of arm" or "arms." In both cases the word "arm" is evidently a figurative term expressing power or strength. In this sense it is frequently used in Scripture. Among the Arabians extent of arm is still used to express power, while shortness of arm describes impotence. The figure probably originated in the fact that a man with long arms is able to reach many things which are beyond the grasp of him whose arms are short.

16. "*Whose foundation was overflowed with a flood.*"—The whole passage with which this is connected obviously refers to the Deluge.

21. "*Gold... as the stones of the brooks.*"—Here we seem to have a very distinct reference to the source from which the earliest supplies of precious metal were obtained, namely, from the beds of the torrents which brought down large or small particles of the precious substances from the mountains. See the notes on Gen. ii. 11, and Exod. xxxi. 4.

CHAPTER XXIII.

1 *Job longeth to appear before God, 6 in confidence of his mercy. 8 God, who is invisible, observeth our ways. 11 Job's innocence. 13 God's decree is immutable.*

THEN Job answered and said,

2 Even to day is my complaint bitter: 'my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left hand, where he doth work,

¹ Heb. *my hand.* ² Heb. *the way that is with me.* ³ Heb. *I have hid, or, laid up.* ⁴ Or, *my appointed portion.* ⁵ Psal. 115. 3.

Verse 11. "*My foot hath held his steps.*"—The original word rendered "*held*" is אָחָזָה *achazah*, the primary idea of which is to seize, lay hold of; and it greatly improves the force of this passage to understand it not, as we should naturally do, of simple treading; but with reference to that active, grasping power which the Orientals generally possess in their feet or rather toes. This we have noticed under Judges i. 6; and shall therefore only further observe, that an unshod Oriental, particularly an Arab, in treading firmly, or in taking a determined stand, does actually seem to lay hold of, seize, grasp the ground with his toes, giving a sort of fixedness in his position, inconceivable to those the power of whose feet is cramped by the habitual use of tight shoes, or indeed of any shoes. This is what, as it appears to us, Job had in view in employing this forcible expression, the strength of which is better preserved in Good's version than in any other we have seen. It is, "In his steps will I *rive* my feet."

CHAPTER XXIV.

1 *Wickedness goeth often unpunished. 17 There is a secret judgment for the wicked.*

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 Some remove the 'landmarks; they violently take away flocks, and 'feed *thereof*.

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for their children.

but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*:

10 But he knoweth 'the way that I take: *when* he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; 'I have esteemed the words of his mouth more than 'my necessary food.

13 But he *is* in one *mind*, and who can turn him? and *what* 'his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: and many such *things are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

6 They reap *every one* his 'corn in the field: and 'they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf from the hungry;

11 *Which* make oil within their walls, and tread *their* winepresses, and suffer thirst.

12 Men groan from out of the city, and

¹ Deut. 19. 14, and 27. 17.

² Or, *feed them.*

³ Heb. *mingled corn, or, dredge.*

⁴ Heb. *the wicked gather the vintage.*

the soul of the wounded crieth out: yet God layeth not folly to them.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and ¹disguiseth his face.

16 In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.

17 For the morning is to them even as the shadow of death: if ²one know them, they are in the terrors of the shadow of death.

18 He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat ³consume the snow

waters: so doth the grave those which have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren that beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no man is sure of life.

23 Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways.

24 They are exalted for a little while, but ⁴are gone and brought low; they are ⁵taken out of the way as all other, and cut off as the tops of the ears of corn.

25 And if it be not so now, who will make me a liar, and make my speech nothing worth?

¹ Heb. setteth his face in secret.

² Heb. violently take.

³ Or, he trusteth not his own life.

⁴ Heb. are not.

⁵ Heb. closed up.

Verse 8. "*Wet with the showers of the mountains.*"—This scarcely exhibits the force of the original, which appears rather to refer to torrents from the mountains, such as are mentioned in ch. vi., than to showers of the mountains. We would understand the whole verse to signify that they were overtaken and drenched by the mountain torrent, and, to save themselves, were obliged to cling to the naked rocks. This is easily explained. As these streams owe their origin and increase to the rains or melted snows of distant mountains, the change from a dry bed, or a low and sluggish dribble, to a deep, broad, and rapid stream, is often amazingly sudden; and the volume of water, as it sweeps down and fills the channel, carries before it, like a whirlwind, whatever happens to be exposed to its fury. This is by no means a rare circumstance, though some torrents are more noted for their rapid changes than others. We recollect in one instance to have crossed, in Koordistan, a deep and rapid stream, forded, on horseback, with far more danger and difficulty than any other full torrent we ever passed. This was about the time of the autumnal rains; and we were informed that the channel of this very stream had been the preceding day almost a dry bed, and that the torrent had descended so suddenly as to preclude the escape of three persons who were crossing at the time and were swept away by the current. Two of them were saved, indeed, by clinging to the exposed roots of the bushes that grew on the banks, when they happened to be driven near them; but the third was drowned. This torrent is noted for sudden changes, and scarcely a year occurs in which several deaths do not happen. As pathways sometimes lie along the dry beds of these streams, the danger is greater than merely crossing their breadth would involve. We have, in order to avoid a longer route, spent half a day in riding along the channel of a nearly exhausted torrent, confined on either hand by tall cliffs, so that if the full stream had descended, there could have been no escape unless the rock could have been embraced for shelter.

24. "*Cut off as the tops of the ears of corn.*"—This seems very evidently to refer to a mode of reaping still common in the East. According to this process, the ears are cut off near the top, the straw being left standing. We may therefore take this to be the earliest mode of reaping mentioned in Scripture. But it does not follow that this was the method used in later times by the Hebrew nation. It may have been so partially; but in general the Hebrews seem rather to have cut their corn low, so as to leave only stubble in the ground, as we do. It is rather remarkable that a process which implies the use of the sickle should be the first mentioned in the Bible. Men certainly gathered harvests before they had sickles with which to cut the corn. They then pulled up the corn by the roots; and this process appears to have been known to the Jews, as it was kept up as an alternative after the sickle had been introduced; for although more tedious, it was and is considered, in one respect, preferable, since it preserved the whole of the straw, which is a very important consideration in countries where no hay is produced. For the same reason, the two methods of cutting and uprooting the corn still co-exist in the East, the latter being exceedingly common, particularly in light soils and where the crop is thin and short.

CHAPTER XXV.

Bildad sheweth that man cannot be justified before God.

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear are with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

4 'How then can man be justified with God? or how can he be clean that is born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, that is 'a worm? and the son of man, which is a worm?

¹ Chap. 4, 17, &c. and 15, 14, &c.

² Psal. 22, 6.

CHAPTER XXVI.

1 *Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.*

BUT Job answered and said,

2 How hast thou helped *him that is without power? how savest thou the arm that hath no strength?*

3 How hast thou counselled *him that hath no wisdom? and how hast thou plentifully declared the thing as it is?*

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, *'and the inhabitants thereof.*

6 *'Hell is naked before him, and destruction hath no covering.*

7 He stretcheth out the north over the empty place, *and hangeth the earth upon nothing.*

1 Or, *with the inhabitants.*

* Prov. 15. 11.

* Heb. *until the end of light with darkness.*

* Heb. *pride.*

Verse 7. "*He stretcheth out the north over the empty place.*"—We must borrow Dr. J. M. Good's note on this verse. "In this couplet we have one of the doctrines of the earliest Idumean or Arabian cosmology; and which, issuing perhaps from this quarter, was propagated in every direction, and received as a popular tenet, in subsequent ages, throughout Greece and Rome. The north, or north-pole, is here used synecdochally for the heavens at large; the inhabitants of Idumea knowing nothing of the south, but believing it to be altogether uninhabited and uninhabitable; and, in the language of Ovid, *ponderibus librata suis*—'self-poised and balanced.' By what means it was, in their opinion, thus self-poised, and hung upon nothing (as described in the text), we find amply explained in Lucretius, v. 535.

'That this mass terrene might hold unmoved
The world's mid regions, its excess of weight,
From its own centre downward, gradual ceased;
And all below a different power assumed
From earliest birth, a nature more attuned
To the pure air, in which it safe reposed.

Hence earth to air no burden proves, nor deep
Grinds it with pressure; as the limbs no load
Feel to the body, to the neck no weight
Th' incumbent head, nor e'en the total form
Minutest labour to the feet below.' "

9. "*The face of his throne.*"—Here, by a noble figure, the pure, serene face of the heavens is called the face of God's throne, which, by the interposition of clouds, he withdraws or veils from the gaze of mortals.

CHAPTER XXVII.

1 *Job protesteth his sincerity. 8 The hypocrite is without hope. 11 The blessings which the wicked have are turned into curses.*

MOREOVER Job *'continued his parable, and said,*

2 *As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul;*

3 *All the while my breath is in me, and 'the spirit of God is in my nostrils;*

4 *My lips shall not speak wickedness, nor my tongue utter deceit.*

5 *God forbid that I should justify you: till I die I will not remove mine integrity from me.*

6 *My righteousness I hold fast, and will not let it go: my heart shall not reproach me 'so long as I live.*

7 *Let mine enemy be as the wicked, and*

1 Heb. *added to take up.*

* Heb. *made my soul bitter.*

* That is, *the breath which God gave him.*

* Heb. *from my days.*

* Matt. 16. 26.

* Prov. 1. 28. Eccl. 8. 18. John 9. 31. James 4. 3.

7 Or, *being in the hand, &c.*

he that riseth up against me as the unrighteous.

8 *'For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?*

9 *'Will God hear his cry when trouble cometh upon him?*

10 *Will he delight himself in the Almighty? will he always call upon God?*

11 *I will teach you 'by the hand of God: that which is with the Almighty will I not conceal.*

12 *Behold, all ye yourselves have seen it; why then are ye thus altogether vain?*

13 *This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.*

14 *If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.*

15 Those that remain of him shall be buried in death: and ¹his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he

shall not be gathered: he openeth his eyes, and he *is* not.

20 ²Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: ³he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

¹ Psal. /8. 64.

² Chap. 18. 11.

³ Heb. *in fleeing he would flee.*

Verse 16. "*Prepare raiment as the clay.*"—"Lay up" would be better than "prepare." That it was a custom in the patriarchal age to accumulate dresses, is a circumstance which we should scarcely have conjectured, though in strict conformity with existing usages in the East. If the custom of giving dresses in order to confer distinction or testify esteem existed so early, as it seems to have done from the intimations in Genesis, it would be giving a greater force to the passage to understand that this guilty but prosperous man was held in such honour by his superiors or equals as to have received his ample store of raiment in the way of presents. D'Herbelot (as quoted by Harmer, for we cannot find the passage in the edition of 1776) mentions that the poet Bokhteri of Cufah, in the ninth century, received so many presents of dresses in his lifetime, that at his death he was found possessed of a hundred complete suits, with two hundred shirts and five hundred turbans. But even, without this supposition, the Orientals have generally a sort of passion for collecting great quantities of clothing and of whatever belongs to personal equipment: a custom which, as observed by Chardin, is encouraged by the unchangeable character of eastern fashions, which precludes the apprehension that the collected raiment will be unsuitable for wear at any future time.

18. "*Buildeth his house as a moth.*"—It is well known that the genus *Phalena*, or moth, is divided into plant-moths and cloth-moths. It is generally supposed that the latter is here intended: but this is doubted by Dr. Good, who however observes, that the question is of no consequence. He says, "The house or building referred to is assuredly that provided by the insect in his larva or caterpillar state, as a temporary residence during its wonderful change from a chrysalis to a winged and perfect insect. The slightness of this habitation is well known to every one who has attended to the curious operations of the silkworm (*Phalena mori*), or the tribes indigenous to the plants of our own country—as *Ph. pavonia*, or emperor-moth; *Ph. caca*, tiger-moth; *Ph. viana*, poplar or willow-moth, &c. Of these, some construct a solitary dwelling, while others, as *Ph. fuscicauda*, or brown-tail moth, are gregarious, vast numbers residing together under one common web, marshalled with the most exact regularity. The web of the cloth-moth, the principal of which is *Ph. vestianella*, is formed of the very substance of the cloth on which it reposes, devoured for this purpose, and afterwards worked into a tubular case, with open extremities; and generally approaching to the colour of the cloth by which the moth-worm is nourished."

"*A booth that the keeper maketh.*"—The reference is undoubtedly to those frail temporary sheds, constructed, for shelter from the sun, by the men set to watch the vineyards and orchards in the season when the fruits are ripening, to preserve them from the depredations or injuries of men, beasts, or birds. These erections, being intended only for the occasion, are of the very slightest fabric, being in fact little cabins of boughs and reeds, which, when the fruits are gathered, are either taken down or left to fall to pieces, or to be blown or beaten down during the winter. Hence the comparison of it to the house of the moth, and the point of the allusion.

CHAPTER XXVIII.

1 *There is a knowledge of natural things.* 12 *But wisdom is an excellent gift of God.*

SURELY there is ¹a vein for the silver, and a place for gold *where* they find *it*.

2 Iron is taken out of the ²earth, and brass is molten *out* of the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of *it* are the place of sapphires: and it hath ³dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods ⁴from overflowing; and *the thing that is hid* bringeth he forth to light.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof, neither is it found in the land of the living.

14 ⁵The depth saith, It is not in me: and the sea saith, *It is* not with me.

15 ⁶It ⁷cannot be gotten for gold, neither

¹ Or, a mine.

² Or, dun.

³ Or, gold ore.

⁴ Or, *font.*

⁵ Heb. *from weeping.*

⁶ Rom. 11. 33, &c.

⁷ Heb. *fine gold shall not be given for it.*

⁸ Prov. 3. 13, 14, and 8. 11, 19, and 16. 16.

all silver be weighed for the price there-

16 It cannot be valued with the gold of hir, with the precious onyx, or the sapphire.

7 The gold and the crystal cannot equal and the exchange of it *shall not be for* vels of fine gold.

8 No mention shall be made of ¹⁰coral, of pearls: for the price of wisdom *is* above ies.

9 The topaz of Ethiopia shall not equal neither shall it be valued with pure l.

0 "Whence then cometh wisdom? and *re is* the place of understanding?

1 Seeing it is hid from the eyes of all

living, and kept close from the fowls of the ¹²air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder;

27 Then did he see it, and ¹³declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, ¹⁴the fear of the LORD, that *is* wisdom; and to depart from evil *is* understanding.

c. vessels of fine gold. ¹⁰ Or, Ramoth. ¹¹ Verse 12. ¹² Or, Heaven. ¹³ Or, number it. ¹⁴ Psal. 111. 10. Prov. 1. 7, and 9. 10.

see 1. "*A vein for the silver.*"—It is generally conceived that the first portion of this chapter refers to the process of mining, as conducted in the time of Job. It is interesting to know that there were then any such processes; his almost necessarily follows from the very nature of some of the metals mentioned, a tolerable supply of which could only be obtained by mining or excavations of some kind or other. Our version loses some of the points on which connection of this interesting description depends. We will therefore give the version of Dr. Good, in which its real force more clearly appears. Boothroyd's version does not essentially differ from this.

"There is a mine for the silver,
And a bed for the gold which men refine:
Iron is dug from the earth,
And the rock poureth forth copper.
Man delveth into the region of darkness,
And examineth to the utmost limit
The stores of darkness and death-shade:
He breaketh up the veins from the matrice,
Which, though nothing thought of under the foot,
Are drawn forth, are brandished among mankind.
The earth itself poureth forth bread;
But below it windeth a fiery region:

Sapphires are its stones,
And gold is its ground;
The eagle knoweth not its pathway,
Nor the eye of the vulture descrieth it;
The whelps of ferocious beasts have not tracked it,
Nor the ravenous lion sprung upon it.
Man thrusteth his hand into the sparry ore,
He up-turneth the mountains from the roots:
He cutteth out channels through the rocks,
And his eye discerneth every precious gem:
He restraineth the waters from oozing,
And maketh the hidden gloom become radiance."

is version does not essentially differ from our own; but it is more distinct and connected; for which reason we cited it here, without undertaking to say that *all* its phrases are such as we should have chosen. There can only be a question as to the reference which the passage bears; and the information which it offers is in the highest degree interesting, and might form the nucleus of a large dissertation. The passage, taken as a whole, shows that at this early period a much greater advance had been made in the metallurgic arts than is usually supposed; yet rather than is intimated in various passages of the Pentateuch and in the inferences which necessarily result from

Yet here, in a connected description, the effect *seems* greater than that furnished by the brief intimations dispersed through the early books of Scripture.

cannot undertake a detailed illustration of this remarkable text; nor does such an explanation seem necessary. Link the best illustration which this most ancient Scriptural account can receive, will be from the most ancient at which heathen writers have furnished. This is the description which Agatharchides has given of the manner in which the gold mines of the Red Sea were worked by the ancient Egyptians. Agatharchides lived in the first century

Christ, and the mines had then been worked as he describes at a very remote period. The present text is well attested by some parts of the description, the translation of which we give from the 'Egyptian Antiquities,' vol. ii. ix.

The kings of Egypt compelled many poor people, together with their wives and children, to labour in the mines, in they underwent more suffering than can well be imagined. The hard rocks of the gold mountains being cleft with them with burning wood, the workmen then apply their iron implements. The young and active, with mammers, break the rock in pieces, and form a number of narrow passages, not running in straight lines, but following the direction of the vein of gold, which is as irregular in its course as the roots of a tree. The workmen have fastened on their forehead, by the aid of which they cut their way through the rock, always following the white of stone. To keep them to their task, an overseer stands by, ready to inflict a blow on the lazy. The material thus loosened is carried out of the galleries by boys, and received at the mouth of the mine by old men and the labourers, who then carry it to the epoptes, or inspectors. These are young men, under thirty years of age, and vigorous, who pound the broken fragments in iron mortars with a stone pestle, till there is no piece larger than a pea. It is then placed on grinding-stones, or a kind of mill-stones, and women, three on each side, work at it, and reduce it to fine powder. The fine powder is then passed on to a set of workmen called sellangeis (Σελλαγγίαις), who place it on a finely-polished board, not lying in a flat position but sloping a little. The sellangeus, after pouring water on the board, rubs it with his hand, at first gently, but afterwards more vigorously, by which process the earthy particles slide off along the slope of the board, and the heavier parts are left behind. He then takes soft

and this help to explain the allusion, in verse 3 of the following chapter? "When his candle shined upon my head, and by his light I walked through darkness."

sponges, with which he presses on the board rather gently, which causes the lighter particles to adhere to the sponge, while the heavy shining grains still keep their place on the board, owing to their weight. From the sellanges the gold particles are transferred to the roasters (*ψήραι*), who measure and weigh all that they receive, before putting it into an earthen jar. With the gold particles they mix lead in a certain proportion, lumps of salt, a little tin, and barley bran, and putting a cover on the jar that fits tight, and smearing it all over, they burn it in a furnace for five days and nights without intermission. On the sixth day they cool the vessel and take out the gold, which they find somewhat diminished in quantity: all the other substances entirely disappear. These mines were worked under the ancient kings of Egypt, but abandoned during the occupation of the country by the Ethiopians, and afterwards by the Moles and Persians. Even at the present day we may find copper chisels or implements in the galleries (the use of iron not having been known at that time*), and innumerable skeletons of the wretched beings who lost their lives in the passages of the mine. The excavations are of great extent and reach down to the sea-coast."

Beyond the immediate purpose for which we have quoted this passage, it may be observed that probably all the gold mentioned in Scripture underwent more or less such processes as those here described; it being however only necessary that the gold found in brooks and rivers should be subjected to the later operations, or some like them. We may add to this description of the misery of working in these mines, that, after the final desolation of Judæa, great numbers of the Jews were sent to work in the Egyptian mines.

7. "*Vulture*."—*אֵיָא*, *ayyah*, the *Vultur fulvus*, or Griffon-Vulture. This is a splendid bird, diffused over the south of Europe, Turkey, Persia, and Africa. It feeds on putrid flesh, like the rest of the family; and makes its nest in the clefts of the rock, from whence it can survey the distant plains, and mark the fallen prey. In length it is about three feet six inches, with an expanse of wings reaching to eight or nine. The colour of the full grown bird is a deep rufous grey, becoming black on the quill-feathers and tail. The head and neck are not entirely bare, but are covered with a short close down, and the beautiful ruff is of a pure white. Travellers, astonished at the extraordinary distance from which these birds can descry a carcase, have debated whether they were guided by sight or by scent; but the beautiful and picturesque accuracy of the Book of Job, on many points of natural history, seems here to afford us its high authority in ascribing it to the eye.

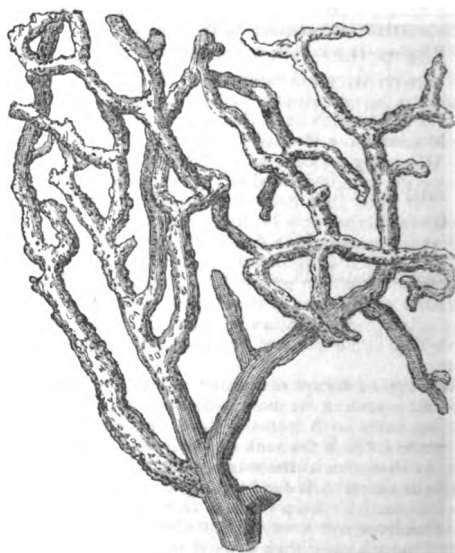
16. "*Onyx*."—See Gen. ii. 12.—"*Sapphire*:" see Exod. xxiv. 10.

17. "*Crystal*," *זְכוּיִת* *zekuihit*.—As this word implies purity, and thence transparency, it may perhaps have been applied to the diamond, which we all know is the most brilliant and most precious of all the precious stones.

18. "*Coral*,"—The word is *רַמּוֹת*, *ramoth*, which is rendered "coral," in conformity with the opinion of the Hebrew interpreters and the renderings of the Oriental versions; and although certainty cannot be attained, we are disposed to rest in the conclusion thus authorized. We shall therefore take it to be represented by the coral of commerce. This valuable substance is well known as a marine production, bearing some resemblance to the stem of a plant divided into branches. The bark is composed of numerous minute creatures, closely united into one family, so to speak. Each individual seems to consist of a sac, serving for a stomach, and eight tentacula or arms disposed around the orifice, or mouth, and which are employed in conveying food to the mouth. They form, together, a most perfect community, since that which is eaten by one contributes to the nourishment of the whole. The calcareous substance with which these animals are associated is formed with them, until at last with succeeding generations of their countless multitudes, enormous masses are formed, which, rising near the surface of the water, endanger navigation, or, rising above it, form islands, which ultimately acquire soil and vegetable produce, and become fit for the abode of men. But it is not correct to describe these masses as formed by the animals, since this substance is no more their work than the shell is the work of the oyster. The soft gelatinous polypus and its calcareous dwelling, are equally the result of those plastic and unfolding energies which the Creator has impressed upon this department of nature. We have the rather mentioned these particulars, because much of this was probably known to Job, as the Red Sea abounds, in a remarkable degree, with coral masses, reefs of which extend throughout, and in some places rise ten fathoms above the water, as already mentioned in the note to Exod. xiii. 18. One of the largest islands in the Gulf, that of Kameran, is formed entirely of coral rock, which rises, without any inequality of surface, to the height of twenty feet above the level of the sea. As the coral rock is soft, and easily cut, most of the



Vulture's Head.



Coral.

* He therefore means copper in the early part of this extract, though he uses a word that signifies iron.

houses on the south-western coast of Arabia are built entirely with it. The Gulf has indeed been in all ages celebrated for its coral, which strengthens the probability that it is here intended by Job, as it could scarcely fail to have been known to him. As this substance was anciently held in very high esteem, we need not wonder to find it mentioned along with the onyx and sapphire.

"Pearls"—See Gen. ii.

"Rubies." *פנינים peninim*.—The ruby is considered by mineralogists as a variety of the sapphire. It is, with the exception of the sapphire or blue variety, next to the diamond in hardness. The oriental ruby is of a beautiful red or crimson. The form in which the crystals often present themselves is that of a six-sided pyramid or a six-sided prism with very acute angles; these angles seem to be alluded to in the Hebrew word *peninim*, which signifies angles or corners.

19. "Topaz." See Exod. xxviii. 17

CHAPTER XXIX.

Job bemoaneth himself of his former prosperity and honour.

MOREOVER Job continued his parable, and said,

2 Oh that I were as in months past, as in the days when God preserved me;

3 When his candle shined upon my head, and when by his light I walked through darkness;

4 As I was in the days of my youth, when the secret of God was upon my tabernacle;

5 When the Almighty was yet with me, when my children were about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, when I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, and stood up.

9 The princes refrained talking, and laid their hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was eyes to the blind, and feet was I to the lame.

16 I was a father to the poor: and the cause which I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.

19 My root was spread out by the waters, and the dew lay all night upon my branch.

20 My glory was fresh in me, and my bow was renewed in my hand.

21 Unto me men gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

¹ Heb. added to take up.

² Or, lamp.

³ Heb. with me.

⁴ Heb. the voice of the nobles was hid.

⁵ Heb. the jaw-teeth, or, the grinders.

⁶ Heb. cast.

⁷ Heb. opened.

⁸ Heb. new.

⁹ Heb. changed.

Verses 7. "I went out to the gate... prepared my seat in the street!"—What follows describes Job as performing the duties and receiving the honour due to a civil magistrate or chief elder, or rather perhaps as emir or sheikh, of the place where he lived: for it seems as if he was not merely one of the principal persons, but the chief of them. The picture thus offered to us is very interesting, and in strict conformity with the existing usages of such a condition of Oriental society as that which the book describes. For the discharge of his public functions, he is described as proceeding to the gate of the city, the usual seat of judicature and public business, and at or near it "preparing (or taking) his seat." Seats thus in the open air are usually prepared by a servant placing a mat or carpet upon the ground, in some shady spot, as under a tree or a wall; or else at the spot, where he usually resorts on such occasions, a bench of masonry is prepared, on which the person sits after the mat or carpet has been laid upon it. Whether Job sat in either of these fashions cannot be known; but both are so simple and peculiarly Oriental as to suggest the probability.

8. "The young men saw me, and hid themselves."—It is still customary in the East for young people to withdraw into the background, behind their seniors, when a great man is passing. Lads and young boys also are not allowed to bring themselves into view by mounting upon benches and posts, to enjoy the sight by overlooking the heads of grown people. Any attempt made by young people to obtrude themselves conspicuously is always immediately and decidedly repressed.

"The aged arose, and stood up."—All do so; and this is expressed by its being intimated that even the aged did so; and therefore all. This custom needs no particular illustration, our own being the same.

9. "*Laid their hand on their mouth.*"—This is evidently mentioned as an act of high respect, and as expressing an enjoining silent attention. As such it is in some sort used among ourselves, and has been almost everywhere employed. But the employment of this action is very marked in the East; and chiefly to denote attention and unanswerable deference. Mr. Roberts tells us that in India a person listens to the address of a judge with his hand upon his mouth. In some Persian sculptures, the persons attending on the king have their hands held up in a manner which significantly enjoins or expresses silent attention: and in one of the sculptures which we have introduced under Neb. i., the person before the king evidently has his hand held to his mouth. This, as explained by ancient writers, was done even while the person was speaking, in order to prevent his breath from exhaling towards the august personage before whom he stood. The usages of the East abound in such conventional decorums; some of them being very significant and others simply humiliating.

CHAPTER XXX.

1 *Job's honour is turned into extreme contempt.*
15 *His prosperity into calamity.*

BUT now *they that are* 'younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* 'solitary; fleeing into the wilderness 'in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots for their meat.

5 They were driven forth from among men, (they cried after them as *after* a thief;)

6 To dwell in the cliffs of the valleys, in 'caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of 'base men: they were viler than the earth.

9 'And now am I their song, yea, I am their byword.

10 They abhor me, they flee far from me, 'and spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my right hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in of waters: in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me: they pursue 'my soul as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force of *my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art 'become cruel to me: with 'thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my 'substance.

23 For I know *that* thou wilt bring me to death, and to the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the 'grave, though they cry in his destruction.

25 'Did not I weep 'for him that was in trouble? *was not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, and I cried in the congregation.

29 'I am a brother to dragons, and a companion to 'owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

¹ Heb. *of fewer days than I.*

² Or, *dark as the night.*

³ Heb. *yesternight.*

⁴ Heb. *holes.*

⁵ Heb. *men of no name.*

⁶ Psal. 35, 15, and 69, 12.

⁷ Heb. *and withhold not spittle from my face.*

⁸ Heb. *my principal one.*

⁹ Heb. *turned to be cruel.*

¹⁰ Heb. *the strength of thy hand.*

¹¹ Or, *wisdom.*

¹² Heb. *heap.*

¹³ Psal. 35, 13. Rom. 12, 15.

¹⁴ Heb. *for him that was hard of day.*

¹⁵ Psal. 102, 6.

¹⁶ Or, *ostriches.*

Verse 4. "*Mallows.*"—(מלח, *mallach*; "*Arborum cortices.*" Vulgate; ἄλμα, Septuagint.) Some suppose that this was a species of marsh samphire, the *Salicornia frutescens* mentioned by Theophrastus under the name of ἄλμας or ἄλμον, salt-wort, of which word the ἄλμα of the Septuagint is the plural form. The term *mallach*, or salt-wort, might have been applied to a plant, not for its taste, but for its appearance, and then it would suggest a species of

Mesembryanthemum, or ice plant, which in the driest soils are covered with crystals, that may sometimes be compared to grains of salt. And this conjecture is countenanced by the fact, that a species is eaten by the Hottentots, and thence called *Mesembryanthemum edule*. The species of *Mesembryanthemum* are exceedingly numerous, in all instances of a succulent and fleshy nature, exhibiting every playful variety in the form and appearance of the leaves. The flowers are in general large and showy, consisting of a multitude of parts, that is, of what are called stamens and petals. Their aspect often present a delightful contrast to the comfortless waste around, and the arid soil beneath them. They are indeed a beautiful instance of the power of God, who has given so much moisture in the midst of so much drought. Of course they imbibe their juices from the atmosphere and owe the ground little besides support.

"*Juniper roots*."—See 1 Kings xix. 4.

11. "*He hath loosed my cord*."—This seems a proverbial expression taken from desert life, and refers to the overwhelming downfall which ensues when the cords of a tent are cut or broken. This sense is supported by Jer. x. 20, "My tabernacle (tent) is spoiled, and all my cords are broken."

29. "*Dragons*."—The word here is תַּנִּינִים, *tannim*, and is variously rendered, whales, dragon, sea-monsters, crocodiles, serpents, jackalls, wolves, &c. The three first significations are those usually given to it in our version. After this we need not add that it is altogether uncertain what animal is denoted; and perhaps, from the indefinite and uncertain ideas we attach to the word "dragon," it becomes the best that could be chosen to represent the Hebrew *tannim*, which, after all, may be imagined not to denote any particular animal, but to be a general word for any strange or prodigious creature, answering perhaps to our word "monster."

"*Owls*."—Ostriches, properly; for which see a note under ch. xxxix.

CHAPTER XXXI.

Job maketh a solemn protestation of his integrity in several duties.

I MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what portion of God is there from above? and what inheritance of the Almighty from on high?

3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

4 'Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hastened to deceit;

6 'Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 Then let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;

10 Then let my wife grind unto another, and let others bow down upon her.

11 For this is an heinous crime; yea, it is an iniquity to be punished by the judges.

12 For it is a fire that consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him? and did not one fashion us in the womb?

16 If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

23 For destruction from God was a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, Thou art my confidence;

25 If I rejoiced because my wealth was great, and because mine hand had gotten much;

26 If I beheld the sun when it shined, or the moon walking in brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also were an iniquity to be punished by the judge: for I should have denied the God that is above.

¹ 1 Chron. 16. 9. Chap. 34. 21. Prov. 5. 21, and 15. 3. ² Heb. let him weigh me in balances of justice. ³ Or, did he not fashion us in one womb?
⁴ That is, the widow. ⁵ Or, the channel bone. ⁶ Heb. found much. ⁷ Heb. the light. ⁸ Heb. bright.
⁹ Heb. my hand hath kissed my mouth.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him :

30 Neither have I suffered ¹⁰my mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh that we had of his flesh ! we cannot be satisfied.

32 The stranger did not lodge in the street : *but* I opened my doors ¹¹to the traveller.

33 If I covered my transgressions ¹²as Adam, by hiding mine iniquity in my bosom :

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door ?

35 Oh that one would hear me ! ¹³"behold my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps ; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof ¹⁴"complain ;

39 If I have eaten ¹⁵the fruits thereof without money, or have ¹⁶"caused the owners thereof to lose their life :

40 Let thistles grow instead of wheat, and ¹⁷"cockle instead of barley. The words of Job are ended.

¹⁰ Heb. my palate.

¹¹ Or, to the way.

¹² Or, after the manner of men.

¹³ Or, behold my sign is that the Almighty will answer me.

¹⁴ Heb. weep.

¹⁵ Heb. the strength thereof.

¹⁶ Heb. caused the soul of the owners thereof to expire, or breathe out.

¹⁷ Or, noisome weeds.

Verse 26. "*If I beheld the sun when it shined,*" &c.—Here we have a distinct and beautiful reference to the earliest form of idolatry that was known in the world ; and, from all that appears, the only form of idolatry that existed in the time of Job. It is not to be overlooked that the patriarch refers, not only to the existence of this corruption, but to the seducing character of those impressions in which, partially, it originated, and through which votaries were obtained,—"*If I had beheld the sun when it shined, or the moon walking in brightness, and my heart had been secretly enticed,*" &c. thus distinctly alluding to the force of the temptation to render to these visible glories some act of worship, due only to Him who created them to fill an appointed place and perform an appointed office in the universe. It is from the great glory which God has given to these objects, and the *enticing* influence of those profound impressions made by their grandeur and beauty, no less than from the presiding part which they seem to bear in that physical system to which man belongs, that we are enabled to understand how it was that men first of all turned themselves to worship the sun, the moon, and the host of heaven, when they had begun to "*forget God,*" and by forgetting Him had rendered their own minds vacant and weak. There is no idolatry so intelligible as this ; and none that has been so universal : for it may be said that there is no nation, of the old world or the new, which has not at some time or other paid to the sun and moon religious homage.

Much has learnedly been written on the questions when and where this earliest idolatry originated. As to the former question, it is usually conceived that it originated in Chaldea ; because the Chaldeans were always much addicted to astronomy, and were the first by whom astronomical observations were made. This is probable ; though not exactly on this ground alone : for it does not appear very evident that astronomy was required to enable men to admire the seducing glory and beauty of the sun and moon. And as to the time of its origin, we are content to find that it existed in the time of Job, as an absolute idolatry, tantamount to a denial of "*the God that is above.*"

As all the idolatries of the ancient world, so often mentioned in Scripture, sprung from this, and were modifications and applications of it, we will endeavour to explain, as briefly as we can, what appear to have been its leading principles. It does not seem that when men first became idolaters, they had "*forgotten*" the *existence* of God ; but had become unmindful of his *character* and *attributes*. They were aware of his existence : but they saw him not, and began to suspect that he was too high and distant to concern himself in their affairs, or in the management of the world in which they lived. They imagined that he must have left these small matters to beings inferior, greatly, to himself, but incomparably higher than man in their nature and condition of existence. They sought for these ; and naturally looked for them in the most glorious objects of the universe—the sun when it shined, and the moon walking in brightness ; to which, in process of time, the planetary bodies were added. Witnessing their glory, the regularity of their motions, and sensible of their beneficial influence, they believed them to be animated by, or at least the residence of, exalted intelligences, to whom the most High God had entrusted the charge of the world and its inhabitants. To these therefore, as the regent-governors, who took an immediate interest in their concerns, they turned in prayer : and no longer practically acknowledging "*the God that is above,*" the knowledge even of his existence faded from the popular mind. And if some thoughtful men knew, by reasoning or tradition, that there was one Great God, they knew it obscurely and erroneously—they ceased not to be idolaters—and they retained the original error, believing Him too high to be honoured by adoration or moved by prayer. And even that which they knew or suspected—the bare fact of his existence—they disguised under the mythos and the fable, hard to be understood ; or taught it only as a deep mystery, which only an elected and banded few might learn.

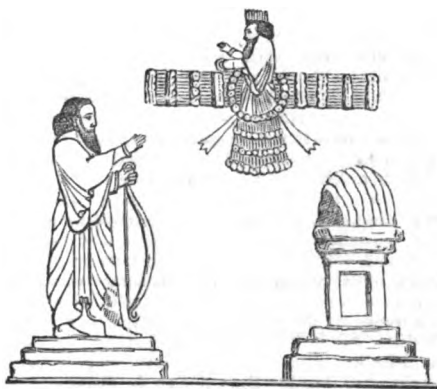
At first the sun and moon were worshipped in the open air, and their altars blazed upon the mountains. But in time, symbolical representations and statues were introduced, as supplying their place when absent, temples were erected, gods were multiplied, and the actual worship of the heavenly bodies more or less ceased for still lower depths of idolatry. But this not everywhere ; for the observations we have made are general, not universal. The Persians, for instance, worshipped the sun, and also the elemental fire ; yet they ever abhorred images as much as the Jews could do ; and when at last they had temples, it was merely to preserve the sacred fire from extinction. Moreover, with this great simplicity of external worship, the Persians seem to have departed considerably less than other ancient nations from the original truths which had been known concerning God, and to have possessed clearer and less dishonouring ideas concerning his being and attributes. It is indeed alleged that they did not worship the sun or the fire absolutely, but only worshipped God (so far as they knew him) before these—the most glorious visible symbols of his energies and perfections. This may have been the regular doctrine : but a practice has more effect than an abstract doctrine ; and so dangerous was the adoption of *any* symbolical object of worship, that probably the mass of the people

forgot altogether "the God that is above," or remembered him but faintly, rendering absolute adoration to the sun and to the fire. Be this as it may, the cut we introduce below is an interesting illustration of the general subject. It is from the most ancient sculptures in Persia, at Nakshi Rustam, supposed to be not later than the age of Cyrus, and represents a priest or king—most probably the latter—worshipping towards the sun, having immediately before him an altar, on which the sacred fire is burning. It is altogether the best illustration that can be obtained, inasmuch as the Persians did not make representations of the sun for worship, and therefore the act represented is one of real worship of or towards that great body whose surpassing glory first led astray the ancient mind, and brought it to honour the creature more than the Creator.

27. "*Or my mouth hath kissed my hand.*"—In the cut the worshipper is represented with his right hand uplifted, and may have been kissing it or about to kiss it. The act mentioned was probably one of salutation previously to adoration, being itself also, in this application, an act of adoration. We find traces of this ceremony in ancient writers: Minutius Felix ridicules Cecilius, who had kissed his hand as he passed the statue of Serapis; and, on the other hand, Apuleius upbraids an impious person as having no respect for the gods, since he went by their temples without putting his hand to his mouth to salute them.

40. "*Thistles.*"—*תול*, *choach*. From the meaning of the word "*choach*," we infer that it was some thorny plant; and, from its position among corn, may have been a species of thistle, which all know is a great pest to the farmer.

"*Cockle.*"—*תונב*, *baasha*. Some offensive weed seems to have been intended, as the word implies a bad smell; perhaps it was a species of poppy, which, like some of the rest, had a disagreeable smell, and sprung up in such profusion as to disappoint the hopes of the cultivator. The "*cockle*" of this country is a pretty flower, growing among corn, but never in such quantities as to prove in the least detrimental to the crop.



Fire Worshipper.

CHAPTER XXXII.

1 *Elihu is angry with Job and his three friends.*
6 *Because wisdom cometh not from age, he excuseth the boldness of his youth.* 11 *He reproveth them for not satisfying of Job.* 16 *His zeal to speak.*

So these three men ceased to answer Job, because he was righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

4 Now Elihu had waited till Job had spoken, because they were elder than he.

5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But there is a spirit in man: and the

inspiration of the Almighty giveth them understanding.

9 Great men are not always wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed his words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more;)

17 I said, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter, the spirit within me constraineth me.

19 Behold, my belly is as wine which

¹ Heb. from answering. ² Heb. his soul. ³ Heb. expected Job in words. ⁴ Heb. elder for days. ⁵ Heb. few of days. ⁶ Heb. feared. Chap. 28. 36. Prov. 2. 6. Eccles. 2. 26. Dan. 1. 17, and 2. 21. ⁷ Heb. understandings. ⁸ Heb. words. ⁹ Or, ordered his words. ¹⁰ Heb. they removed speeches from themselves. ¹¹ Heb. words. ¹² Heb. the spirit of my belly.

¹⁹hath no vent: it is ready to burst like new bottles.

20 I will speak, ¹⁸that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any

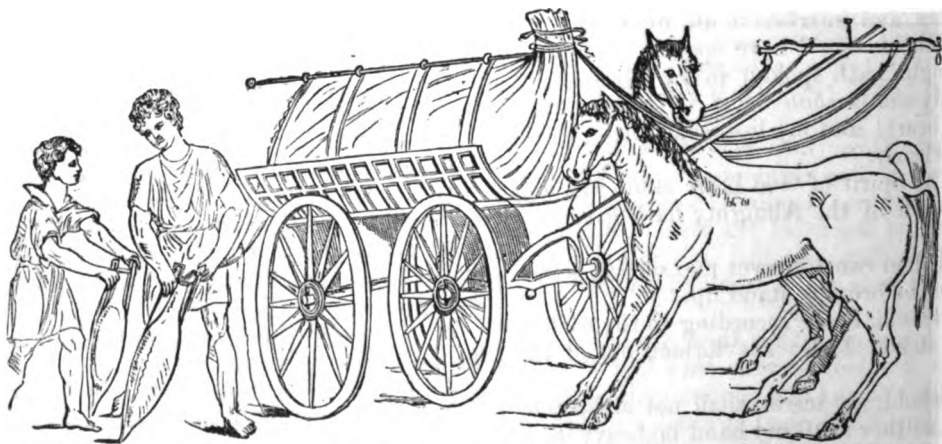
man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; in so doing my maker would soon take me away.

¹⁴ Heb. *is not opened.*

¹⁵ Heb. *that I may breathe.*

Verse 2. "*Elihu.*"—There is something remarkable about this person. We have not hitherto been aware of his presence or existence. He comes before us abruptly, and disappears with equal abruptness. It is indeed rather less remarkable that he should not have been mentioned before, than that his name should not re-occur in the concluding chapter of the book, where Job and his *three* friends are again mentioned in connection with their previous discourses. This circumstance, with some others, has given occasion to some strange opinions concerning the person of Elihu, into which it is not necessary for us to enter. The account of his parentage, given in verse 2, seems to supply some information. His father Barachel we do not know; but he was a Buzite, a name probably derived from Buz, the son of Nahor, Abraham's brother: there was also a city called Buz in the land of Edom, for Jeremiah (xx. 23) mentions it along with Dedan, which we know was in that country. We suspect that the term Buzite denotes an inhabitant of that city, whether or not its name were derived from Nahor's son, and therefore that it merely denotes the place of residence, the family being described in the following clause—"of the kindred of Ram." Who this Ram was is questioned. The Targum makes him to be Abraham, or rather Abram, and that the descent of Elihu may have been from one of Abraham's sons by Keturah is not impossible: but others take him to be the same with Aram, the son of Kemuel, a brother of Buz. This is still more likely, as we may easily conceive the family of the nephew residing in a town founded by the uncle Buz. Be this as it may, it appears to us that Elihu had been no particular acquaintance with either Job or his friends, but that he happened to be one of the bystanders (of whom there may have been several), and feeling interested in the controversy, had paid attention to its progress. At last, finding that the discussion was exhausted, leaving the question in dispute unsettled, he took the opportunity to interpose, and after apologizing for his intrusion, began to deliver his opinion. What the rather leads us to this opinion is the exact conformity of this explanation with the existing manner of conducting such controversies in Arabia. Every one that pleases attends whenever a discussion is in progress. The bystanders do not attempt to interpose till the parties with whom the discussion originated have expressed their views; but then any one who thinks that erroneous opinions have been expressed, or that the question has not been clearly stated, feels quite at liberty to declare his ideas on the subject, and claims to be, and is, listened to with the same attention which he had himself been giving. That he was not an original party in the dispute, nor a particular friend of either of the parties, seems to us sufficiently to explain how it happens that he has not been before, and is not subsequently noticed.



REPRESENTATION OF A WINE-CART, AND THE MANNER OF FILLING THE AMPHORA.

From a Painting found in Pompeii.

10. "*Ready to burst like new bottles.*"—Here is a very clear reference to the custom of keeping and conveying wine in skins, which is still so general in the East, and indeed in some of the wine-countries of southern Europe. The custom of conveying *water* in such skins has already been noticed; and those for containing wine are not in general differently prepared. Goat-skins are commonly employed; but those who have to store wine in large quantities employ ox-skins. Stores of wine are in general kept secret in Mohammedan countries, the liquor being unlawful. But at Tiflis, the capital of Georgia, where the Christian religion is professed and where this restraint does not operate, the present writer seldom passed the open wine-stores without pausing to look at the remarkable display which they offered, and which called to mind the various passages of Scripture in which a reference is contained to wine-bottles of skin. The wine was generally contained in large ox-skins, ranged around the store-room, and quite distended with liquor. The larger skins seemed to answer to casks, the smaller goat and kid-skins appearing as barrels and kegs in the comparison, and appeared to be chiefly used in conveying to customers the quantities they required. Individuals rarely keep large stocks of wine in their houses, but get a small supply of a goat-skin or two from the wine-store. This seems also to have been the case among the ancient Jews; for Nehemiah, although holding the rank of governor, had no store of wine, for we read

that he had a fresh supply every ten days. (Neh. v. 18.) The large skins, in the wine-stores we have mentioned, are supported above the floor upon frames of wood.

Skin-bottles were by no means confined to Asia. They were employed by the Greeks and Romans. Homer mentions goat-skins

"Tumid with the vine's

All-cheering juice."—*Il. iii. 247. Odys. vi. 78.*

From a story told by Herodotus (*Euterpe*, 121), it seems that wine was in Egypt conveyed in skin-bottles on the backs of asses. The paintings at Herculaneum and Pompeii furnish some interesting illustrations of this custom as in use among the Romans. In one instance we see a girl pouring wine from the skin of a kid into a cup; and we observe that the amphoræ or earthen wine-vessels were made very much in the form of the skin-bottles. In another painting we have a very curious example of the manner in which wine was conveyed to the consumer. A large skin full of wine was mounted on a cart, well contrived for the purpose, and drawn by horses to the door, where the liquor was drawn off into the amphoræ or earthen pitchers, and conveyed into the house. The manner in which the wine is drawn off through the neck or one of the legs of the skin is exactly in the style in which wine, water, and other liquids are still drawn from such skins in the East.



A Girl pouring Wine from a Leathern Wine-bottle.

CHAPTER XXXIII.

1 *Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job. 8 He excuseth God from giving man an account of his ways, by his greatness. 14 God calleth man to repentance by visions, 19 by afflictions, 23 and by his ministry. 31 He inciteth Job to attention.*

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken 'in my mouth.

3 My words *shall be* of the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 'Behold, I *am* 'according to thy wish in God's stead: I also am 'formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken 'in mine hearing, and I have heard the voice of *thy words, saying,*

9 I am clean without transgression, I am innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy,

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in this* thou art not just: I

will answer thee, that God is greater than man.

13 Why dost thou strive against him? for 'he giveth not account of any of his matters.

14 For God speaketh once, yea twice, *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then 'he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his* 'purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life 'from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*:

20 'So that his life abhorreth bread, and his soul 'dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found 'a ransom.

25 His flesh shall be fresher 'than a child's: he shall return to the days of his youth:

¹ Heb. in my palate.

² Chap. 9. 26, and 13. 26, 31.

³ Heb. according to thy mouth.

⁴ Heb. cut out of the clay.

⁵ Heb. in mine ears.

⁶ Heb. he answereth not.

⁷ Heb. he revealeth, or, uncovereth.

⁸ Heb. work.

⁹ Heb. from passing by the sword.

¹⁰ Psal. 107. 18.

¹¹ Heb. meat of desire.

¹² Or, an atonement.

¹³ Heb. then childhood.

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

27 ¹⁴He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not;

28 ¹⁵He will deliver his soul from going into the pit, and his life shall see the light.

¹⁴ Or, *he shall look upon men, and say, I have sinned, &c.*

¹⁵ Or, *he hath delivered my soul, &c., and my life.*

¹⁶ Heb. *twice and thrice.*

Verse 18. "*The pit.*"—There are several allusions to the pit in this book and in the Psalms; and as they do not occur in connection with passages which take their figures from hunting, it is probable that something different from the pit-falls in which beasts of prey were caught is intended. It is possible that it was customary to throw criminals and oppressed persons into pits. Joseph was "cast into a pit" by his cruel brethren. In some countries, particular classes of criminals, condemned to capital punishment, have been thrown headlong into deep pits prepared for the purpose. There was such a pit at Athens—a deep and dark hole, the bottom of which was set with iron spikes, on which those fell who were thrown in. The mouth also had overhanging spikes to preclude the possibility of escape to those who might survive the fall.

CHAPTER XXXIV.

1 *Elihu accuseth Job for charging God with injustice.* 10 *God omnipotent cannot be unjust.* 31 *Man must humble himself unto God.* 34 *Elihu reproveth Job.*

FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.

3 ¹For the ear trieth words, as the ²mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

5 For Job hath said, I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? ³my wound *is* incurable without transgression.

7 What man *is* like Job, *who* drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye ⁴men of understanding: ⁵'far be it from God, *that he should do* wickedness; and *from the Almighty, that he should commit* iniquity.

11 ⁶For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over

29 Lo, all *these things* worketh God ⁷oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

the earth? or who hath disposed ⁸the whole world?

14 ⁹If he set his heart ¹⁰'upon man, *if* he gather unto himself his spirit and his breath;

15 ¹¹All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou* hast understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right ¹²'govern? and wilt thou condemn him that *is* most just?

18 *Is it fit* to say to a king, *Thou art* wicked? and to princes, *Ye are* ungodly?

19 *How much less* to him that ¹³'accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and ¹⁴'the mighty shall be taken away without hand.

21 ¹⁵For his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right*; that he should ¹⁶'enter into judgment with God.

24 He shall break in pieces mighty men ¹⁷'without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, ¹⁸so that they are ¹⁹'destroyed.

¹ Chap. 12. 11. ² Heb. *palate.* ³ Heb. *mine arrow.* ⁴ Heb. *men of heart.* ⁵ Deut. 32. 4. Chap. 3. 3, and 26. 23. Psal. 92. 15. Rom. 2. 14.
⁶ Psal. 62. 12. Prov. 24. 12. Jerem. 33. 19. Ezek. 33. 30. Matt. 16. 27. Rom. 9. 6. 2 Chron. 5. 10. 1 Pet. 1. 17. Revel. 22. 12.
⁷ Heb. *all of it.* ⁸ Psal. 104. 29. ⁹ Heb. *upon him.* ¹⁰ Gen. 3. 19. Eccles. 12. 7. ¹¹ Heb. *had*.
¹² Deut. 16. 17. 2 Chron. 19. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Coloss. 3. 25. 1 Pet. 1. 17.
¹³ Heb. *they shall take away the mighty.* ¹⁴ 2 Chron. 16. 9. Chap. 31. 4. Prov. 2. 21, and 15. 3. Jer. 16. 17. ¹⁵ Heb. *ga*.
¹⁶ Heb. *without searching out.* ¹⁷ Heb. *crushed.*

26 He striketh them as wicked men ¹⁸in the open sight of others;

27 Because they turned back ¹⁹from him, and would not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend any more:

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.

33 ²⁰*Should it be according to thy mind?* he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men ²¹of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* without wisdom.

36 ²²*My desire is that* Job may be tried unto the end because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

¹⁸ Heb. in the place of beholders. ¹⁹ Heb. from after him. ²⁰ Heb. should it be from with thee? ²¹ Heb. of heart.
²² Or, my father let Job be tried.

CHAPTER XXXV.

1 *Comparison is not to be made with God, because our good or evil cannot extend unto him.* 9 *Many cry in their afflictions, but are not heard for want of faith.*

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

3 For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have, *if I be cleansed* from my sin?

4 ¹I will answer thee, and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 ²If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou

art; and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where *is* God my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 ³Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him.

15 But now, because *it is* not so, ⁴he hath visited in his anger; yet ⁵he knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

¹ Or, by it more than by my sin. ² Heb. I will return to thee words. ³ Chap. 22, 3. Psal. 16, 2. Rom. 11, 35.
⁴ Chap. 27, 9. Prov. 1, 29. Isa. 1, 13. Jer. 11, 11. ⁵ That is, God. ⁶ That is, Job.

CHAPTER XXXVI.

1 *Elihu sheweth how God is just in his ways.* 16 *How Job's sins hinder God's blessings.* 24 *God's works are to be magnified.*

ELIHU also proceeded, and said,

2 Suffer me a little, and I will shew thee *that I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall* not be false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not any *he is* mighty in strength and ⁶wisdom.

6 He preserveth not the life of the wicked: but giveth right to the ⁷poor.

7 ⁸He withdraweth not his eyes from the righteous: but with kings *are they* on the

¹ Heb. that there are yet words for God. Heb. heart. ² Or, afflicted. ³ Psal. 34, 15.

throne; yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and be* holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall 'spend their days in prosperity, and their years in pleasures.

12 But if they obey not, 'they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 'They die in youth, and their life is among the 'unclean.

15 He delivereth the 'poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and 'that which should be set on thy table *should be* full of fatness.

17 But thou hast fulfilled the judgment of the wicked: 'judgment and justice take hold on thee.

18 Because *there is* wrath, beware lest he take thee away with *his* stroke: then a great ransom cannot 'deliver thee.

19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

⁸ Chap. 21. 13. ⁹ Heb. *they shall pass away by the sword.*
¹⁰ Heb. *the rest of thy table.* ¹¹ Or, *judgment and justice should uphold thee.*

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth 'the bottom of the sea.

31 For by them judgeth he the people; he giveth meat in abundance.

32 With clouds he covereth the light, and commandeth it *not to shine by the cloud* that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning 'the vapour.

⁷ Heb. *their soul dieth.* ⁸ Or, *sodomites.* ⁹ Or, *afflicted.*
¹² Heb. *turn thee aside.* ¹³ Heb. *the roots.*
¹⁴ Heb. *that which goeth up.*

Verse 27. "*He maketh small the drops of rain,*" &c.—The entire passage contained in the remainder of this chapter and the first portion of the following, form a very accurate and picturesque delineation of the process of vaporization, and the formation of rain, clouds, and tempests.

CHAPTER XXXVII.

1 *God is to be feared because of his great works.*
15 *His wisdom is unsearchable in them.*

AT this also my heart trembleth, and is moved out of his place.

2 'Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his 'lightning unto the 'ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his

¹ Heb. *hear in hearing.* ² Heb. *light.* ³ Heb. *wings of the earth.* ⁴ Psal. 147. 16, 17.
⁵ Heb. *and to the shower of rain, and to the showers of rain of his strength.* ⁶ Heb. *out of the chamber.* ⁷ Heb. *scattering winds.*
⁸ Heb. *the cloud of his light.*

voice; great things doeth he, which we cannot comprehend.

6 For 'he saith to the snow, Be thou on the earth; 'likewise to the small rain, and to the great rain of his strength.

7 He scaleth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 'Out of the south cometh the whirlwind: and cold out of the 'north.

10 By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth 'his bright cloud:

12 And it is turned round about by his

counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for 'correction, or for his land, or for mercy.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind*?

18 Hast thou with him spread out the sky, *which is strong, and as a molten looking glass?*

⁹ Heb. a rod.

19 Teach us what we shall say unto him; *for we cannot order our speech by reason of darkness.*

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 ¹⁰Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

¹⁰ Heb. gold.



METAL MIRRORS.—("Molten looking glasses.")

Verse 7. "He sealeth up the hand of every man; that all men may know," &c.—We remember to have seen this passage presumptuously cited in old books, as affording a sanction to the fooleries of chiromancy. The obvious meaning is no more or less than this: that during the deep snows and heavy rains, mentioned in the preceding verse, the hand of man is restrained from the usual labours of the field. The effect is the same if, with Schultens and others, the restraint be understood to proceed from the frosts of winter, rather than from rain. It is immediately after said, that "then the beasts go into dens, and remain in their places;" which well explains what is meant in the present text, and that "sealing up the hand" means an intermission of customary pursuits. Beasts withdraw in this manner when there are rain and snow, but not necessarily in frosty weather; and this fact furnishes another explanation, confirming the view already taken.

19. "*A molten looking glass.*"—Here is an evident allusion to the metallic mirrors, of which we have sufficiently spoken in the note to Exod. xxxviii. 8. We take the opportunity of introducing a cut, representing some ancient mirrors of this description.

22. "*Fair weather cometh out of the north.*"—This is an explanation, not a translation. The original word, translated "fair weather," is צֶהָב, *zahab*, "gold;" which some, as the Vulgate (*ab aequilone aurum venit*), understand literally, but which is more generally understood to express poetically the "golden splendour" of the firmament, when the north wind has driven away the clouds and humid vapours by which it had been obscured.

CHAPTER XXXVIII.

1 *God challengeth Job to answer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of imbecility.*

THEN the LORD answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and 'answer thou me.

4 'Where wast thou when I laid the foundations of the earth? declare, 'if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the 'foundations thereof 'fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 'Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And 'brake up for it my decreed place, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall 'thy proud waves be stayed?

12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place;

13 That it might take hold of the 'ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay to the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened

unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where is the way where light dwelleth? and as for darkness, where is the place thereof,

20 That thou shouldest take it 'to the bound thereof, and that thou shouldest know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, which scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, where no man is; or the wilderness, wherein there is no man;

27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath generated it?

30 The waters are hid as with a stone, and the face of the deep 'is frozen.

31 Canst thou bind the sweet influences of 'Pleiades, or loose the bands of 'Orion?

32 Canst thou bring forth 'Mazzaroth in his season? or canst thou 'guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

¹ Heb. make me know. ² Psal. 104. 5. Prov. 30. 4.

³ Psal. 104. 9. ⁴ Or, established my decree upon it.

⁵ Or, the seven stars.

⁶ Heb. Cinnab.

⁷ Heb. if thou knowest understanding.

⁸ Heb. the pride of thy voices.

⁹ Heb. wings.

¹⁰ Or. at.

¹¹ Heb. is taken.

¹² Heb. Cool.

¹³ Or, the twelve signs.

¹⁴ Heb. guide them.

35 Canst thou send lightnings, that they may go, and say unto thee, "Here we are?"

36 "Who hath put wisdom in the inward parts? or who hath given understanding to the heart?"

37 Who can number the clouds in wisdom? or "who can stay the bottles of heaven,

38 "When the dust "groweth into hardness, and the clods cleave fast together?"

39 "Wilt thou hunt the prey for the lion? or fill "the appetite of the young lions,

40 When they couch in *their* dens, and abide in the covert to lie in wait?

41 "Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

¹⁷ Heb. *Bakeh* us.

¹⁸ Chap. 28. 8.

¹⁹ Eccles. 2. 26.

²⁰ Heb. *who can cause to lie down.*

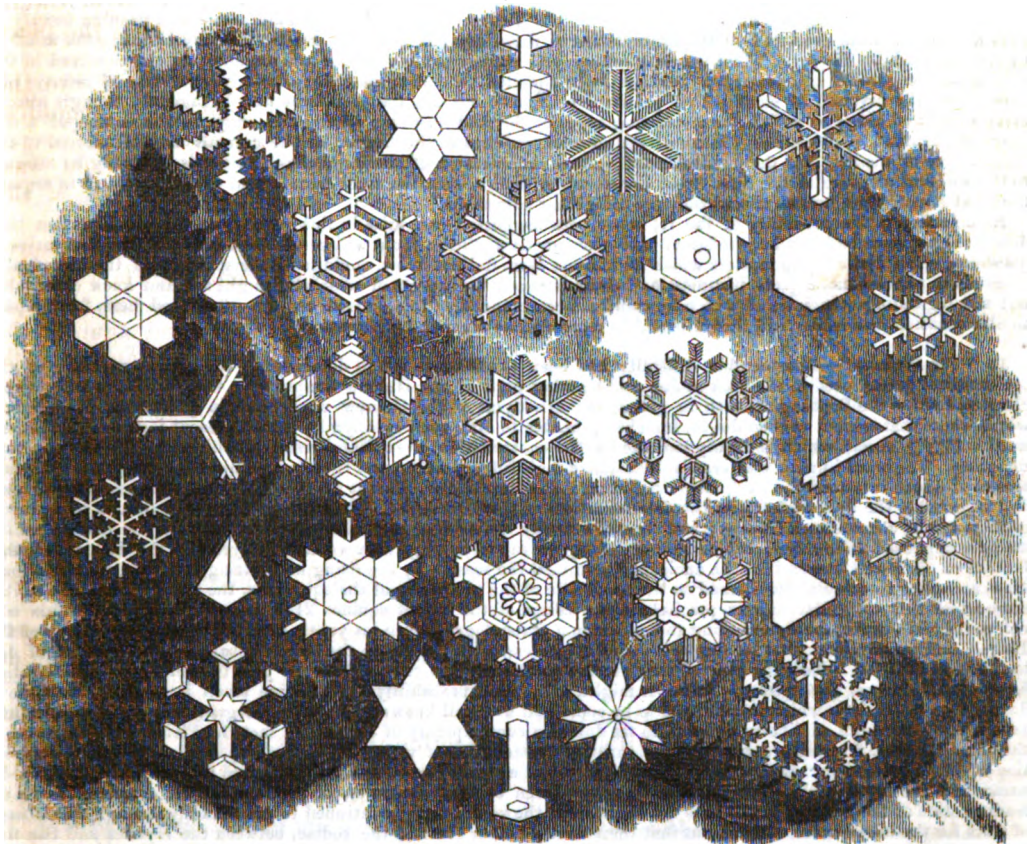
²¹ Or, *when the dust is turned into mire.*

²² Heb. *is poured.*

²³ Psal. 104. 81.

²⁴ Heb. *the life.*

²⁵ Psal. 147. 9. Matth. 6. 26.



CRYSTALS OF SNOW.

Verse 14. "*It is turned as clay to the seal.*"—Mr. Landseer, in his 'Sabbian Researches,' has some curious speculations upon this passage. He understands that the seal alluded to was one of such cylinders, revolving upon an axis, which we have noticed under 1 Kings xxi. Then he apprehends that the "turning" applies to the revolution of the cylindrical seal upon the clay that received the impression. Or, as the clay seems rather to be represented as turning to the seal, than the seal to the clay, he observes, that the *whole verse* might be explained by "the operation of impressing one of these ancient cylindrical signets on clay, which bends as the cylinder revolves in delivering its impression, stands round it curvilinearly as a garment (till you flatten it while in a moist state), and renders conspicuous to view the dark contents of the intaglio engraving." This last explanation we can by no means admit, whatever be said of the other; for there can be no idea of any use for such impressions as it supposes. It is a useful observation, made by him, however, that of all the substances to which he had applied these cylindrical signets, he found clay to be the best adapted both for receiving and retaining the impression. We think the text certainly states that impressions were for some purposes made by seals (of whatever kind) upon clay; and can by no means agree with Dr. Good, that the idea is derived from the operations of the potter. Seals are still applied to clay in the East, probably for the same purposes as in the time of Job: this is for the sealing of doors. We have often, in Eastern caravanserais, been struck by observing this process, as applied to apartments in which valuable property has been deposited. In such cases, the lock, which is easily picked, is considered an inadequate safeguard, a mass of clay is daubed over it, and impressed

with a wooden seal. This of course does not prevent robberies; but it serves at once to make the fact known if any one has contrived or forced an entrance by the door, through which alone access can be obtained. As to the general signification of the verse, we incline to understand that the word *תִּתְּחַפֵּק*, *tithappek* (in conj. *Hithp.* from *חָפַק*) denotes *change* rather than *literal revolution*; and, consequently, that the passage compares the change which the day-spring produces on the face of nature, to that which the seal produced upon clay, impressing its blank and disagreeable mass with character and beauty.

22. "*The treasures of the snow.*"—This has not been clearly understood, nor do we profess to understand it. But the comparison of snow to "treasure," might suggest a reference to the extremely diversified and very beautiful forms of the crystals of which the flakes of snow are composed. When the air is calm and the cold intense, as in the Arctic regions, these crystals are observed in the most extensive variety, and the most regular and beautiful forms; and as the extreme north was considered as the great storehouse, so to speak, of cold and of all the phenomena which cold produces, one might venture to suspect a reference to the polar regions as to the "treasures of the snow." Captain Scoresby, who gave much attention to this and other Arctic phenomena, has figured ninety-six varieties of these crystals, and we have caused part of his representation to be copied. He divides all the forms into five principal classes, for the description of which we may refer to his work. If we might venture to suppose that the Almighty referred Job to such things as affording evidence of His wisdom and power, we should perceive a peculiar beauty in such a reference, from the fact that the examination of these crystals conveyed exactly this impression to the mind of Captain Scoresby. He says: "The extreme beauty and endless variety of the microscopic objects perceived in the animal and vegetable kingdoms, are perhaps fully equalled, if not surpassed, in both particulars, of beauty and variety, by the crystals of snow. The principal configurations are the stelliform and hexagonal; though almost every variety of shape of which the generating angle of 60° and 120° are susceptible, may, in the course of a few years' observation, be discovered. Some of the general varieties in the figures of the crystals may be referred to the temperature of the air; but the particular and endless modification of similar classes of crystals, can only be referred to the will and pleasure of the First Great Cause, whose works, even the most minute and evanescent, and in regions the most remote from human observation, are altogether admirable."

No objection to the possibility of the reference here suggested can arise in this place from the consideration that Job could not have had any knowledge of such phenomena as these: for it will be observed that this, the first series of questions, refers distinctly to matters which he had not seen, did not know, could not understand; and then gradually proceeds to phenomena, objects, instincts, and circumstances, the aspects of which he might see and know externally, but the regulating principles of which he could not comprehend. This, indeed, though introduced here, for the particular occasion, the reader will find it useful to remember as a general observation.

31. "*The Pleiades.*"—Considerable difficulty has been at all times felt in determining the precise meaning of the astronomical terms used in the book of Job and in other parts of the Hebrew Scriptures. Our version, in the present chapter, follows the Septuagint, both in giving the synonyms of the Hebrew words, and in producing the original words where that ancient version did so, from being unable to offer such synonyms. In the present instance the Hebrew word is *כִּמָּה*, *Kimah*, which is clearly indicated as the constellation, the heliacal rising of which announced the return of spring. The word implies whatever is desirable, delightful, or lovely; and therefore admirably corresponds with that season of which it formed the cardinal constellation in the time of Job. That it denotes the Pleiades is generally agreed, and is probably the least doubtful of the determinations of the Septuagint. The Pleiades are well known to be a cluster of stars in the constellation Taurus; and formed actually the leading constellation of the years, at the time in which we have supposed Job to live; but we should greatly err in attempting to fix a particular year, on the data which this fact offers. It is well known that the ancients determined the seasons by the rising and setting of certain constellations. Now, according to calculations formed on the usual rate of the precession of the equinoxes, the star Taigetta, the northernmost of this constellation, was precisely in the colure of the vernal equinox 2136 years before Christ. This was before the birth of Abraham, according to the common chronology, and in his youth, according to the chronology of Dr. Hales; and we have seen that he employs a similar process, with respect to the star Aldebaran, to fix the trial of Job to the year 2337 a.c. Now the vice of this process is, that it fixes the trial to the year in which the constellation became the leader of the spring, whereas it might, with more probability, be in some much later year—the time of Jacob, for instance—in which it continued to be such, and was well known to be such. Goguet, who makes this calculation, yet feels quite at liberty under it to fix Job as a contemporary of Jacob. In fact the Pleiades might serve, in the same latitude, for many centuries as the cardinal constellation of spring. On this subject there is a good observation of Mr. Landseer's: "Before the colure of the vernal equinox passed into the Ram, and after it had quitted Aldebaran and the Hyades, the Pleiades were for about seven or eight centuries, or perhaps longer, esteemed to be the leading stars of the Sabeian year. It is not meant that the vernal colure continued to pass exactly through this cluster of stars for the above space of time, but that there were no other stars of the zodiac, between the Hyades and the first degree of Aries, sufficiently near to supersede them by becoming an astronomical mark." ("Sabeian Researches," p. 115.) We have the rather dwelt on this point here, because the conclusion to which we have referred, would not only close the discussion as to the time of Job on grounds which we think insufficient, but fixes it to a date which we think adverse to all the conclusions to which we have been conducted in our progress through the book.

"Orion."—The word is *כֶּסֶל*, *kesil*, which denotes "a fool;" but as this has no apparent signification, we may recur to the Arabic meaning, which is "cold, inactivity, torpor,"—a very significant name, for it is evidently the name of a constellation, the appearance of which denoted the approach of winter, as contrasted with the *Kimah*, which announced the presence of spring. Most writers now follow the opinion of Aben Kara that the word *kesil* designates the Scorpion—a constellation opposed to the Pleiades by nearly the half of the heavens, and which announces the approach of winter when the other brings in the spring. The learned rabbi, indeed, fixes the denomination particularly to the star Antares, or the Scorpion's Heart, and in this also may be followed. The reader will not fail to observe the beauty of the contrast evolved by this explanation. Job is asked if he could hinder those "sweet influences" to which nature yields when *Kimah* announces the approach of spring; or whether he could loosen or retard that rigidity which contracts and binds up her fertile bosom, when the approach of winter is made known by *Kesil*.

32. "*Mazzaroth.*"—The word is *מַזְלֹת*, which is doubtless the same, with the Syrian exchange of *ר* for *ל*, as the *מַזְלֹת*, *mazzaloth* of 2 Kings xxiii. 5. There are two principal explanations. One of them makes the word to denote Sirius, or the Dog-star; while the other supposes the signs of the zodiac to be intended. The former interpretation has

been very extensively received; but the mass of instructed opinion is doubtless in favour of the latter alternative, in which we also concur. It seems to have evidently that meaning in 2 Kings xxiii. 9; and *here* it well agrees with the context. The word is plural; and to "bring forth Mazzaroth (each) in its season" more clearly refers to the zodiacal signs, which appear successively above the horizon, than to anything else. It also comes in naturally after having spoken of two seasons of the year as announced by two different signs of the zodiac. (See Goguet, 'Sur les Constellations de Job.'). Dr. J. M. Good supports this opinion by observing that, "To this term the Alcoran makes frequent allusions, hereby proving that it is a proper Arabian image, and which has probably never ceased to be common to their poets from the date of the book of Job." Thus, among other places, Sur. xv. We have placed the twelve signs in the heavens, and have set them out in various figures, for the observation of beholders." We have of course understood the *solar* zodiac; but an idea was promulgated by Dr. John Hill, which has found support from Mr. Landseer, that the *lunar* zodiac is intended. It is certain that such a zodiac formed part of a very ancient system of Arabian astronomy; that is, as the sun was observed from month to month to pass from one house or sign to another; so the moon was also said to change her mansion every night. Both hypotheses imply the existence of the same constellations; and we think either better than the alternative of the Dog Star. The same explanation will also apply to both, namely, that "Jehovah alone possessed the power to 'bring forth Mazzaroth in its season'; that is to say, so to regulate or carry round the moon (or the sun), or its mansions, that, the mysterious cycle being completed, the pristine order of procession shall be renewed."

"*Arcturus with his sons.*"—The Hebrew word translated Arcturus is *אֲרִיִּס*, *arish*, here, and *אֲרִישׁ*, *arish*, in chap. ix. 9. The etymology is uncertain. There are two opinions concerning what it denotes: one that it is Arcturus, the principal star in the constellation Bootes; and the other that it is the constellation Ursa Major, or the Great Bear. The difference is not very serious, being but that between the Bear and the Bear-keeper (Arcto-phylax), as Bootes, from its position and proximity to the Bear, was sometimes called. The two explanations will easily coalesce if we suppose that Arcturus, as representing the constellation Bootes, represented also the Bear as associated therewith. At any rate, that Ursa Major is intended may be well believed. Aben Ezra, in his commentary on Job, is clearly of this opinion. He says, "Aish is a northern constellation composed of seven stars." Further on he observes, "The number of the northern constellations is twenty-one;" and afterwards, "Aish and her sons are the stars of the Great Bear."

CHAPTER XXXIX.

1 *Of the wild goats and hinds.* 5 *Of the wild ass.*
9 *The unicorn.* 13 *The peacock, stork, and ostrich.* 19 *The horse.* 26 *The hawk.* 27 *The eagle.*

KNOWEST thou the time when the wild goats of the rock bring forth? or canst thou mark when 'the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying 'of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the vallies after thee?

11 Wilt thou trust him, because his

strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it* into thy barn?

13 Gavest thou the goodly wings unto the peacocks? or 'wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though *they were* not her's: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible.

21 'He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet 'the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it* is the sound of the trumpet.

¹ Psal. 29. 2.

² Heb. *said places.*

³ Heb. *of the snorter.*

⁴ Or, *the feathers of the stork and ostrich.*

⁵ Heb. *terrors.*

⁶ Or, *his foot dig.*

⁷ Heb. *the armour.*

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

27 Doth the eagle mount up ^aat thy command, and make her nest on high?

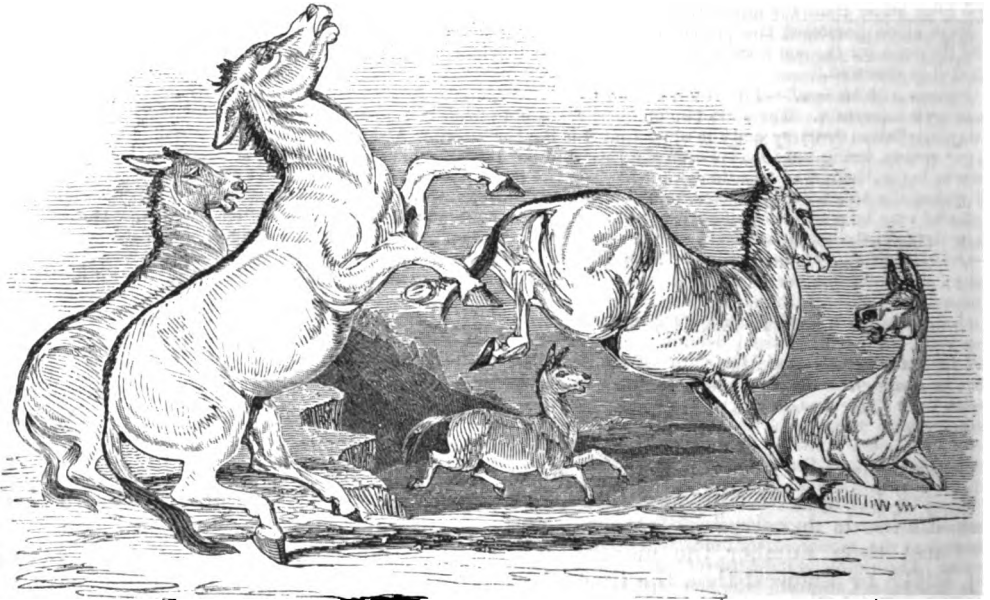
28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, and her eyes behold afar off.

30 Her young ones also suck up blood: and ^awhere the slain are, there is she.

^a Heb. by thy mouth.

^a Matt. 24, 28. Luke 17. 37.



WILD ASSES.

Verse 5. "*Wild ass*."—The original word is נֶבֶד *para*, which the Septuagint renders by *ὄνος ἄγριος*, or by the compound word *ἄγριος*, both meaning "wild ass." These wild asses are often mentioned by ancient writers. The notice of Xenophon, whose description refers to the same desert on the skirts of which Job resided, is particularly interesting from its correspondence with the Scriptural intimations. After describing the march of the army of the younger Cyrus through Syria, he proceeds:—"They then proceeded through Arabia^a, still keeping the Euphrates on their right hand; and, in five days, made, through a desert, a distance of thirty-five parasangs. This country appeared to the eye a complete flat, and as smooth as the sea. It abounded in absinthum; and whatever herb or shrub grew there had an aromatic scent: but no trees whatever appeared. Of wild creatures, the most numerous were, *wild asses*, with plenty of ostriches, besides bustards and roe-deer, which afforded sport to our horsemen. The wild ass, however, being swifter of foot than our horses, would, on gaining ground upon them, stand still and look around; and when their pursuers got nearly up to them, they would start off, and repeat the same trick; so that there remained to the hunters no other method of taking them, but by dividing themselves into dispersed parties which succeeded each other in the chase. The flesh of the wild asses taken in this manner, was found to be like that of the red-deer, but more tender." (*Anabasis*, l. 1.) This is a very correct account, not only of the animal, but of the desert region it inhabits. The method of hunting it is the same as here described; and the manner in which it repeatedly stops to give the pursuer an opportunity of approaching, and then starts off again, is a striking indication of an exulting, and even a derisive consciousness of its own superior speed. In Persia, the wild ass is prized above all other animals as an object of chase, not only from its fleetness, but the delicacy of its flesh, which made it a luxury even at royal tables. Kings have delighted to hunt it: and one of the best kings of Persia, Baharam the Fifth, whose favourite game was the wild ass, lost his life in the pursuit.

The wild ass of the East is doubtless the parent stock to which we owe the useful domestic animal, which seems to have degenerated the further it has been removed from its parent seat in central Asia. Our cut will show that superior spirit and grace of form by which it is distinguished from the domestic ass. It is taller and much more dignified; it holds the head higher, and the legs are more elegantly shaped. Even the head, though large like that of the common ass, in proportion to the body, has a finer appearance from the forehead being more arched; the neck by which it is sustained is also longer and has a more graceful bend. It bears a short mane of dark and woolly hair; and a stripe

^a They had crossed the Euphrates, and were therefore in Mesopotamia; but the desert part of this region is of precisely the same character as to the west of the river; and was, properly enough, considered part of Arabia Deserta by the ancients.

of dark, bushy hair also runs along the ridge of the back from the mane to the tail. The hair of the body generally is of a silver grey, inclining to flaxen colour in some parts, and white under the belly and inside the thighs. The hair is soft and silken, similar in its texture to that of the camel. Wild asses associate in herds under a leader; but sometimes solitary individuals are found, being perhaps stragglers from the main body. They are most usually found single or a few together in countries where there are no very extensive deserts; but in such countries they are by no means common. They are most abundantly found in the deserts of Tartary, and of the countries between the Tigris and the Indus; more particularly in the central parts of the region thus defined. We know that they were also found anciently in Mesopotamia, Asia Minor, Syria, and Arabia Deserta; but from these regions they seem to have been, in the course of ages, almost entirely expelled or extirpated.

9. "Unicorn."—The original is here **רֶעֶם**, usually **רֶעֶם**, *reem*, which the Septuagint has in this place and elsewhere rendered by *monoceros*, "one-horned"—equivalent to our "unicorn." No one now seeks for it in the heraldic animal that passes under the name, and which never had any but an imaginary existence. There is nothing in the Hebrew word to imply that the *reem* was one-horned: it is indeed mentioned as horned; and on referring to the passages in which the term is introduced, the only one which is quite distinct on this point seems clearly to intimate that the animal had two horns. That passage is Deut. xxxiii. 17: "His horns are like the horns of the '*reem*;' " the word here is singular, not plural, and should have been "unicorn," not "unicorns," as in our version; but it would have been inconsistent to have said "the horns of the unicorn"—the one-horned, and therefore the word was put in the plural. The second passage is Psalm xxii. 21: "The horns of the unicorns," which affords no information. The third is Psalm xcii. 10, (**וְהָרָם כְּרֶעֶם**, *vattarem ki-reem karni*), literally, "But thou wilt exalt, as the *reem*, my horn." If "horn" be supplied in the parallel, as in our version—"as the horn of the unicorn"—then there would be nearly the same evidence for concluding the *reem* had one horn, as the first cited text affords for its having two; but we should even then have to consider that it is usual, poetically or in common discourse, to speak of "the horn" of an animal that has actually two horns; but never of the "horns" of a creature that has but one. And as this text now stands, requiring an addition to make the assigned sense distinct, its authority therefore for giving the animal one horn, is not equal to that of Deut. xxxiii. 17, for giving it two. Therefore, as a matter of opinion, we should incline to think a wild buffalo, or some such animal, is intended. The present text seems to countenance this idea, for it describes the difficulty or impossibility of making the animal perform just such services as tame buffaloes or oxen actually do perform.

If however a one-horned animal be contended for, we may take the rhinoceros; a cut of which has been given under Deut. xxxiii. This is the usual determination; and it has the sanction of the Vulgate, which here gives *rhinoceros* as the equivalent of *monoceros*. The horny projection on the forehead of this animal's head would entitle it, better certainly than any other known animal, to the title of "one-horned." The description "his strength is great," would apply with the greatest propriety to the rhinoceros, the strength of which is enormous; being also covered with an impenetrable skin, and so bulky, that it has been known to require eight men to lift the head of one of the African species into a cart. One species is a native of India (*Rhinoceros Indicus*), and there seem to be at least two in Africa; but their history and distinguishing characteristics have not been sufficiently investigated.

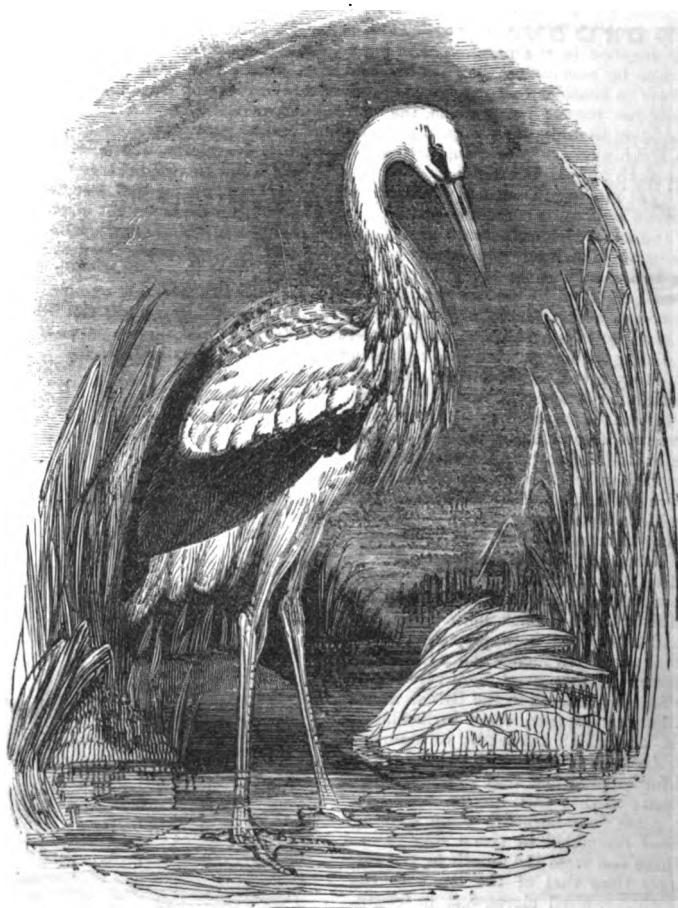
To the illustration already given, we here add the head of another animal, which, at least so far as the horn is concerned, seems to approach nearer than the common rhinoceros to the monoceros or unicorn, as noticed by the ancients. The public is indebted for the knowledge of it to the Rev. John Campbell, who thus speaks of it in his 'Travels in South Africa,' (vol. ii. p. 294.) While in the Mashow territory, the Hottentots brought in a head different from that of any rhinoceros that had previously been killed:—"The common African rhinoceros has a crooked horn resembling a cock's spur, which rises about nine or ten inches above the nose and inclines backward; immediately behind this is a short thick horn. But the head they brought had a straight horn projecting three feet from the forehead, about ten inches above the tip of the nose. The projection of this great horn very much resembles that of the fanciful unicorn in the British arms. It has a small, thick, horny substance, eight inches long, immediately behind it, and which can hardly be observed on the animal at the distance of one hundred yards, and seems to be designed for keeping fast that which is penetrated by the long horn; so that this species must look like a unicorn (in the sense 'one-horned') when running in the field. The head resembled in size a nine-gallon cask, and measured three feet from the mouth to the ear, and, being much larger than that of the one with the crooked horn, and which measured eleven feet in length, the animal itself must have been still larger and more formidable. From its weight and the position of the horn, it appears capable of overcoming any creature hitherto known. Hardly any of the natives took the smallest notice of the head, but treated it as a thing familiar to them. As the entire horn is perfectly solid, the natives, I afterwards heard, make from one horn four handles for their battle-axes. Our people wounded another, which they reported to be much larger.' The author adds, in a note, that the head was so weighty, and the distance from the Cape so great, that it appeared necessary to cut off the under jaw and leave it behind. "The animal is considered by naturalists, since the arrival of the skull in London, to be the unicorn of the ancients, and the same that is described in Job xxxix." A fragment of the skull, with the horn, is deposited in the Museum of the London Missionary Society; and a representation of the head itself is given in the work from which these particulars are taken.



Head of Campbell's Unicorn.

13. "Gavest thou the groddy wings," &c.—The words "Gavest thou" are not in the original, which is so difficult of construction in this instance, that the Greek translators of the Septuagint seem to have confessed their ignorance, by

writing the Hebrew words in Greek characters, an expedient often resorted to when they were at a loss about the meaning of the text. The following seems to come near to their import. "The wings of the ostrich vibrate and flutter, but are they like the pinions of the stork and the hawk?" The ostrich is remarkable for the shortness of its wings, which, instead of fanning the air with that magnificent sweep observed in the pennons of the hawk and the stork, beat it in rapid flutter like the pulsations of a sounding-board. And yet reared upon its tall legs it will outstrip along with so much speed as to outstrip the fleetest greyhound. So easily can the Almighty compensate any real or apparent defects, which seem the ground of the challenge here given. A passage in Dr. Shaw's 'Travels' illustrates the propriety of thus connecting the terms רננים, "ostrich," and נעלסון, "vibrating" like a musical instrument, or "fluttering or clapping," as the wings of a bird: "I had several opportunities of amusing myself," says Dr. Shaw, "with the actions and behaviour of the ostrich. It was very diverting to observe with what dexterity and equipoise of body, it would play and frisk about on all occasions. In the heat of the day, particularly, it would strut along the sunny side of the house with great majesty. It would be perpetually fanning and priding itself with its quivering wings;"—"even at other times it would continue these vibrating motions." We see then with what descriptive accuracy a vibrating wing is, in the present text, bestowed upon the ostrich. To point the comparison or contrast between the ostrich and the stork, we here introduce together representations of both birds, but reserve a note concerning the latter for Psalm civ. 17.



STORK.

13. "Ostrich."—There are two names by which this bird is mentioned in Scripture, רננים, *renanim*, as in the present text, and frequently by the poetical designation of בת היענה, *bath-hayyannah*, "the daughter of screeching," which has usually been rendered "owl" in our version. This designation doubtless arose from the doleful noises made by the female ostrich in her native deserts, and which have been particularly noticed by various travellers. The bird is called in the Greek *στρουθιοκαμηλος*, "the camel-bird;" a name borrowed also by the Romans (*Struthio camelus*), and adopted by Linnæus. It is to this day called "the camel-bird" in the East, owing this name, it would seem, to the very considerable resemblance to the camel which its outline exhibits. The history of this bird in its native condition is not yet so fully known as might be desired; but what has been ascertained tends to illustrate the present description, which ought to be received as authority, deciding those points which other sources of information leave doubtful.

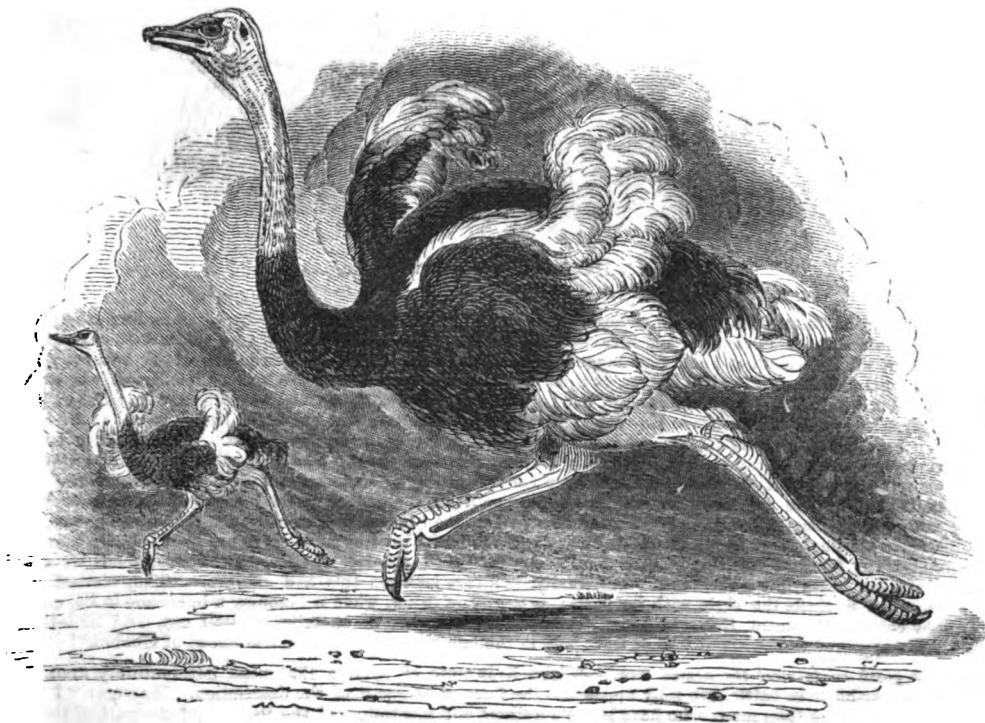
The ostrich is polygamous, like the domestic fowls many females laying their eggs in the same nest, merely a hole

in the sand, which by its heat will preserve the vital warmth in the egg, so that the dam may safely leave them for two or three hours, when gone in quest of food. "She forgetteth that the foot may crush them." The bird is hunted to this day by one mounted on horseback; but such is her speed, that she easily "scorneth the horse and his rider," and is only overcome by her disposition to take a winding route, which gives the hunter an opportunity of crossing her track, and of thus getting a chance to hit her with his javelin or musket. The charge of neglect of her young, which the text brings against the ostrich, has been disputed by some travellers; in consequence of which, some expositors have endeavoured to prove that the terms of the original do not convey that meaning. We think it does, and that too more strongly than can appear in any version. As we have already intimated, the ostrich is opposed to the stork for the conformation and power of wing; but it must also be observed that the Hebrew name of the stork (טַרְטוּן, *chasidah*) is the very word for kindness and affection; the stork having been noted in this respect in all ages. It is therefore an obvious conclusion that the opposition intimated in the first verse is extended throughout, and that the neglect or carelessness of the ostrich is contrasted with the care and sedulous affection of the stork. We need not believe, against evidence, all the stories which are told about the ostrich; but that she is, either from forgetfulness or indifference, less careful of her nest and young than other large birds known in the East, is attested by the full evidence of popular opinion in countries which the ostrich inhabits, and where its character is well known. The bird is frequent in the deserts of Arabia, and there is scarcely an Arabian poet who does not refer to the peculiar characteristic of the ostrich in some simile or other. One of these, as quoted by Schultens, from the poet Namabig, may be given:—

"Est qui omittat pietatem in propinquos, alienis beneficiens
Ut *struthio* deserit ova sua, ut ova alienis incubat."

"There are, who, deaf to nature's cries,
On stranger-tribes bestow their food;
So her own eggs the ostrich flies,
And, senseless, rears another's brood."

This, as well as the text, probably alludes to the fact that the ostrich may be scared from her nest by the slightest alarm; and, when that is subsided, being unable, from imperfect recollection perhaps, to recover her nest, attaches herself, and bestows all the care she is accustomed to show, upon some other nest, similarly forsaken. We may perhaps touch on this subject again under Lam. iv. 3,—“The daughter of my people is become cruel, like the ostriches in the wilderness.”

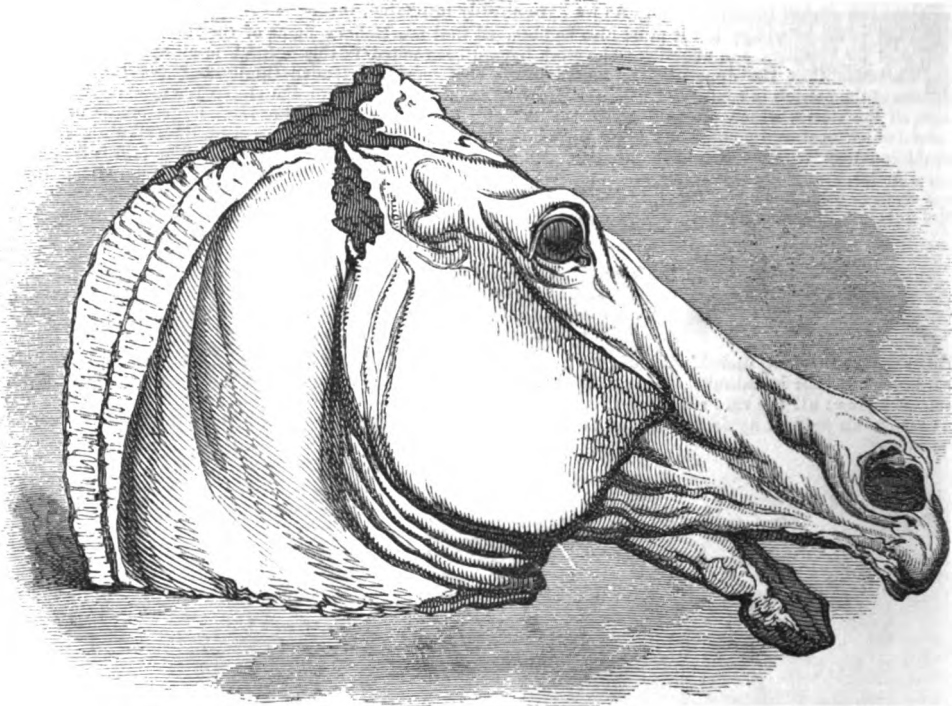


OSTRICH.

19. "Hast thou given the horse strength?" &c.—Here we arrive at one of the most glorious descriptions in the book of Job—a description which no translation has been able to disfigure, and which in all translations has been admired. It is unnecessary to explain the figures employed, the force and beauty of which will be felt by every reader. There is a well-known description of the horse in Virgil, which is unquestionably the finest in classical antiquity. It is exceedingly noble, but is not comparable to that which the sacred text offers. The following is Sotheby's translation:—

"But at the clash of arms, his ear afar
Drinks the deep sound and vibrates to the war:

Flames from each nostril roll in gather'd stream ;
 His quivering limbs with restless motion gleam ;
 O'er his right shoulder, floating full and fair,
 Sweeps his thick mane and spreads his point of hair :
 Swift works his double spine ; and earth around
 Rings to the solid hoof that wears the ground."



HORSE'S HEAD.—FROM THE ELGIN MARBLES.

To this we will add a few descriptive touches from *Antar*, which will be particularly appropriate, because the book of Job conducts to Arabia or its vicinity, and because the Arabians do so passionately admire this noble animal that they have exhausted all the wealth of their fine language and rich imaginations in descriptions of its beauty, spirit, and pride. The mare of Shedad, called Jirwet, is thus mentioned:—"Shedad's mare was called Jirwet, whose like was unknown. Kings negotiated with him for her, but he would not part with her, and would accept no offer or bribe for her; and thus he used to talk of her in his verses: 'Seek not to purchase my horse, for Jirwet is not to be bought or borrowed. I am a strong castle on her back; and in her bound are glory and greatness. I would not part with her were strings of camels to come to me, with their drivers following them. She flies with the wind without wings, and tears up the waste and the desert. I will keep her for the day of calamities, and she will rescue me when the battle dust rises.'" There are many touches, in a similar spirit, in the history of the horse Dahis, which was the occasion of a war among the Arab tribes. At a great feast, where the conversation turned upon celebrated horses, one said of Dahis, "He startles every one that looks at him; he is the antidote of grief to every one that beholds him; and he is a strong tower to every one that mounts him." Again, "He is a horse, when a night of dust sheds its obscurity, you may see his hoofs like a firebrand;" and, finally, in a race between this and another,—"*They started forth like lightning, when it blasts the sight with its flash; or a gust of wind, when it becomes a hurricane in its course.... When they came to the mead, Dahis launched forth like a giant when he stretches himself out, and he left his dust behind. He appeared as if without legs or feet; and in the twinkling of an eye he was ahead of Ghabra.*"

21. "*He goeth on to meet the armed men.*"—Michaelis is quite of opinion that none but a military man, who has observed the war-horse in battle, can fully appreciate the force of this part of the description. He says: "I have myself perhaps rode more than many who have become authors and illustrators of the Bible; but one part of the description, namely, the behaviour of the horse on the attack of a hostile army, I only understand rightly from what old officers have related to me: and as to the proper meaning of the two lines—'*Hast thou clothed his neck with ire?*' [*'with thunder'* in our version, verse 19], and '*The grandeur of his neighing is terror*' [*'The glory of his nostrils is terrible,'* verse 20]; it had escaped me; indeed the latter I had not understood, until a person who had had an opportunity of seeing several stallions together instructed me; and then I recollected that, in my eighteenth year, I had seen their bristled-up necks, and heard their fierce cries when rushing to attack each other."

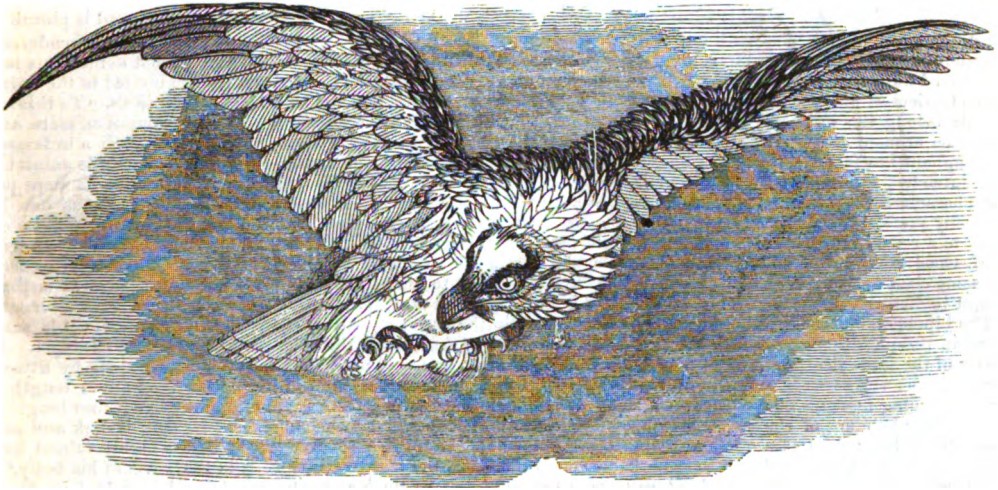
26. "*Doth the hawk fly,*" &c.—This is the *Y*, *netz*, mentioned in the note to Lev. xi. 16, where we have taken the sparrow-hawk as its representative. It is probable, however, that it is used generally to denote various species of the falcon family. Of these, many are birds of passage, winging their way southward into warmer climates at the approach of winter, and returning northward in the spring. To this the present text distinctly alludes; and the

meaning of the question clearly is, "Is it by thy wisdom that the hawk knoweth the due season for migrating to the warm south?" There are more precise references to the migrations of birds in Jer. viii. 7, where the reader will find such observations as this interesting subject requires.

27. "*The eagle*."—See the note and the cut of an eagle's nest under Deut. xxxii. 11. See also Jer. xlix. 16. We shall now observe, with reference to the 29th verse, which states that "his eyes behold afar off" when "he seeketh his prey," that the eagle has in all ages been noted for its astonishing powers of vision, which is believed to exceed that possessed by any other creature. It has always been believed that, when mounted into the air at a height which rendered it perfectly invisible to human eye, it could discern the motions of very small animals upon the surface of the earth. The ideas entertained on this subject in the East may be estimated from some of the statements of the Arabian writers, one of whom (Damir, as quoted by Bochart) says that the eagle could discover its prey at the distance of 400 parasangs—more than a thousand miles! Homer is more moderate and more correct. Speaking of Menelaus, he describes him as

"The field exploring, with an eye
Keen as the eagle's, keenest-eyed of all
That wing the air, whom, though he soar aloft,
The lev'ret 'scapes not hid in thickest shades,
But down he swoops, and at a stroke she dies."—*Il. xvii. 674. COWPER.*

Most poets in all nations have, in like manner, amplified upon or drawn images from the power of the eagle's vision.



EAGLE (BEARDED VULTURE).—*Falco gryphus*.
"Doth the eagle mount up at thy command.—*Vers 37*"

CHAPTER XL.

1 *Job humbleth himself to God.* 6 *God stirreth him up to shew his righteousness, power, and wisdom.* 15 *Of the behemoth.*

MOREOVER the LORD answered Job, and said,

2 Shall he that contendeth with the Almighty instruct *him*? he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,

7 ¹Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 ²Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 ³Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, and bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; and bind their faces in secret.

¹ Chap. 38. 2. ² Psal. 51. 4. Rom. 2. 4. ³ Psal. 104. 1.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now 'behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 'He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are like* bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him*.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, 'he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 'He taketh it with his eyes: *his* nose pierceth through snares.

^a Or, the elephant, as some think.

^b Or, he setteth up.

^c Heb. he oppresseth.

^d Or, will any take him in his fight, or bore his nose with a gin?

Verse 15. "*Behemoth*."—Not the least remarkable thing about the Behemoth is its name. The word is plural, and yet denotes one animal, whereas the singular of the same word (בְּהֵמָה) is a noun of multitude, properly rendered by "cattle," or "beasts." The plural form is applied to one animal to express its pre-eminence. What animal this is has occasioned no small amount of discussion. All the alternatives which have been suggested are limited to the animals which Cuvier has put in one class which he calls *pachydermata* on account of the thickness of their skins. To this class equally belong the elephant, the hippopotamus (or river-horse), and some extinct species of enormous animals, as the mastodon or mammoth and others. Now in all these the Behemoth has been sought. The determination in favour of the elephant has found some distinguished advocates. But this we cannot admit, as, if that remarkable animal had been intended, we should scarcely have failed, in so precise a description, to recognise some reference to its more peculiar characteristics—its proboscis, its tusks, its docility and sagacity. For this reason the hippopotamus has been generally preferred. To this determination the principal objections are, that its tail is too inconsiderable to be compared to a cedar, and that some notice would probably have been taken of its tremendous roar. On these grounds Dr. J. M. Good would rather consider that the Behemoth is now altogether extinct, like the mastodon and other genera of the same class and order. This is possible; but the objections to the hippopotamus do not appear to us of sufficient weight to disturb the conclusion in favour of that animal, and that stronger objections apply to every other alternative.

The hippopotamus, or river-horse, was formerly known in the lower regions of the Nile; but at present it is seldom found in Egypt, although it continues to inhabit the rivers of Africa and the lakes of Abyssinia and Ethiopia. It is nearly of the same size as the rhinoceros, and has sometimes been found not less than seventeen feet long by fifteen in circumference and seven in height. It has an enormously large head, sometimes three feet and a half in length, the jaws extending upwards of two feet and being armed with four cutting teeth each of them twelve inches long. Although an inhabitant of the water, its quadrid hoof is unconnected by membranes. Its skin is dark and nearly destitute of hair: it is proverbial for its thickness and impenetrability; so that it was and is highly valued for the manufacture of shields. What is in remarkable conformity with the text ("His force is in the navel of his belly,") is, that this skin is not, as in the elephant, soft under the belly, but as thick as in other parts, and is indeed rendered in some degree callous from being dragged over the rough stones at the bottom of the river. The tail in this, as in other animals of the same class, is not considerable in proportion to its bulk; but it is thicker and firmer than that of the elephant, and admits of a better comparison to the cedar. He has also perfect command over it, moving and twisting it at pleasure, which seems to be mentioned in the text, as a proof of its strength. The animal swims dexterously and walks under water; but cannot remain long without coming to the surface to breathe. He comes often on shore, particularly at night, as he subsists on roots and vegetables; and does great damage to the cultivated fields, not less by the treading of his broad heavy feet, than by the extent of his appetite. He sleeps and reposes on shore in reedy places near the water. The motions of the hippopotamus upon the land are slow and heavy; and when wounded or alarmed he hastens to the water, in which only all his powers and resources can be manifested. His habits are in general quiet and inoffensive; but when provoked or injured there is something terrible in his anger. The voice of the hippopotamus, which has already been mentioned as something remarkable, is described by Burckhardt as "a harsh and heavy sound, like the creaking or groaning of a large wooden door: it is made when he raises his huge head out of the water, and when he retires into it again." ('Travels in Nubia,' p. 250.) The same writer informs us that the animal is sometimes taken by means of snares and pitfalls, to which there is an allusion in the last verse of this chapter: the natives have no means of killing him, it being generally believed that even a musket-ball can make no impression upon him, except at one small vulnerable spot over the ear.

After this explanation it will probably seem that the hippopotamus is the behemoth; and this appears more clearly in the original than in our present translation. The Jews, however, have a different notion in this matter. They hold that behemoth is a huge animal which has subsisted since the creation without propagating its kind, and which is reserved to be fattened for the feast to be enjoyed by pious Jews in the days of the Messiah. Every day he eats up all the grass of a thousand hills, and at each draught he swallows as much water as the Jordan yields in the course of six months. Such is or has been their opinion.

"He eateth grass as an ox."—This seems to be mentioned as a remarkable circumstance; and it is so with respect to the river-horse, that although living in the water it should eat grass on the land, like the ox. It was believed that it subsisted partly on fish; but this has been disproved.

17. "Moveth his tail like a cedar."—This seems merely to refer to the strength of the tail, though, as being thick and smooth, yet seldom more than half a yard long, it might on this ground be compared to the trunk of a tree. When eager after any thing the river-horse extends his tail perfectly straight; which is regarded as an indication of strength.

19. "He that made him can make his sword," &c.—The sentence is of difficult construction; but is now generally understood to refer to the weapon or weapons with which behemoth is furnished. In the hippopotamus there are

tusks; which are weapons of great power, with which, when enraged, the animal tears whatever comes in its way. Strange stories are told of its seizing boats, and crunching them, as it were, between its teeth.

23. "*Jordan*."—No doubt Bochart and others are right in understanding that *Jordan* is here put by a figure for any large and deep stream, such as *Jordan* was at the time of its overflowing. In our version the verse has no meaning with reference to any animal that the behemoth has been supposed to represent. More clearly understood it well applies to an amphibious animal. Although Boothroyd understands behemoth to be the elephant, his translation of this verse agrees much better with the river-horse:—

"Lo, should a river overflow, he hasteneth not;
He is secure, though *Jordan* rush to his mouth."



II. PROPOTEMUS (BEHEMOTH).

CHAPTER XLI.

Of God's great power in the leviathan.

CANST thou draw out 'leviathan with an hook? or his tongue with a cord *which* thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay him? *whatsoever* is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come to him *with* his double bridle?

¹ That is, a whale, or a whirlpool.

² Heb. which thou drownest.

³ Psal. 24. 1, and 50. 12. 1 Cor. 10. 26.

⁴ Or, *within*.

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 His *'scales are his pride*, shut up together *as with a close seal*.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and *'sorrow is turned into joy* before him.

23 *'The flakes of his flesh are joined together*: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breaking they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the *'habergeon*.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 *'Sharp stones are under him*: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, *'who* is made without fear.

34 He beholdeth all high *things*: he is a king over all the children of pride.

⁶ Heb. strong pieces of shields.

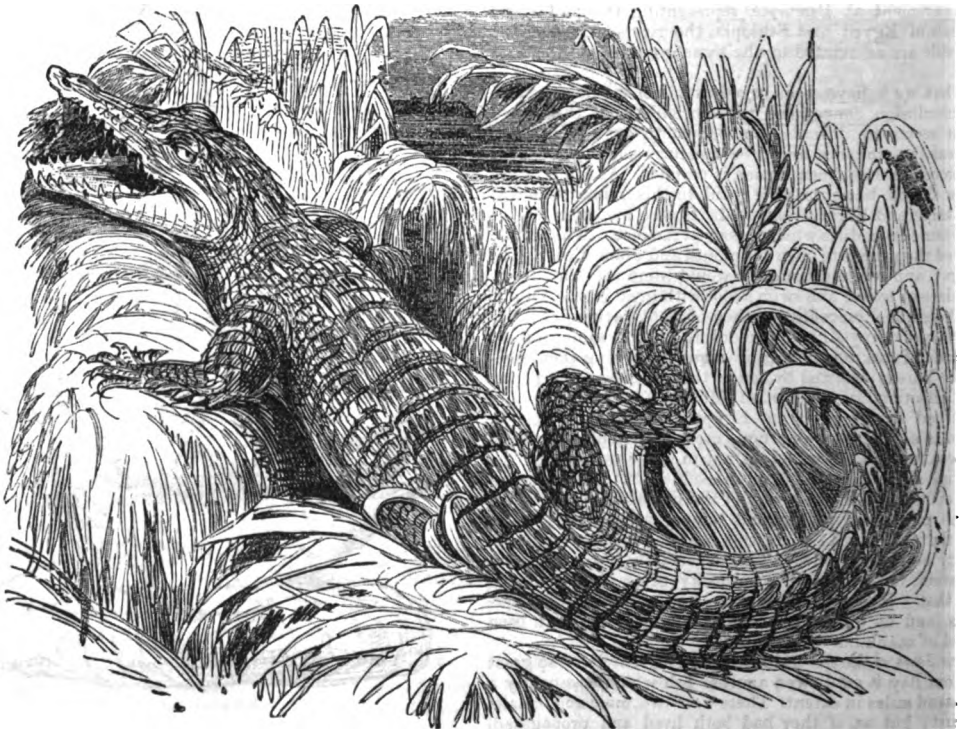
⁸ Heb. sorrow rejoiceth.

⁷ Heb. the fallings.

⁹ Or, breastplate.

¹⁰ Heb. sharp pieces of the potsherd

¹¹ Or, who behave themselves without fear.



CROCODILE (*Crocodilus calcaris*).

Verse 1. "*Leviathan*."—This creature has occasioned about as much dispute as the behemoth; but the alternatives have been nearly limited to the whale and the crocodile. All the old commentators supposed the whale to be intended, while nearly all the modern have identified it with the crocodile. This alteration is chiefly owing to Bochart; for although he did not originate the opinion that the crocodile was the leviathan of Job, he supported that opinion with such conclusive arguments and illustrations as nearly overwhelmed all opposition, and has brought over most Biblical students to his opinion. As however the influence of a long-established opinion retains its hold on the general mind long after the studios have changed their opinions, we will copy the brief and useful summary of the argument which Dr. Good gives in his note to this text:—

"It is a sufficient objection to the whale tribes, that they do not inhabit the Mediterranean, much less the rivers that empty themselves into it: some of the species have occasionally been found in this quarter, but the great whale, or *Balæna mysticetus*, perhaps never. This family of marine monsters, moreover, have neither proper snout nor nostrils, nor proper teeth. Instead of a snout they have a mere spiracle or blowing hole, with a double opening at the top of the head, which has not hitherto been proved to be an organ of smell; and for teeth, a hard expanse of horny laminae, which we call whalebone, in the upper jaw, but nothing of the sort in the lower. The eyes of the common whale also, instead of answering the description here given, are most disproportionately small, and do not exceed in size those of an ox. Nor can this monster be regarded as of fierce habits or unconquerable courage: for instead of attacking the larger sea animals for plunder, it feeds chiefly on crabs and medusæ, and is often itself attacked and destroyed by the ork or grampus, though less than half its size.

"The crocodile (*Crocodilus vulgaris*) on the contrary, is a natural inhabitant of the Nile, and other Asiatic and African rivers; of enormous voracity and strength, as well as fleetness in swimming; attacks mankind and the largest animals with most daring impetuosity; when taken by means of a powerful net, will often overturn the boats that surround it; has, proportionally, the largest mouth of all monsters whatever; moves both its jaws equally, the upper of which has not less than forty, and the lower than thirty-eight large teeth; and is furnished with a coat of mail so scaly and callous, as to resist the force of a musket-ball in every part, except under the belly. Herodotus expressly asserts that one of the modes by which this unconquerable monster was occasionally taken, in his time, was by means of a hook (*ἄγκυρα*), which was baited with a hog's chine, and thrown into the midst of the river; the crocodile having swallowed which, was drawn on shore and despatched (lib. ii. 76)."

Another consideration in favour of this conclusion arises from the previous conclusion concerning the behemoth. In former passages we have seen the ostrich contrasted with the stork, and the eagle mentioned after the hawk; and here finding the leviathan following behemoth, we may infer a similar connection between them, and might, even without other arguments, hazard a conjecture that the hippopotamus being the behemoth, the leviathan might be the crocodile—an inhabitant of the same river, equally amphibious, and still more terrible. And this is strengthened when we consider that the two animals were so associated by the ancients. Some of the paintings at Herculaneum represent Egyptian landscapes, in which we see the crocodile lying among the reeds, and the hippopotamus browsing upon the plants of an island. So also, in the famous Mosaic pavement at Præneste, representing the plants and animals of Egypt and Ethiopia, the river-horse and the crocodile are associated in the same group, upon the river Nile.

It has, we believe, been urged as one of the objections to the conclusion concerning the crocodile, that the sacred writer seems to describe the behemoth as untameable; whereas the crocodile might be, and has been, tamed. That the crocodile has been tamed is certain. At some cities, where divine honours were paid to this animal, one was kept tame and highly venerated: Strabo mentions one of these tame crocodiles which he saw at Arsinoë. The animal allowed the priests to open his mouth and cram it with good things; and when satisfied it would jump into an adjoining piece of water and swim about with great glee. Others who hated the crocodile, as they of Tentyra, besides numbers they destroyed, had (according to the same author) methods of taking them captive and rendering them obedient. This is attested by one of the marbles of the Townley Collection, in the British Museum, which is usually explained to represent an Egyptian tumbler exercising his feats on the back of a tame crocodile. The knowledge of these facts, however, ought not to make us question the identity of the leviathan and crocodile; but rather to suppose either that the first part of the passage actually refers to the process of taking and taming a crocodile, or else that the difficulty of doing this is stated without the possibility being precluded. This is certainly a warranted explanation, for we have the authority of an apostle for the fact that "Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind." (Jam. iii. 7.)

The Jews make the leviathan to be a great fish—so great that one day it swallowed another fish which was nearly a thousand miles in extent. There were two, male and female, at first; but as, if they had both lived and propagated,



Egyptian Tumbler.

the world would soon have been destroyed: therefore the female was killed, and laid up in salt for the great feast of the Messiah. in the latter days. Such is the Jewish tradition concerning the leviathan.

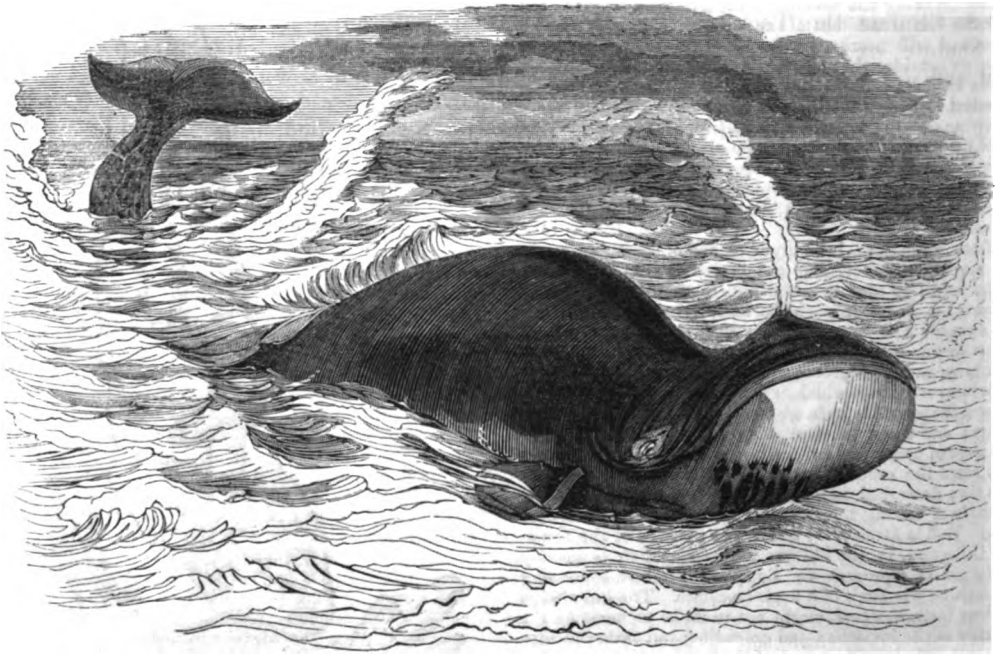
"*With an hook.*"—The particulars in the two first verses evidently refer to the modes of taking the leviathan. None of these processes are applicable to the whale on the one hand, or to any land animal on the other; but all to the crocodile. In the first place, they are sometimes caught by means of powerful hooks, baited with the quarter of a pig, or a piece of bacon, of which these animals are inordinately fond. This process is mentioned by Herodotus.

"*His tongue with a cord.*"—Better, "Canst thou bind his jaws with a cord (or noose);" and this is well explained by the process of taking the crocodile which Thevenot has described. Pitfalls are made, and covered over in the usual manner, and into these crocodiles fall when they happen to pass over them. They are left in the cavities for several days without food, when, being weakened and subdued by hunger, ropes are let down with running nooses, wherewith they fasten their jaws and drag them out.

5. "*Wilt thou play with him as with a bird?*"—The Sieur Andre Brûe (in Labat) speaking of the Rio San Domingo (W. Africa) says, "What is most remarkable here, is, that the caymans, or crocodiles, such formidable animals elsewhere, are here so tame that they hurt nobody. It is certain, that children play with them, riding upon their backs, and sometimes beating them without their showing the least resentment. This may be owing to the care which the inhabitants take to feed and use them well." See also the observation in the general note, above.

13. "*Who can come to him with his double bridle?*"—Pliny admires a bold and dangerous undertaking which the Tentyritæ, and no others, dared to practise against the crocodile. They contrived to get upon its back when in the water; and when the astonished animal threw up its head, with open mouth, attempting to bite them, they seized the opportunity of inserting a stake transversely between its jaws, and taking hold of the opposite ends with each hand, they held him, as it were with a bit and bridle, and thus brought him to land as a prisoner. In this they were probably assisted by the dread which, as the same author states, the incessant assaults of the Tentyritæ, had inspired the crocodiles for the very voice and smell of these people. ('Hist. Nat.' lib. viii. cap. 25.) The probability of this anecdote is strengthened by that which we have given in the preceding note; and it is perhaps confirmed by the marble in the Townley Collection, mentioned above; for although generally supposed to represent an Egyptian tumbler on the back of a tame crocodile, it seems to us far more probably to commemorate this hazardous feat of the people of Tentyra.

18. "*His eyes are like the eyelids of the morning.*"—The ancient Egyptians employed the eye of the crocodile as a hieroglyphic to denote the rising of the sun. Not that the eyes of this creature are of remarkable size or brilliancy, but because, as is stated, its eyes become first visible when it rises above the water.



COMMON WHALE.—(*Balæna Mysticæta*.)

CHAPTER XLII.

1 Job submitteth himself unto God. 7 God, pre-ferring Job's cause, maketh his friends submit themselves, and accepteth him. 10 He magnifieth and blesseth Job. 16 Job's age and death.

THEN Job answered the LORD, and said,
2 I know that thou canst do every thing, and that 'no thought can be withholden from thee.

3 *Who is he that hideth counsel without

¹ Or, no thought of thine can be hindered.

² Chap. 38. 2.

ledge? therefore have I uttered that I understood not; things too wonderful for which I knew not.

Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou me.

I have heard of thee by the hearing of ear: but now mine eye seeth thee.

Wherefore I abhor myself, and repent in dust and ashes.

¶ And it was so, that after the LORD spoken these words unto Job, the LORD to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the truth that is right, as my servant Job hath.

Therefore take unto you now seven oxen and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: him will I accept: lest I deal with you after your folly, in that ye have not believed in me the thing which is right, like my servant Job.

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite came, and did according as the LORD commanded them: the LORD also accepted Job.

And the LORD turned the captivity of Satan when he prayed for his friends: also

the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an offering of gold.

12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

17 So Job died, being old and full of days.

² Heb. his face, or, person.

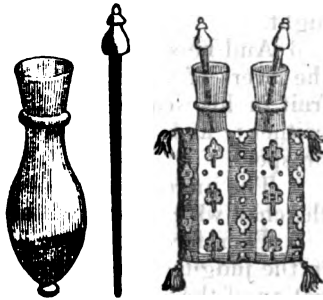
⁴ Heb. the face of Job.

⁵ Heb. added all that had been to Job unto the double.

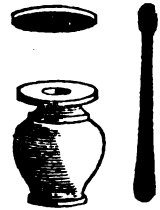
e 11. "A piece of money."—The word is *kesitah*, which most of the old versions render by "lamb." The word is of very considerable importance from the inferences deducible from its use. It occurs only in three places; Gen. xxxiii. 19, where it is said that Jacob gave a hundred *kesitah* for the parcel of ground which he bought of Laban; next in Josh. xxiv. 32, in a retrospective reference to the same transaction; and, lastly, in the present text. It does not elsewhere occur than in reference to the time of Jacob, supplies an argument of some force in support of opinion to which we have all along inclined, that the time of Job must be fixed in or about the time of Jacob. The principal interest associated with the word arises from its connection with the history of money. It is not, as we have seen, invariably conceded that the *kesitah* does mean money, but literally "a lamb." In the present text it might very well be understood of a lamb, were it not that it is mentioned along with "an ear-ring of gold." Genesis the *kesitah* was clearly a measure of value and a medium of exchange. Even so, a lamb might still be used; for we know that, in the early history of all nations, sales and purchases were effected by exchanges—a perverting that which he could spare from his own possessions for that which he wanted of another's. Under this system, certain common articles became measures of value. A hunting people would speak of commodities as being worth so many skins; a pastoral people as being worth so many sheep, and so on. Therefore Jacob, who was rich in flocks and herds, might certainly have given a hundred lambs for the land of Hamor, and this has been the opinion of many. However, he did not do so; for we are told in Acts vii. that he gave a "sum of money," showing that the *kesitah* was not a lamb, though called such. Then why was it called such? and what were these pieces of money? Now that silver had become a medium of exchange in the time of Abraham; and we know also that, when the precious metals became the representatives of value, they continued for a long time to be weighed. So in Scripture, Abraham bought the field of Macphelah of Ephron the Hittite, he weighed out "four hundred shekels of silver, to money with the merchant." The last expression doubtless refers to the quality of the silver. Joseph's brethren, when returning from Egypt with corn, found their money in full weight, as they had taken it thither, in their hands. Yet although thus, before and after the time when the *kesitah* is first mentioned, we find money delivered by weight, it is a very common opinion that the *kesitah* was a coin bearing the figure of a lamb, and thence deriving its name. This is probable or improbable merely with respect to time; for cattle having been the usual representative of value, the first coins in many nations bore the figures of animals by which values had been estimated and took their names. Thus the most ancient money of the Greeks and Romans bore the figure of an ox. Yet it is certain that we find in any nation trace the existence of coined money higher than to a period long—very long—posterior to the time of the patriarchs, nor are there any other intimations in the early books of Scripture of its existence: and we are led to concur in the conclusion that the *kesitah* was a coin, or that the patriarchs had any coins. Yet as, to save trouble of a continual weighing, it was an obvious idea to divide the metal into determinate portions of a certain weight and assigned value; and as numerical quantities of metal are mentioned without weight being stated—as when Laban gives Abraham a thousand ("pieces," usually supplied in our version) of silver,—we are disposed to consider the word medium alternative, to consider that the *kesitah* was a quantity of silver equal to the average value of a lamb,

and thence receiving its name. Although not coined, it may have borne some mark to denote its value and character. As such pieces could not claim the confidence reposed in coined money, they were probably weighed in masses when large sums were in question; and this is a supposition which will obviate some of the difficulties by which the subject has been perplexed.

14. "*Jemima* . . . *Kezia* . . . *Keren-happuch*."—These names are very characteristic, and are exactly of the same class as are at the present day given to women in the East. The first name, *Jemima*, which according to the Targum, means "day;" or may as probably have the signification of "turtle" or "dove," which it bears in the Arabic language. The second is *cassia*—the aromatic of that name. And, the third appears to be correctly rendered by the Vulgate, *cornu-stibi*—"the horn or vessel of stibium," that is of paint, such paint as the eyes were adorned with. All these names are in exact conformity with the present usages, in which the names of females are taken from whatever is considered agreeable and beautiful—flowers, fruits, gums, perfumes, precious stones, and the like. The last name is the most singular. It is one of the characteristics of the Orientals that they do not keep in the background the materials and instruments of personal adornment, but obtrude them on every occasion, as objects calculated to suggest agreeable ideas. Hence the vessels containing paints, unguents, and perfumes, give names to females, supply images to poetry, and painted representations of them, with their names inscribed upon them, occur, equally with representations of flowers, on the walls of palaces in the East. It is also remarkable that this custom, of painting the eyes, should have existed at so very early a period as the name of Job's daughter intimates. Yet we know that it existed in the time of the kings (see 2 Kings ix. 30, and the note); as also among the ancient Egyptians, as appears from their paintings and mummies, as well as from the fact that vessels with remains of the black powder, and the probes or pencils for applying it to the eye have often been found in the ancient tombs. We annex representations both of the ancient vessels of stibium and of those that are now in use.



Modern Utensils used in Painting the Eyes.



Ancient Vessel and Probe.

THE BOOK

OF

P S A L M S.

PSALM I.

1 *The happiness of the godly.* 4 *The unhappiness of the ungodly.*



BLESSED 'is the man that walketh not in the counsel of the 'ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his

delight is in the law of the LORD; 'and in his law doth he meditate day and night.

3 And he shall be like a tree 'planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not 'wither; and whatsoever he doeth shall prosper.

4 The ungodly *are* not so: but *are* 'like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

¹ Prov. 4. 14. ² Or, wicked. ³ Josh. 1. 8. ⁴ Psal. 119. 1. ⁵ Jer. 17. 8. ⁶ Heb. *fade*. ⁷ Psal. 35. 5. ⁸ Isa. 17. 13.

PSALMS.—In the original, the title of this book is סֵפֶר תְּהִלִּים *sepher tehillim*, "the book of praises," or "hymns." In the common editions of the Septuagint it is simply entitled ΨΑΛΜΟΙ, "Psalms," while the Alexandrian manuscript in the British Museum has ΨΑΛΤΗΡΙΟΝ ΜΕΤ' ὉΔΑΙΣ, "the Psalter with Odes or Hymns;" these odes being the poetical effusions dispersed through the Old and New Testaments. The Syriac version entitles it, "The book of Psalms of David, the King and Prophet;" and the Arabic has, "The Book of Psalms of David the Prophet, king of the sons of Israel."—In a general sense the Psalms are ascribed to David, because he was the author of a greater proportion of them than any other individual. Some indeed have thought him the author of the whole number, and conclude that those which are said, in the title, to be Psalms of Asaph, or of Heman, &c., should be rendered, "*to Asaph*"—"to Heman," &c.; and only denote that the Psalms were delivered to them to be publicly sung. There is plain internal evidence that this must be wrong. It is highly probable that some were written in the time of Moses, and it is certain that others are so late as the Captivity. They may therefore be taken to extend over a period of about one thousand years; without believing, with some, that the oldest are as early as Adam, or, with others, that the latest are as late as the Maccabees. The present titles ascribe seventy-one of the psalms to David; and the Septuagint gives him eleven others. It is probable that many of these are erroneously assigned to him; while it is still more probable that many of those to which no names are prefixed are of his composition. We shall not however enlarge on the authorship of the respective Psalms, intending, as we proceed, to make such observations on the subject as may seem necessary. It will be understood, where we say nothing as to the authorship of particular Psalms, that they are usually attributed to David on grounds which appear the most satisfactory that can be obtained.

By whom the book was compiled in its present form, is another question which has raised some discussion. Some of the Rabbins hold that this was the work of David, and seem to deny him any other share in the book than that of collecting into one volume the sacred songs of his predecessors and contemporaries. But this is too absurd to need refutation. Neither do we think that there is any foundation for the opinion which ascribes the compilation to Ezra. But there seems no objection to combine the two statements and infer that David did form a collection, for the sacred service, of the Psalms written by himself, and others that were composed in and before his own time. This formed, probably, the psalm book that was used in the services of the first Temple: and to which was afterwards added, most probably by Ezra, such divine songs as had since been written, down to the time of the return of the Jews from captivity and the foundation of the second Temple.

Verse 3. "*A tree planted by the rivers of water.*"—Here is a beautiful comparison derived from the contrast, often exhibited in the East, between the exuberant production near the rivers and water courses, and the desolation and nakedness of places destitute of natural or artificial irrigation. Often, while traversing plains perfectly destitute of trees,

shrub, or bush of any kind, have we been able to trace for miles the course of a distant stream by the thick and tall growth of trees and underwood upon its banks. Indeed, to perceive this, was to feel assured of the presence of the water that could not be seen. The scenery of Asia, generally speaking, is a continual alternation of such marked contrasts. The soil is thronged with vegetation wherever water can be found; while, beyond the extent in which the streams, usually few and distant, can be made to operate, there is only a "waste, howling wilderness."—As a suitable illustration of this we have introduced a cut of one of the streams of Lebanon—the Nahr Quades, or "Holy River," showing the rich and crowded vegetation which its valley exhibits.



HOLY RIVER (NAHR QUADES), LEBANON.—FROM CASSAS.

4. "*Like the chaff which the wind driveth away.*"—Here is a reference to the process of winnowing corn. When it had been threshed, or rather, crushed and trodden, in the open threshing-floor, it was thrown out, altogether, into the middle of the floor; it was then tossed up into the wind, which removed the broken straw and the chaff, while the grain, the unthreshed ears, and clods of earth with grain adhering to them, fell in a separate heap. The earth and other impurities were then removed from the grain by means of a sieve; and the winnowed heap containing many ears that were broken, but not fully crushed out, was exposed again to the threshing operation. This was again thrown across the wind by a shovel (מִזְרֶה *mizreh*, rendered "fan" in our version of Isaiah xxx. 24.), when the pure grain fell to the ground and the light chaff was borne away by the wind, as the psalmist here describes. The scattered straw, so far as required for the fodder of cattle and the making of bricks, was collected for use; but the light chaff of the second winnowing was left in the ground entangled with the stubble (the threshing-floor being in the harvest-field), with which it was burnt in the ground to help to manure the soil. It therefore furnished a fit symbol of the destruction

of the wicked. These winnowing processes are still followed in the East; and, as far as appears by their paintings, are much the same as were practised by the ancient Egyptians.



WINNOWING CORN.—FROM AN EGYPTIAN PAINTING.

PSALM II.

1 *The kingdom of Christ.* 10 *Kings are exhorted to accept it.*

WHY 'the heathen 'rage, and the people 'imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying,*

3 Let us break their bands asunder, and cast away their cords from us.

4 'He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath, and 'vex them in his sore displeasure.

6 Yet have I 'set my king 'upon my holy hill of Zion.

7 I will declare 'the decree: the LORD hath said unto me, 'Thou art my Son; this day have I begotten thee.

8 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 'Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. 'Blessed are all they that put their trust in him.

¹ Acts 4. 25. ² Or, *simultaneously assemble.* ³ Heb, *meditate.* ⁴ Prov. 1. 26. ⁵ Or, *trouble.* ⁶ Heb, *anointed.*
⁷ Heb. upon Zion, the hill of my holiness. ⁸ Or, *for a decree.* ⁹ Acts 13. 33. Heb. 1. 5. ¹⁰ Psal. 73. 3. ¹¹ Revel. 2. 27, and 19. 15.
¹² Prov. 16. 20. Isa. 30. 18. Jer. 17. 7. Rom. 9. 33, and 10. 11. 1 Pet. 2. 6.

PSALM II.—This Psalm is supposed to have been written when the nations subdued by David were meditating a revolt, or had already revolted. Its reference, by application, to the Messiah, is admitted by the Jews.

Verse 12. "*Kiss the Son.*"—This is doubtless to be understood as an act of homage and reverence. There are few acts bearing more diversified and contrasted significations than the kiss. It denotes as well the tenderest affection as the most profound and even adoring reverence. As an act of homage it needs little explanation, since it is still our own custom to express homage by kissing the monarch's hand. It was also so far a mark of general respect among our fathers, that for one person to say in a letter or message, that he "*kissed the hands*" of another, was a formulary for expressing his respect for that person, and was of equivalent import with the expressions of servitude and obedience with which communications to superiors are now usually attended. See the note to 1 Sam. x. 1.

PSALM III.

The security of God's protection.

A Psalm of David, 'when he fled from Absalom his son.

LORD, how are they increased that trouble me? many are they that rise up against me.

2 Many there be which say of my soul, *There is no help for him in God.* Selah.

3 But thou, O LORD, art a shield 'for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice,

and he heard me out of his holy hill. Selah.

5 'I laid me down and slept; I awaked; for the LORD sustained me.

6 'I will not be afraid of ten thousands of people that have set themselves against me round about.

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

8 'Salvation *belongeth* unto the LORD: thy blessing is upon thy people. Selah.

¹ 2 Sam. 15. 14. ² Or, *about.* ³ Psal. 4. 8. ⁴ Psal. 37. 3. ⁵ Isa. 43. 11. Hos. 13. 4.

Verse 2. "*Selah.*"—This is evidently a musical term, occurring only in the Psalms and in Habakkuk iii. Its meaning has been a subject of much dispute. It usually occurs at the end of a period or strophe; but sometimes at the end only of a clause. Gesenius (in *177D*, *selah*) observes, that in explaining a word of so much difficulty, it is

undoubtedly safest to follow the *sensu loquendi* of the Hebrew dialect: and therefore he seems disposed to concur in the explanation of the learned rabbi Kimchi, who derives the word from *שָׁלַח* *salah*, "to raise up, or elevate," which would make it signify an elevation of the voice; and so, perhaps, be a sign for changing the key, or for repeating the same tune some notes higher. Not very different from this is the interpretation usually given to the word *ἀνέψαλμα*, *diapsalma*, which is explained to mean a variation in singing and melody, to correspond perhaps with a transition from one subject or sentiment to another in the words; or to be a musical sign for a bold symphony, intimating that the singers should raise their voices, and that all the instruments should sound along with them in one grand chorus. (See Ewing, in *ἀνέψαλμα*.) The Chaldee Paraphrast renders it by "for ever," understanding probably with Jerome, that "Selah" connected what followed with that which went before, and further expresses that the words to which it is affixed are of eternal moment—not applicable to any particular person, or temporary circumstances, but ought to be remembered by all men and for ever. Aben Ezra says that it is like the conclusion of a prayer, answering nearly to "Amen;" and that the Jews, in this sense, usually put it at the end of their books and epitaphs. Fenwick, followed by Parkhurst and others, hold that the word is intended to direct particular attention to the passage, as: N.B. *attend to, or mind this*. Dr. Wall is of opinion that it is a note directing that the last words to which it is added should be repeated by the chorus; and observes that it is always put after some remarkable or pathetic clause. Meibomius also thinks it means "a repeat," and is equivalent to the Italian *Da Capo*. Some conclude that it directed the time of the music, and was perhaps equivalent to our word "*slow*," or according to some of our provincial dialects "*allegro*," which in a rapid pronunciation might easily be taken for *Selah*. Calmet thinks the word was sometimes put in the margin of the Hebrew psalters, to indicate that a musical pause was to be made, and that the tune was ended: and this is also the opinion which Dr. Burney deduces from the "*diapsalma*" of the Septuagint. Rosenmüller, after detailing the opinions of others, decides to prefer that which supposes that the word *Selah* indicates a rest, or pause, for the vocal performers, and that the musical instruments only were to be heard.—These are the principal opinions, and from their diversity we may probably conclude that *Selah* is a musical direction, the meaning of which is altogether lost. (See Calmet's 'Dissertation sur ces deux termes Hébreux, Lámnatseach et Séla;' and Fenwick, Dodd, and Hewlett, *in loc.*)

7. "*Cheek bone...teeth*."—The allusion is here, probably, to the condition of a beast of prey which is completely disabled from taking and devouring its prey by having the jaws and teeth broken. (See the note on Job xix. 20.) However, the breaking of the jaws and knocking out of the teeth were common circumstances in ancient warfare, in which the opposing parties were much accustomed to fling stones at each other's heads.

PSALM IV.

1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Man's happiness is in God's favour.

To the 'chief Musician on Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; 'have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye* turn my glory into shame? *how long* will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart

him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer 'the sacrifices of righteousness, and put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 'I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

1 Or, overseer.

2 Or, be gracious unto me.

3 Psal. 50. 14, and 51. 19.

4 Psal. 3. 5.

TITLE, "*To the chief Musician*."—The word thus rendered (*לְמַנְצֵחַ* *lamnatseach*) has not passed without discussion. The general opinion, which our translators followed, seems to be well authorised in rendering "chief musician." Whenever the word occurs historically, with a reference to persons, it denotes those who have the superintendence or oversight, whether of works or workmen; and hence, in the general sense, an "overseer." So when it thus occurs, as prefixed to a psalm, it is not easy to suppose it can allow of any other reference than to the president or leader of a band of singers or musicians. The Septuagint, and after it the Vulgate, regards it as without a personal application, and renders it by "for ever;" understanding it to denote a psalm which deserved to be sung eternally, and to be ever in the mouth of God's servants. The Chaldee has, "for praise," seemingly under a similar impression. The Jews themselves are not agreed about it; but the majority concur with our version. The old Greek interpreters differ also; but in general they suppose it to denote the psalm to be one of victory. One very good reason for adhering to our own version is, that on examining the numerous psalms which are thus inscribed, they have by no means that uniformity of subject or general purport which a characterizing title would seem to require. The reader who wishes to look further into this, may consult Calmet's 'Dissertation sur ces deux termes Hébreux, Lámnatseach et Séla.'

"*Neginoth*."—This word (*נְגִינֹת*), which occurs in the titles of seven psalms, has occasioned some discussion. The Septuagint and the Vulgate render it by "song." (Sept. *ᾠδῆς*; *ψαλμοί*. Vulg. *carmen*; *canticum*.) The verb from which the noun is derived implies "to play upon a stringed instrument," whence it is concluded that the plural noun in the titles of the psalms, denotes such stringed instruments. What they were we do not know; but under this view Neginoth may possibly be a general word for all the stringed instruments then in use. Wherever the word does occur as a noun, however, other than in the titles of the psalms, the context determines that it must mean songs (as in Job xxx. 9; Lam. iii. 14), and probably such songs as were intended for the accompaniment of stringed instruments. The difference is therefore not greater than whether stringed instruments, or songs or music intended for stringed instruments, be denoted by the word Neginoth.

PSALM V.

1 *David prayeth, and professeth his study in prayer.*
 4 *God favoureth not the wicked.* 7 *David, professing his faith, prayeth unto God to guide him,*
 10 *to destroy his enemies,* 11 *and to preserve the godly.*

To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Harken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 'My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.

4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 The foolish shall not stand 'in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor 'the bloody and deceitful man.

¹ Psal. 130. 6. ² Heb. before thine eyes. ³ Heb. the man of bloods and deceit. ⁴ Heb. the temple of thy holiness.

⁵ Heb. these which observe me. ⁶ Or, steadfastness. ⁷ Heb. in his mouth, that is, in the mouth of any of them. ⁸ Heb. wickedness.

⁹ Rom. 3. 13. ¹⁰ Or, Make them guilty. ¹¹ Or, from their counsels. ¹² Heb. thou overest over, or protectest them.

¹³ Heb. crown him.

TITLE, "Nehiloth."—The word is נְחִילֹת, and its obvious derivation from חָלַל, *chalah*, "to bore through," whence חָלַל, *chali*, "a pipe," would suggest that wind instruments are here meant. We do not feel it necessary to inquire, with some writers, whether flutes or bagpipes be intended. We may suppose it a general name for all the softer sorts of wind instruments, if not for all sorts. The Septuagint, Vulgate, and other ancient versions, however, find the root in נָחַל, *nachal*, "to inherit," and render, with some variation of phrase, "For that which (or she who) obtained (or obtains, or shall obtain) the inheritance." The Arabic has simply, "Concerning the inheritance." The Targum, however, renders the title both of this and the preceding psalm. "To sing upon the dances a song of David;" while Aben Ezra understands this word, as he does *Neginoth*, to denote some old and well-known melody, to which this psalm was to be played. On this, see further in the note to Pa. xvi.

PSALM VI.

1 *David's complaint in his sickness.* 8 *By faith he triumpheth over his enemies.*

To the chief Musician on Neginoth 'upon Sheminith, A Psalm of David.

O 'LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

¹ Or, upon the eighth. ² Psal. 28. 1. ³ Psal. 30. 9, and 88. 11, and 115. 17, and 118. 17. Isa. 38. 18. ⁴ Or, every night.

⁵ Matt. 7. 23, and 25. 41. Luke 13. 27.

TITLE, "Sheminith."—Literally, "the eighth." In 1 Chron. xv. 21, the word occurs in connection with harps, whence it is commonly thought to denote an eight-stringed harp. Of this, however, our translators appear to have been doubtful, for they introduce the original word untranslated, "With harps on the Sheminith to excel." If we took this explanation, we should suppose that the person to whom this is addressed, was he who, in the great division of *Neginoth*, or stringed instruments, had particular charge of the eight-stringed harp. But we do not see any satisfactory evidence from the text in Chronicles that any musical instrument is intended. Calmet thinks that it

7 But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward 'thy holy temple.

8 Lead me, O LORD, in thy righteousness because of 'mine enemies; make thy way straight before my face.

9 For there is no 'faithfulness 'in their mouth; their inward part is 'very wickedness; 'their throat is an open sepulchre; they flatter with their tongue.

10 'Destroy thou them, O God; let them fall 'by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because 'thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou 'compass him as with a shield.

5 'For in death there is no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; 'all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 'Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed; let them return and be ashamed suddenly.

denotes the eighth band of musicians; and as, in that case, this band consisted of harpers, the present psalm would, on this ground, be addressed to the chief of the harpers. Gesenius thinks that the word is a musical term, denoting a particular tone; adding, "From 1 Chron. xv. 21, it appears to have been the lowest of the three parts or voices; according to Forkel, the *fundamental base*, sung by men."

PSALM VII.

1 *David prayeth against the malice of his enemies, professing his innocence.* 10 *By faith he seeth his defence, and the destruction of his enemies.*

Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

¹ Or, business. ² Heb. not a deliverer. ³ Psal. 18. 20. ⁴ 1 Sam. 16. 7. 1 Chron. 28. 9. Psal. 139. 1. Jer. 11. 20, and 17. 10, and 20. 12. ⁵ Heb. My buckler is upon God. ⁶ Or, God is a righteous judge. ⁷ Job 15. 35. Isa. 53. 4. James 1. 15. ⁸ Heb. he hath digged a pit. ⁹ Psal. 9. 15, and 10. 2. Prov. 5. 22.

TITLE, "Shiggaion."—This word (שִׁגְגָּיוֹן) is very difficult to explain. The Septuagint has simply, "Psalm of David," and so the Vulgate. That the term refers to the psalm itself, and not to any instrument or other circumstance, is evident from what follows, "which he sang unto the Lord." The word שִׁגְגָּ, *shagah*, from which it is usually derived, means "to err or wander;" but how this sense is to be introduced has puzzled the commentators. Some apply the error or wandering to David's conduct, and read, "for the sin (or ignorance) of David;" others call it "a wandering song" with respect to its metre, and others with a reference to the supposed circumstances under which it may have been written, when David wandered from one place to another to avoid the persecution of Saul. Calmet however, followed by Kennicot, Rosenmüller, Geddes, and others, derive the word from an Arabic word signifying sadness, distress, and therefore consider the word *Shiggaion* as equivalent to an *elgy* or *lamentation*.

"Cush the Benjamite."—We read of no person of this name in the history of David; but there were two Benjamites, Saul and Shimei, from whom David received very injurious treatment. One of these persons is therefore generally supposed to be referred to. If so, the probability would seem to be that Saul is intended, as his father's name was Kish (כִּישׁ), a name not very different from Cush (כּוּשׁ), and then the "words" of which David complains may be those found in 1 Sam. xxii. 7, 8, which Saul addressed to his officers, and which resulted in the massacre of the priests for having relieved David. It is possible however that Cush is here not a proper name, but an epithet, *black*, which in all ages expresses moral turpitude when transferred to the mind. It would then remain uncertain whether Saul, Shimei, or some other Benjamite be intended.

Verse 15. "He made a pit, and digged it."—The practice of making pitfalls was anciently not only employed for ensnaring wild beasts, but was also a stratagem used against men—the enemy—in time of war. The idea therefore refers to a man who having made such a pit, whether for man or beast, and covered it over so as completely to disguise the danger, did himself inadvertently tread on his own trap, and fall into the pit he had prepared for another.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10 My defence is of God, which saveth the upright in heart.

11 God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit, and digged it, and is fallen into the ditch which he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

To the chief Musician upon Gittith, A Psalm of David.

O LORD our Lord, how excellent is thy name

in all the earth! who hast set thy glory above the heavens.

2 'Out of the mouth of babes and sucklings hast thou 'ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 'What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower

¹ Matt. 21. 16. ² Heb. *founded*. ³ Job 7. 17. Psal. 144. 3. Heb. 2. 6. ⁴ 1 Cor. 15. 27. ⁵ Heb. *Flocks and oves all of them*.

TITLE, "Gittith."—This word is usually derived from גִּתִּית, *gath*, but variously explained. In the first place, the word Gath is the name of one of the Philistine cities; and it is therefore supposed by some that the word denotes that the psalm was to be played upon some instrument which had been invented or made at Gath, and which had from thence been introduced among the Hebrews. So the Targum paraphrase, "upon the harp which was brought from Gath." But others suppose that the psalm was composed while David was at Gath, and has hence its title. Then again, *gath* signifies a "wine-press;" and hence the Septuagint, Vulgate, and Ethiopic render "for the wine-presses," supposing, perhaps, that it was composed to be sung at the feast of tabernacles when the vintage was just got in; or indeed, if this idea be followed out, why might it not have been sung by the treaders of the grapes? for that they did sing as they trod in the wine-press we know.

Verse 6. "*All things under his feet*."—This allusion is taken from the custom of setting the foot upon a conquered enemy—implying the most humbled subjection of the latter, and the most complete and triumphant superiority of the former. We have already illustrated this custom. The allusion to it is almost everywhere preserved in popular language, in which the oppressed are said to be trodden under feet, and so on. In the East it is used however less to denote oppression than in acknowledging or claiming a proper superiority or subjection. Mr. Roberts illustrates this from the popular phraseology of the Hindoos. "The worshippers of the gods often say in their devotions: 'We put your feet upon our heads.' 'Truly the feet of Siva are upon my head.' 'My *gooroo*, my *gooroo*, have I not put your feet upon my head?' 'My lord, believe not that man; your feet have always been upon my head.' 'Ah! what a mighty king was he; all things were under his feet.'"

PSALM IX.

1 *David praiseth God for executing of judgment.*
11 *He inciteth others to praise him.* 13 *He prayeth that he may have cause to praise him.*

To the chief Musician upon Muth-labben, A Psalm of David.

I WILL praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For 'thou hast maintained my right and my cause; thou satest in the throne judging 'right.

5 Thou hast rebuked the heathen, thou has destroyed the wicked, thou hast put out their name for ever and ever.

6 'O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure for ever:

¹ Heb. *thou hast made my judgment.*

² Or, *The destructions of the enemy are come to a perpetual end: and their cities hast thou destroyed, &c.*

³ Psal. 37. 39, and 46. 1, and 91. 2.

⁴ Heb. *an high place.*

⁵ Heb. *in righteousness.*

⁶ Gen. 9. 5.

⁷ Or, *afflicted.*

⁸ Psal. 96. 13, and 98.

⁹ Psal. 7. 16.

than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; 'thou hast put all things under his feet:

7 'All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9 O LORD our Lord, how excellent is thy name in all the earth!

he hath prepared his throne for judgment.

8 And 'he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 'The LORD also will be 'a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 'When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the 'humble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 'The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be for-

gotten: the expectation of the poor shall *not* perish for ever.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

TITLE, "*Upon Muth-labben.*"—These words have been very variously read. They are על מות לב, *al muth labben* as read by our translators. But as the first two words occur as one word in the title to Ps. xlv., and as a great number of manuscripts and editions have them as one here, we will take them to be so understood. Then עלמות, *almuth*, as the plural of עלמה, *almah*, denotes "damsels" or "virgins," and may be supposed to refer to a company or choir of female singers or musicians; then the word לב, *la-ben*, meaning, in the obvious signification, "with a youth," we seem to arrive at the signification that the words indicate the musical performers of the psalm, and that it was intended to be sung or performed by a chorus of damsels, to whom the youths answered in alternate responses. The frequent changes of person in this psalm favours the conclusion that it is of this responsive kind. Calmet, however, who conceives that *almuth* refers to a band of maidens, conceives that *la-ben* means "to Ben;" for Ben happens to be the name of one of the chief musicians enumerated in 1 Chron. xv. 18; and, finding him to be thus associated with the *almuth*, he may be concluded to have been the superintendent or director of the performances of the female choir. These two seem the best alternatives; and we scarcely know which of them to consider preferable.

PSALM X.

1 David complaineth to God of the outrage of the wicked. 12 He prayeth for remedy. 16 He professeth his confidence.

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 'The wicked in *his* pride doth persecute the poor: 'let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his 'heart's desire, and 'blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after* God: 'God is not in all his 'thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as* for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* 'never be in adversity.

7 'His mouth is full of cursing and 'deceit and fraud: under his tongue *is* mischief and 'vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes 'are privily set against the poor.

9 He lieth in wait 'secretly as a lion in

his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 'He croucheth, *and* humbleth himself, that the poor may fall 'by his strong ones.

11 He hath said in his heart, God hath forgotten: 'he hideth his face; he will never see *it*.

12 Arise, O LORD; O God, lift up thine hand: forget not the 'humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14 'Thou hast seen *it*; for thou beholdest mischief and spite, to requite *it* with thy hand: the poor 'committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man*: seek out his wickedness *till* thou find none.

16 'The LORD is King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt 'prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more 'oppress.

¹ Heb. *In the pride of the wicked he doth persecute.*

⁴ Or, *the covetous blesseth himself, he abhorreth the LORD.*

⁷ Heb. *unto generation and generation.*

¹² Heb. *in the secret places.*

¹⁷ Heb. *leaveth.*

¹⁸ Heb. *he breaketh himself.*

¹⁹ Psal. 29. 10, and 145. 13, and 146. 10.

² Psal. 7. 16, and 9. 16.

³ Prov. 5. 22.

⁵ Heb. *seul's.*

⁶ Or, *all his thoughts are, There is no God.*

⁸ Heb. *deceit.*

⁹ Or, *isiquity.*

¹⁰ Heb. *hide themselves.*

¹¹ Or, *into his strong parts.*

¹² Psal. 94. 7.

¹³ Or, *afflicted.*

¹⁴ Jer. 10. 10.

¹⁵ Lam. 5. 19.

¹⁶ Or, *establish.*

¹⁷ Or, *terrify.*

PSALM X.—This psalm is joined to and a continuation of the preceding in the Septuagint and Vulgate versions and those by which they are followed. Hence in these versions the numeration of the psalms differs from ours; for Psalms ix. and x. being united, their account is one number below ours on to cxiv. and cxv., which also are united. This would put their enumeration *two* figures below ours; but, immediately after, the Psalm cxvi. is divided into two, which restores the original difference of one only: and at last all difference is removed and the number of psalms equalized by the division of Psalm cxlvii. into two. Our version follows the original Hebrew. It is possible that the present psalm was originally joined to the preceding, on account of its having no title, and that the present division is correct. If so, it is not known when, or by whom it was written. The Jews indeed have a rule, that when we come to a psalm that has no title, or any number of such psalms, we are to go on ascribing them to the author of the last preceding psalm that had a title. This rule will however by no means hold good, as we shall have occasion to show

when we come to the psalms ascribed to Moses. Many however conclude that the present psalm was written by David, perhaps during the persecutions of Saul, although Calmet and others incline to assign it to the captives at Babylon, or to the period between the Assyrian and Babylonian captivities.

Verse 3. "*He puffeth at them.*"—Puffing is in the East an expression of supreme contempt. Indeed, such terms as "poh," "pahaw," "pish," and so on, are but modifications of the same meaning, softened by articulation. The Persians say "Poof!" as an expression of contempt.

PSALM XI.

1 *David encourageth himself in God against his enemies.* 4 *The providence and justice of God.*

To the chief Musician, A Psalm of David

IN the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2 For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may 'privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

¹ Heb. is darkness.

² Hab. 2. 20.

³ Or, a burning tempest.

PSALM XL.—David is generally supposed to have written this Psalm during the persecutions of Saul—probably when his friends advised him to seek for refuge in the mountains of Judah, as he did ultimately. The three first verses seem to contain the advice, and the remainder David's reply.

Verse 4.—"*His eyes behold, his eyelids try.*"—This reference to the eyelids, or rather "eyebrows," is very striking when we recollect that the eyebrows are sensibly affected and visibly exerted when we regard any object earnestly. In Homer and other ancient poets there are many fine allusions to the action of the eyebrows.

PSALM XII.

David, destitute of human comfort, craveth help of God. 3 *He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.*

To the chief Musician 'upon Sheminith, A Psalm of David.

'HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering lips *and* with 'a double heart do they speak.

3 The LORD shall cut off all flattering lips, and the tongue that speaketh 'proud things:

¹ Or, upon the eighth.

² Or, save.

³ Heb. an heart and an heart.

⁴ 2 Sam. 22. 31.

⁵ Psal. 18. 30. and 119. 140.

⁶ Heb. great things.

⁷ Heb. are with us.

⁸ Or, would ensnare him.

⁹ Heb. the vilest of the sons of men are exalted.

4 Who have said, With our tongue will we prevail; our lips 'are our own: who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety *from him* that 'puffeth at him.

6 The words of the LORD *are* pure words: 'as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve 'them from this generation for ever.

8 The wicked walk on every side, when 'the vilest men are exalted.

PSALM XIII.

1 *David complaineth of delay in help.* 3 *He prayeth for preventing grace.* 5 *He boasteth of divine mercy.*

To the 'chief Musician, A Psalm of David.

How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how

long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep* of death;

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

¹ Or, oversee.

PSALM XIV.

1 *David describeth the corruption of a natural man.*
 4 *He convinceth the wicked by the light of their conscience.* 7 *He glorieth in the salvation of God.*

To the chief Musician, *A Psalm of David.*

THE 'fool hath said in his heart, *There is no God.* They are corrupt, they have done abominable works, *there is none that doeth good.*

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and seek God.*

¹ Psal. 10. 4, and 53. 1. ² Heb. *stinking.* ³ Rom. 3. 10. ⁴ Heb. *they feared a fear.* ⁵ Heb. *Who will give, &c.*

PSALM XIV.—“This Psalm is usually supposed to have been composed by David, on the revolt of Absalom. The doret thinks it refers to the invasion of Judea by Sennacherib, with the blasphemy and menaces of Rabshakeh Calmet, Mudge, and others, think it belongs to the captivity in Babylon; and the latter infer, from verses 4 and 5, that it arose from a particular incident, when the heathen, in the midst of impious carousals, were thrown into some great terror. This might refer to the impious feast of Belshazzar when the sacred utensils were profaned, probably in studied insult to the God of Israel; and where the appearance of the handwriting on the wall filled them with alarm and consternation. There is however, altogether, something very uncertain in these conjectural appropriations of particular Psalms.

Verse 4. “*Eat up my people as they eat bread.*”—“That vile king eats the people as he does his rice,” is adduced, by Mr. Roberts, as a parallel expression, in use among the Hindoos.

PSALM XV.

David describeth a citizen of Zion.

A Psalm of David.

LORD, 'who shall 'abide in thy tabernacle? who shall dwell in thy holy hill?

2 'He that walketh uprightly, and worketh righteousnes, and speaketh the truth in his heart.

3 *He that backbiteth not with his tongue,*

¹ Psal. 21. 3, &c. ² Heb. *sojourns.* ³ Isa. 33. 15. ⁴ Or, *receiveth, or, endureth.*
⁵ Exod. 22. 25. Levit. 25. 36. Deut. 23. 19. Ezek. 18. 8, and 23. 12.

PSALM XV.—Most commentators conceive that this Psalm was composed by David when the ark was brought to Mount Zion. The conclusion, however, “He that doeth these things shall never be moved”—that is, probably, *never removed or expelled from his native land*—would rather suggest that it was composed after the ten tribes had been carried away by Shalmaneser, if not during the Babylonian Captivity. Calmet is of this opinion; but he attributes a far greater number of the Psalms to the Captivity than perhaps most readers would be willing to admit.

PSALM XVI.

1 *David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation.* 5 *He sheweth the hope of his calling, of the resurrection, and life everlasting.*

'Michtam of David.

PRESERVE me, O God: for in thee do I put my trust.

2 *O my soul,* thou hast said unto the LORD, Thou art my Lord: *'my goodness extendeth not to thee;*

3 *But to the saints that are in the earth, and to the excellent, in whom is all my delight.*

3 They are all gone aside, they are all together become 'filthy: *'there is none that doeth good, no, not one.*

4 Have all the workers of iniquity no knowledge? who eat up my people *as they eat bread,* and call not upon the LORD.

5 There 'were they in great fear: for God is in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD is his refuge.

7 'Oh that the salvation of Israel *were come out of Zion!* when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and Israel shall be glad.*

nor doeth evil to his neighbour, nor 'taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that sweareth to his own hurt, and changeth not.*

5 'He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things shall never be moved.*

4 Their sorrows shall be multiplied *that 'hasten after another god:* their drink offerings of blood will I not offer, nor take up their names into my lips.

5 'The LORD is the portion 'of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 'I have set the LORD always before me:

¹ Or, *a golden psalm of David.* ² Job 22. 3, and 35. 7. Psal. 50. 9. ³ Or, *give gifts to another.* ⁴ Deut. 32. 9. Lam. 3. 24.
⁵ Heb. *of my part.* ⁶ Acts 2. 23.

because *he is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall 'rest in hope.

10 *For thou wilt not leave my soul in

hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

⁷ Heb. dwell confidently.

⁸ Acts 2. 31, and 13. 35.

TITLE, "*Michtam*."—Besides the present Psalm, this title is prefixed to five others; namely, lvi.—lx. The word (מִכְתָּם) is rendered *επιγραφή*, "inscription upon a column," by the Septuagint; probably understanding such a pillar as conquerors were wont to erect; or to indicate that it deserved to be inscribed in characters more than usually durable. The Targum also renders, "a right engraving." The word *michtam* seems to be equivalent to *mitchab* (מִתְּחַב) by the commutation of מ and כ at the end; and hence to mean "a writing," or, by way of eminence, "a song." Many, however, derive the word from כֶּתֶם (*chetem*), "gold;" and hence understand the Psalms distinguished by this title to be called "golden psalms," by way of eminence. But this, though better than some other conjectures that have been proposed, seems rather forced; for, as Gesenius observes, "כֶּתֶם is barely a poetical name for gold, and there appears no special reason in these psalms for this designation." It is however hazardous to determine the meaning of the titles from the internal evidence of the Psalms; for, as Dodd properly states, "it is very certain that many of the titles were either wrongly placed at first or have suffered a confusion since: which observation will apply to the authors and subjects, as they stand at present, prefixed to each psalm."

Aben Ezra applies here also his general observation, which we have already mentioned, that this and other strange words are the names of old melodies. There is no Jewish commentator whose opinions in such matters are entitled to greater respect than those of Aben Ezra; and the more we investigate the subject, the more we incline to his opinion, although we have not attained such entire conviction as to make this exclude all other explanations. Rosenmüller, in a passage which we find translated in Burder's '*Oriental Customs*,' states the opinions of two German writers, Forkel and I. C. Faber, from which it appears that they both took the same view with the Jewish Rabbi. Forkel considers it more than probable that the Hebrews had not a particular tune for each poem. We find this want of sufficient melodies in all ancient nations, among whom music had attained only a moderate degree of cultivation. The case was the same through the middle ages; when not only spiritual but worldly songs were sung after a few generally known melodies. This custom is still found in countries where there is no other music than that of the national songs; for example, in New Zealand (see Forster's '*Voyage*'), Siberia, Tartary, and in all the East. Everywhere the national melodies were fixed once for all, and unchangeable, and all national new songs must be contrived to suit them. And indeed, in our own collections of psalms and hymns, for how large a proportion of them are not a few well-known tunes made to serve? "In general," says Forkel, "popular manners and customs are of so durable and unchangeable a nature, are propagated from nation to nation with so little of change for thousands of years, or arise with as inconsiderable differences among every nation, on similar occasions and in a similar manner, that I am very much inclined to believe that not only the Hebrew custom of the superscriptions to the hymns and songs, but also many other peculiarities belonging to them, existed through the greater part of the middle ages, and even subsist in modern times." He refers to the instance of the master-singers of the middle ages, who used similar superscriptions, referring to some particular melodies to which poems were to be sung—as "In the quick plough tune," "In the high cheerful praise tune," &c. The melodies thus referred to as examples are unknown, while the superscriptions themselves remain intelligible. The analogy would explain why the Hebrew superscriptions, if we suppose them correctly explained, have often no assignable connection with the sense of the psalm which follows, as well or better than the conjecture that the superscriptions have in some instances been removed from the psalms to which they were originally prefixed. The view which we have thus stated, chiefly after Forkel, had also been taken in part by Faber, particularly as to the illustration to be derived from the practice of the master-singers, and that some of the titles were in like manner indicative of melodies at that time well known. One of the master-singer superscriptions, "The golden tune," answers remarkably to one of the interpretations which, as we have seen, has been assigned to that of the present psalm.

PSALM XVII.

1 *David, in confidence of his integrity, craveth defence of God against his enemies.* 10 *He sheweth their pride, craft, and eagerness.* 13 *He prayeth against them in confidence of his hope.*

A Prayer of David.

HEAR 'the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* 'not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, and shalt find nothing; I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, by the

word of thy lips I have kept *me* from the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps 'slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and *hear* my speech.

7 Shew thy marvellous lovingkindness, O thou 'that savest by thy right hand them which put their trust *in thee* from those that rise up *against* them.

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked 'that oppress me, *from* 'my deadly enemies, *who* compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

¹ Heb. justice.

² Heb. without lips of deceit.

³ Heb. be not moved.

Or, that savest them which trust in thee from those that rise up against thy right hand.

⁴ Heb. that waste me.

⁵ Heb. my enemies against the soul.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12 'Like as a lion *that* is greedy of his prey, and as it were a young lion 'lurking in secret places.

13 Arise, O LORD, 'disappoint him, cast him down: deliver my soul from the wicked, ¹⁰*which is thy sword*:

⁷ Heb. *the likeness of him* (that is, of every one of them) is as a lion that desireth to ravine.

⁸ Heb. *sitting*.

⁹ Heb. *prevent his face*.

¹⁰ Or, *by the sword*.

¹¹ Or, *from men by thine hand*.

¹² Or, *their children are full*.

Verse 8. "*Keep me as the apple of the eye, hide me under the shadow of thy wings*."—No one fails to observe the beauty of these simple images. The first evidently refers to the solicitude with which one guards that most precious and delicate organ, the eye, in time of danger; but it is not agreed whether the other refers to the outspread wings of the cherubim over the mercy-seat, or to the tender assiduities of the parent hen in covering her brood with her wings. We know the latter circumstance supplied a touching image to our Saviour (Matt. xxiii. 37).

10. "*In their own fat*."—We know that, in the figurative language of Scripture, fatness denotes pride. This connection of ideas is still maintained in the East, where, when it is intended to indicate a proud man, he is said to be fat, or to look fat, whether really so or not. In China the ideas of dignity and fatness are so closely associated, that no man who is lean can well hope to attain a place of authority or distinction.

13, 14. "*Thy sword... thy hand*," &c.—Dr. Hammond renders these clauses more intelligibly, "*Deliver my soul from the wicked by thy sword, and by thy hand from the men of this age*." Houbigant, Bishops Lowth and Hae, and Boothroyd, take the same view.

—"*Thy hid treasure*."—Better, "choice things," or "dainties."

PSALM XVIII.

David praiseth God for his manifold and marvelous blessings.

To the chief Musician, *A Psalm* of David, the servant of the LORD, who spake unto the LORD the words of 'this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I WILL love thee, O LORD, my strength.

2 The LORD *is* my rock, and my fortress, and my deliverer; my God, 'my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies

4 'The sorrows of death compassed me, and the floods of 'ungodly men made me afraid.

5 The 'sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke 'out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness *was* under his feet.

14 'From men *which* are thy hand, O LORD, from men of the world, *which* have their portion in *this* life, and whose belly thou fillest with thy hid treasure: 'they are full of children, and leave the rest of their substance to their babes.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him *were* dark waters and thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed, hail stones and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of 'many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD,

¹ 2 Sam. 22.

² Heb. *my rock*.

³ Psal. 116. 3.

⁴ Heb. *Belial*.

⁵ Or, *corde*.

⁶ Heb. *by his*.

⁷ Or, *great waters*.

and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright ⁹before him, and I kept myself from mine iniquity.

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands ¹⁰in his eyesight.

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt ¹¹shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my ¹²candle: the LORD my God will enlighten my darkness.

29 For by thee I have ¹³run through a troop; and by my God have I leaped over a wall.

30 *As for* God, his way is perfect: ¹⁴the word of the LORD is ¹⁵tried: he is a buckler to all those that trust in him.

31 ¹⁶For who is God save the LORD? or who is a rock save our God?

32 *It is* God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' feet, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and ¹⁷thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that ¹⁸my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou ¹⁹hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save them: *even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44 ²⁰As soon as they hear of me, they shall obey me: ²¹the strangers shall ²²submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth; and blessed *be* my rock; and let the God of my salvation be exalted.

47 *It is* God that ²³avengeth me, and ²⁴subdueth the people unto me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the ²⁵violent man.

49 ²⁶Therefore will I ²⁷give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

⁸ Heb. *with*. ⁹ Heb. *before his eyes*. ¹⁰ Or, *wrestle*. ¹¹ Or, *lamp*. ¹² Or, *broken*. ¹³ Psal. 12. 6, and 119. 140. Prov. 30. 5.

¹⁴ Or, *refined*. ¹⁵ Deut. 32. 39. 1 Sam. 2. 2. Psal. 86. 8. Isa. 45. 5. ¹⁶ Or, *with thy meekness thou hast multiplied me*.

¹⁷ Heb. *mine ankles*. ¹⁸ Heb. *caused to bow*. ¹⁹ Heb. *at the hearing of the ear*. ²⁰ Heb. *the sons of the stranger*.

²¹ Or, *yield feigned obedience*. ²² Heb. *lie*. ²³ Heb. *giveth avengements for me*. ²⁴ Or, *destroyeth*.

²⁵ Heb. *a man of violence*. ²⁶ Rom. 16. 9. ²⁷ Or, *confess*.

PSALM XVIII.—This sublime ode is the same, with some alterations, as that which has been already given in Sam. xxii., where the occasion that gave rise to it is particularly stated. Dr. Kennicott justly describes this magnificent psalm, as containing the noblest imagery that ever was expressed in words; particularly in that portion which describes the coming of the Lord in anger, to avenge and deliver his afflicted servant.

Verse 8. "*There went up a smoke out of his nostrils.*"—Chandler (in his "History of David") observes, that this expresses the Lord's anger and indignation by a comparison derived from the circumstances which indicate such emotions in man. The ancients made the nose or nostrils the seat of angry emotions, on account of the heated, vehement breath which came from them under such conditions. On the same grounds, the physiognomists regarded wide, open nostrils as a sign of angry and fiery dispositions.

10. "*The wings of the wind.*"—To ascribe wings to the wind is a striking but sufficiently obvious metaphor. It occurs in the heathen poets. They are also represented as winged on ancient monuments. On the Tower of Winds, at Athens, the eight principal winds are exhibited like young men with wings. Virgil ascribes wings to the lightning in (*Æneid*, v. 319).

29. "*Leaped over a wall.*"—This probably refers to his having taken some remarkable town by scaling the ramparts.

33. "*My feet like hinds' feet, and setteth me upon my high places.*"—This is repeated by Habakkuk nearly in the same words (Hab. iii. 19). It offers a double allusion, not only to the proverbial swiftness of the animal, but to the ease and safety with which it stands and leaps in high and dangerous places—upon the mountains and among the rocks. Bochart conjectures that there may also, in the first clause, be an allusion to the uncommon solidity and hardness of the hoofs, which Virgil compares to brass, and by which the animal is the better enabled to tread the rocks with ease.

34. "*A bow of steel is broken by mine arms.*"—Instead of "steel," we should read "brass." We do not see any difficulty in understanding this text as our version gives it. As it was a test of great strength to bend certain large and very strong bows, how much more so to bring the string home with such force and compression as to break the bow. Then also there may be an emphasis in "by my arms," which would seem to denote that he could do this with the strength of his arms only, without requiring the assistance of the foot, which was so usually employed that the phrase usually rendered "*to bend the bow*," is literally "*to tread the bow*." We think this brings out a better view than that which modern interpreters have usually chosen, after some of the ancient versions, "*maketh my arms like a bow of brass.*"



TRIUMPH OF DAVID.—RAFFAELLI.

"In the day that the Lord delivered him from the hand of all his enemies."

PSALM XIX.

1 *The creatures shew God's glory.* 7 *The word his grace.* 12 *David prayeth for grace.*

To the chief Musician, A Psalm of David.

THE 'heavens declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is no speech nor language, "where their voice is not heard.*

4 "Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which is as a bridegroom coming out

of his chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The 'law of the LORD is perfect, 'converting the soul: the testimony of the LORD is sure, making wise the simple.

8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

10 More to be desired are they than gold,

¹ Gen. 1. 6.

² Or, without these their voice is heard.

³ Or, doctrine.

⁴ Heb. without their voice heard.

⁵ Or, restoring.

⁶ Rom. 10. 18.

⁷ Heb. truth.

⁸ Or, their rule, or, direction.

'yea, than much fine gold: ¹⁰sweeter also than honey and ¹¹the honeycomb.

11 Moreover by them is thy servant warned: *and in keeping of them there is great reward.*

12 Who can understand *his errors*? cleanse thou me from secret *faults*.

13 Keep back thy servant also from pre-

⁹ Psal. 119. 73, 127. Prov. 8. 19. ¹⁰ Psal. 119. 103. ¹¹ Heb. *the dropping of honeycombs*. ¹² Or, *much*. ¹³ Heb. *my rock*.

Verse 10. "*Sweeter also than honey and the honeycomb.*"—We speak of the sweetness of honey, without making any such distinctions of quality as here implied. But whoever has eaten honey newly taken out of a honeycomb, or chewed the fresh honeycomb before the cups or cells have been opened, is sensible of a peculiar delicacy of flavour which will be sought for in vain after the honey has for any length of time been expressed or clarified. (See further in Harmer, Obs. xli.)

PSALM XX.

1 *The church blesseth the king in his exploits. 7 Her confidence in God's succour.*

To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob ¹defend thee.

2 Send ²thee help from the sanctuary, and ³strengthen thee out of Zion.

3 Remember all thy offerings, and ⁴accept thy burnt sacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and

¹ Heb. *set thee on an high place*.

² Heb. *thy help*.

³ Heb. *from the heaven of his holiness*.

⁴ Heb. *support thee*.

⁵ Heb. *turn to ashes: or, make fat*.

⁶ Heb. *by the strength of the salvation of his right hand*.

PSALM XX.—This Psalm is generally supposed to have been composed by David about the time of the war with the Ammonites and Syrians, as recorded in 2 Sam. x. There were a great number of chariots and horses brought into the field against him on that occasion; and to this he seems to refer in verse 7.

PSALM XXI.

1 *A thanksgiving for victory. 7 Confidence of further success.*

To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, *and thou gavest it him, even length of days for ever and ever.*

5 His glory is great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast ¹made him most blessed for ever: thou hast ²made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD, and

¹ Heb. *set him to be blessings*.

² Heb. *gladdened him with joy*.

³ Or, *thou shalt set them as a butt*.

⁴ Heb. *shoulder*.

sumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from ¹²the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, ¹⁵my strength, and my redeemer.

in the name of our God we will set up *our banners*: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear ⁷him from his holy heaven ⁸with the saving strength of his right hand.

7 Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, *which they are not able to perform*.

12 Therefore ¹shalt thou make them turn their ²back, *when thou shalt make ready thine arrows upon thy strings against the face of them*.

13 Be thou exalted, LORD, in thine own strength: *so will we sing and praise thy power*.

PSALM XXI.—Calmet thinks he discovers an intimate connection between this and the preceding psalm, and concludes that this was composed *after* the victory which God gave David over the Ammonites and Syrians, and the preceding during the war.

PSALM XXII.

1 *David complaineth in great discouragement.* 9 *He prayeth in great distress.* 23 *He praiseth God.*

To the chief Musician upon 'Ajeleth Shahar, A Psalm of David.

MY 'God, my God, why hast thou forsaken me? *why art thou so far 'from helping me, and from the words of my roaring?*

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and 'am not silent.

3 But thou *art* holy, O *thou* that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and despised of the people.

7 'All they that see me laugh me to scorn: they 'shoot out the lip, they shake the head, *saying,*

8 'He trusted on the LORD *that* he would deliver him: let him deliver him, 'seeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou 'didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there is* 'none to help.

12 Many bulls have compassed me; strong *bulls* of Bashan have beset me round.

13 They 'gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are 'out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a pottersherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me; the assembly of the wicked have inclosed me: 'they pierced my hands and my feet.

17 I may tell all my bones: they look *and* stare upon me.

18 'They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; 'my darling 'from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22 'I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 'All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom *is* the LORD's: and he *is* the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him: it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

¹ Or, the hind of the morning. ² Matt. 27. 46. Mark 15. 34.

³ Matt. 27. 39.

⁴ Heb. opens.

⁵ Matt. 27. 43.

⁶ Heb. from my salvation.

⁷ Heb. there is no silence to come.

⁸ Or, kept me in safety.

⁹ Heb. not a helper.

¹⁰ Heb. opened their mouths against me.

¹¹ Or, if he delight in him.

¹² Or, rendered.

¹³ Matt. 27. 35. Mark 15. 14. Luke 23. 33. John 19. 23, 27.

¹⁴ Luke 23. 34. John 19. 24.

¹⁵ Heb. my only one.

¹⁶ Heb. from the hand.

¹⁷ Heb. 2. 12.

¹⁸ Psal. 2. 8, and 72. 11, and 86. 9.

TITLE, "*Ajeleth Shahar*."—This title has occasioned some discussion; and as there are several others to which any considerations associated with it will equally apply, we will here state such observations as seem to be required.

The words literally understood mean "the Hind of the Morning;" the different opinions are chiefly as to the import of such a designation; and the various constructions to which it is liable, may thus be classed and illustrated:—

1. That the title has no connection with the contents of the psalm, or with any other circumstance belonging to it, except to intimate the tune to which it was to be played. And therefore that "the Hind of the Morning" formed the

title, perhaps the first words, of the melody which this psalm was to follow. This is that view of Aben Ezra, on which we have already remarked under Ps. xvi. The nature of the title seems to afford very considerable support to this conjecture; and superseded the difficult attempt to find a connection or an application between the psalm itself and such titles as "the Hind of the Morning,"—"the Lily of the Testimony," (Ps. lx.)—or "the Dove dumb in distant places (or among strangers)" Ps. lvi. If we saw such titles prefixed to poems of our own, we should—after having read it and observed the apparent want of connection—conclude that it was the name or commencing words of some melody which was intended to be followed. Faber quotes as parallel illustrations the superscriptions of the pieces of the master-singers of the middle ages, expressing the titles of the tunes to which they were to be sung or played; such as, "The short tune—the silver melody—the rose tune melody—the golden tune—the morning melody—the high mountain melody," &c.

2. That such superscriptions have not, indeed, any obvious connection with the psalms to which they are prefixed, but that still they have a specific appropriation to such psalms, as titles of that fanciful and irrelevant character which the Orientals are accustomed to give to their compositions. This view was suggested by Harmer ('Observations,' v.); and in proof of this characteristic of Oriental titles he quotes D'Herbelot, who tells us that a Persian metaphysical poem was called—the *Rose-bush*; a collection of moral essays—the *Garden of Anemones*; another eastern book—the *Lion of the Forest*, to which (as Dr. Clarke subjoins) might be added other titles as, *Gulistan*, the Region of Roses; *Boistan*, the Garden; *Derj el Durrar*, the Casket of Pearls; *Bahar Danish*, the Spring of Knowledge; *Nigaristan*, the Gallery of Pictures. An Arabian History of Granada is called *A Specimen of the Full Moon*; a Chronology—*Silken Vest*, embroidered with a needle; a Collection of Lives—*Fragrant Plants*; a Tract on Constancy of Mind—*Approved Butter*, &c. The Rabbinical writers afford similar instances: thus a Treatise on Morals is entitled *A Tried Stone*; a Collection of Songs—the Tablets and Ear-rings; another collection—*The Book of the Giant*. Other instances will occur to the reader, as similar forms of titles have become not unusual in this country.

3. Some, however, think that the designation alludes metaphorically to the time at which the psalm was to be performed, namely, at the dawn: and this is the opinion of many Hebrew writers, followed by some modern interpreters, among them Boothroyd, who explains *Ajeleth Shakar* to mean "the dawn of day." This explanation perhaps supposes that the sun is meant by "the Hind of the Morning," which is certainly not impossible, as the Arabian poets do sometimes apply to the sun the name of the gazelle. Calmet, however, conjectures that the band of musicians which performed the morning duty, was called, for some reason or other, "the Hind of the Morning," but offers nothing in support of this conjecture.

Lastly. Many think that the title, in the present instance, has a mystical reference to the Messiah, to whom it is agreed both by Jewish and Christian commentators that this psalm prophetically relates. Christ therefore is thus understood to be denoted as "the Hind of the Morning." It is highly probable that Cowper had this title and this interpretation in view when penning the following beautiful lines:—

"I was a stricken deer that left the herd
Long since. With many an arrow deep infix'd
My panting side was charged, when I withdrew,
To seek a tranquil death in distant shades.
There I was found by one, who had himself
Been hurt by the archers. In his side he bore,
And in his hands and feet, the cruel scars."—TASER, b. iii.

7. "Shoot out the lip."—To protrude the lower lip is, in the East, considered a very strong indication of contempt. Its employment is chiefly confined to the lower orders.

12. "Bulls."—In Scripture bulls seems to be emblematical of violent and wicked men. Among the ancients generally, including the Hebrews, horned beasts were symbolical of power—and hence horns alone had the same import. The strength, courage, and ferocity of the bull, rendered it, in this connection of ideas, peculiarly suitable to symbolise the violent and powerful oppressor. At present, in the East, strong and violent fellows, who insult and domineer over others, are still called "bulls." Hence, also, in the same association of ideas, our word "bully," for similar characters.

16. "Dogs have compassed me."—The English reader is apt to be surprised that dogs, which exhibit so many amiable and interesting qualities, should always be mentioned with contempt and aversion in the Scriptures. But the known character of the dog is in a great degree an improvement, resulting from perfect domestication and kind treatment. In the East he is not domesticated or treated well; and for this reason he is there a fierce, cruel, greedy, and base creature, such as the Scriptures describe him. Mohammedanism, which now prevails in Western Asia, proscribes dogs as unclean; and hence, although they are exceedingly numerous in many of the towns, they are not attached to particular houses, nor belong to particular persons. They live in the streets and open places, and subsist upon offal, with some uncertain assistance from the charity of individuals. We shall reserve some particulars of their condition in the East to illustrate the several texts in which the animal is mentioned. But this is a proper place to notice its ferocity. As even in the highly domesticated condition of the dog in this country, great numbers of them retain the disposition to assault strangers, it will be easily understood that this disposition must be more strongly manifested by the half-savage dogs of eastern towns. In large towns, where there is much activity and intercourse, the dogs do not generally offer any molestation to any person in the daytime, or only to persons whom they detect by the scent or costume to be decided foreigners; but at night it is very hazardous to pass the streets, and few like to do so alone, and never without being properly armed. When two persons go together, both armed with strong sticks, they are seldom molested. One person alone, and particularly if unarmed, would be in danger of being seriously injured, if not torn in pieces, unless assistance came, as the attack of one dog would serve as a signal to bring others in great numbers to the assault. In small towns and villages seldom visited by strangers, the dogs know the inhabitants and do not molest them, unless perhaps when any one of them should happen to stir abroad at night; but a stranger of any description often dares not approach such places even by day, unless under the conduct of an inhabitant. When the attempt is made, the dogs afford every demonstration of a disposition to tear him in pieces: and we have ourselves, when halting on a journey near such places, observed powerful and resolute men, natives of the country, abandon attempts to enter, in consequence of the opposition which the fierce and savage dogs offered, and waited till the protection of an inhabitant could be obtained. These last observations apply also to the encampments of the Arabs and other nomades, who allow the presence of dogs on account of the assistance they give in managing the flocks and in protecting the encampment; for the dogs of the East are unanimous in their hatred to strangers, and in resisting their approach. These dogs are how-

ever nearly as much neglected as those in towns, and are by no means to be put upon a level with the shepherd-dogs of Europe. When the party with which they are connected happens to be of those who assemble in villages during winter, the dogs maintain the connection, and guard the village from intrusion as zealously as they did the camp: and it is to such villages chiefly that the above observations apply; for in other villages and small places, dogs are not very common.

PSALM XXIII.

David's confidence in God's grace.

A Psalm of David.

THE LORD is 'my shepherd; I shall not want.

2 He maketh me to lie down in 'green pastures: he leadeth me beside the 'still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

¹ Isa. 40. 11. Jer. 23. 4. Ezek. 34. 23. John 10. 11. ¹ Pet. 2. 25. ² Heb. *pastures of tender grass.* ³ Heb. *waters of quietness.*
⁴ Psal. 3. 6, and 118. 6. ⁵ Heb. *makest fat.* ⁶ Heb. *to length of days.*

Verse 5. "*Thou anointest my head with oil.*"—This does not appear to refer to the regal anointing, but to the custom of anointing the head with oil and fragrant unguents on occasions of festivity and rejoicing. To anoint the head also was an honour paid to a distinguished guest; and, in Luke vii. 46, our Saviour seems to refer to the omission of it as rather inhospitable in his host, the Pharisee. The same customs, as to anointing the head, were in operation among the Greeks and Romans. At present, in Western Asia, people generally shave their heads, which has there put an end to these ancient usages. But they still subsist, more to the East, in India. "At their marriages and other festive times (says Roberts), the young and old may be seen with their long black tresses tied neatly on the crown of the head, shining and smooth like polished ebony."

PSALM XXIV.

1 *God's lordship in the world.* 3 *The citizens of his spiritual kingdom.* 7 *An exhortation to receive him.*

A Psalm of David.

THE 'earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

2 'For he hath founded it upon the seas, and established it upon the floods.

3 'Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 'He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the

¹ Deu. 10. 4. Job. 41. 11. Psal. 50. 12. ¹ Chron. 10. 26. 28. ² Job 38. 6. Psal. 104. 5, and 136. 6. ³ Psal. 15. 1. ⁴ Isa. 33. 15, 16.
⁵ Heb. *The clean of hands.* ⁶ Or, *O God of Jacob.*

PSALM XXV.

1 *David's confidence in prayer.* 7 *He prayeth for remission of sins, 16 and for help in affliction.*

A Psalm of David.

UNTO thee, O LORD, do I lift up my soul.

2 O my God, I 'trust in thee: let me not be ashamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Yea, though I walk through the valley of the shadow of death, 'I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou 'anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD 'for ever.

LORD, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, 'O Jacob Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

4 'Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, 'thy tender mercies and thy lovingkindnesses; for they *have* been ever of old.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

¹ Psal. 22. 5, and 31. 1, and 34. 8. Isa. 28. 16. Rom. 10. 11. ² Psal. 27. 11, and 36. 11, and 119.
³ Psal. 103. 17, and 106. 1, and 107. 1. Jer. 33. 11. ⁴ Heb. *thy bowels.*

8 Good and upright is the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies

11 For thy name's sake, O LORD, pardon mine iniquity; for it is great.

12 What man is he that feareth the LORD? him shall he teach in the way that he shall choose.

13 His soul shall dwell at ease; and his seed shall inherit the earth.

14 The secret of the LORD is with them that fear him; and he will shew them his covenant.

⁵ Heb. shall lodge in goodness.

⁶ Prov. 3. 32.

⁷ Or, and his covenant to make them know it.

⁸ Heb. bring forth.

⁹ Heb. hatred of violence.

PSALM XXV.—This Psalm, in the original, is the first of the alphabetical or acrostical poems. In these, each line or stanza, as may be, begins with the consecutive letters of the Hebrew alphabet, twenty-two in number, the first with A (א), the second with B (ב), and so on. Of such poems there are twelve in the Hebrew Scriptures, three of which (Ps. cxi., cxii., Lament. iii.) are perfectly alphabetical, every line beginning with the proper initial; whereas, in the other nine (Ps. xxv., xxxiv., xxxvii., cxix., cxlv., Prov. xxxi. 10–31, Lament. i., ii., iv.), the stanzas only so commence. We will state, as they occur, the other peculiarities by which these alphabetical psalms are distinguished from each other. The present is one of six, that consist of stanzas of two lines, each of these stanzas being marked by initial letters, with the exception of some irregularities which appear to have proceeded from the misapprehension of transcribers.

This alphabetical arrangement appears to have been adopted for the assistance of the memory, and was chiefly employed in subjects of common use, as maxims of morality and forms of devotion, which being expressed in detached sentences or aphorisms (the form in which the sages of most ancient times delivered their instructions), the inconvenience arising from the subject, the want of connection in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. It is however thought, by Bishop Lowth, that this practice of marking the lines or stanzas by the letters of the alphabet in regular succession did not exist in the time of David, and that this and other alphabetical psalms were composed during the Captivity.

PSALM XXVI.

David resorteth unto God in confidence of his integrity.

A Psalm of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy lovingkindness is before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers; and will not sit with the wicked.

¹ Psal. 7. 9. ² Psal. 1. 1. ³ Heb. of the tabernacle of thy honour.

PSALM XXVI.—Calmet thinks that this psalm should be assigned to the time of the Captivity; but the majority conceive that it was composed about the time when David, being pursued by Saul, was constrained to withdraw into the land of the Philistines.

Verse 6. "I will wash mine hands in innocency; so will I compass thine altar."—It was customary among the Jews, as now the Mohammedans, to wash before prayers; but the priests in particular, when they had laid on the sacrifice, were wont to go round the altar in order to sprinkle and pour out the blood at the four corners, previously to which they washed their hands, as they had done before. It is probably to this that the Psalmist alludes.

15 Mine eyes are ever toward the LORD, for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

6 I will wash mine hands in innocency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

10 In whose hands is mischief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

⁴ Or, Take not away.

⁵ Heb. men of blood.

⁶ Heb. filled with.



FORTITUDE.—REYNOLDS.

“Though an host should encamp against me, mine heart shall not fear.”—*Vers 3.*

PSALM XXVII.

¹ *David sustaineth his faith by the power of God,
4 by his love to the service of God, 9 by prayer.*

A Psalm of David.

THE LORD is ¹my light and my salvation;
whom shall I fear? ²the LORD is the strength
of my life; of whom shall I be afraid?

³ When the wicked, *even* mine enemies
and my foes, ⁴came upon me to eat up my
flesh, they stumbled and fell.

⁵ Though an host should encamp against
me, my heart shall not fear: though war
should rise against me, in this *will* I be con-
fident.

⁶ One *thing* have I desired of the LORD,
that will I seek after; that I may dwell in
the house of the LORD all the days of my
life, to behold ⁷the beauty of the LORD, and
to enquire in his temple.

⁸ For in the time of trouble he shall hide
me in his pavilion: in the secret of his ta-
bernacle shall he hide me; he shall set me
upon a rock.

⁹ And now shall mine head be lifted up
above mine enemies round about me: there-
fore will I offer in his tabernacle sacrifices
¹⁰of joy; I will sing, yea, I will sing praises
unto the LORD.

¹¹ Hear, O LORD, *when* I cry with my

¹ Mic. 7. 8.

² Psal. 118. 6.

³ Heb. *approached against me.*

⁴ Psal. 3. 6.

⁵ Or, *the delight.*

⁶ Heb. *of shouting.*

voice: have mercy also upon me, and answer me.

9 *When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.*

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD ^awill take me up.

11 ^bTeach me thy way, O LORD, and

¹ Or, *My heart said unto thee, Let my face seek thy face, &c.*

¹⁰ Heb. *a way of plainness.*

¹¹ Heb. *those which observe me.*

^a Heb. *will gather me.*

^b Psal. 95. 4, and 86. 11, and 119.

¹² Psal. 31. 24. Isa. 25. 9. Hab. 2. 3.

TITLE.—The Septuagint and Vulgate add to the title “before he was anointed;” but he was three times anointed, and the words are of no authority. Calmet thinks that, as well as the two preceding, it was written during the Captivity. Bishop Patrick conceives that it was probably composed by David on occasion of that danger and deliverance, mentioned in 2 Sam. xxi. 17, which induced his subjects to request that he would no more go to battle in person.

Verse 13. “*I had fainted,*” &c.—The words, “I had fainted,” are not in the original. Most of the versions have supposed that something was here wanting to complete the sense, and which accordingly has been variously supplied. On the other hand, Dr. Hammond contends that nothing ought to be supplied, there being an intentional and beautiful abruptness, which he compares to the famous one in the threat of Neptune, in Virgil. Dr. Boothroyd completes the sense without a marked abruptness, on the one hand, or conjectural addition on the other: “Yet I believe that I shall enjoy good, O Jehovah, in the land of the living.” In this, however, as well as in the common version, the expression of this confidence is less strongly put than in the original. It is emphatic: “I firmly believe;” or, as in the Prayer-book version, “I believe verily.”

PSALM XXVIII.

1 *David prayeth earnestly against his enemies.* 6 *He blesseth God.* 9 *He prayeth for the people.*

A Psalm of David.

UNTO thee will I cry, O LORD my rock; be not silent ^ato me: ^blest, if thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands ^ctoward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, ^dwhich speak peace to their neighbours, but mischief ^eis in their hearts.

4 Give them according to their deeds,

¹ Heb. *from me.*

² Psal. 143. 7.

³ Or, *towards the oracle of thy sanctuary.*

⁴ Psal. 12. 2. Jer. 9. 8.

⁵ Or, *his strength.*

⁶ Heb. *strength of salutations.*

⁷ Or, *raie.*

PSALM XXVIII.—This Psalm is usually conceived to have been composed during the revolt of Absalom. Calmet, however, attributes it to the captives in Babylon.

Verse 2. “*When I lift up my hand.*”—This seems to have been a common attitude of prayer among the Hebrews. The action is very natural, and not by any means confined to the Jews. The Greeks, Romans, and others also lifted up their hands in prayer; and, judging from their sculptures and cylinders, the ancient Persians and Babylonians did the same. At present the hands are elevated in one of the attitudes which the Moslems assume in their prayers; and in their occasional and less formal devotions, this more than any other is the posture they assume—standing or walking with uplifted hands.

PSALM XXIX.

David exhorteth princes to give glory to God, 3 by reason of his power, 11 and protection of his people.

A Psalm of David.

¹ Heb. *ye sons of the mighty.*

² Heb. *the honour of his name.*

³ Or, *in his glorious sanctuary.*

GIVE unto the LORD, O ^aye mighty, give unto the LORD glory and strength.

2 Give unto the LORD ^bthe glory due unto his name; worship the LORD ^cin the beauty of holiness.

3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

4 The voice of the LORD is 'powerful; the voice of the LORD is 'full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and 'Sirion like a young unicorn.

7 The voice of the LORD 'divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds 'to calve, and discovereth the forests: and in his temple 'doth every one speak of his glory.

10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

⁴ Or, great waters.

⁵ Heb. in power.

⁶ Heb. in majesty.

⁷ Dent. 3. 9.

⁸ Heb. cutteth out.

⁹ Or, to be in pain.

¹⁰ Or, every whit of it uttereth, &c.

PSALM XXIX.—This Psalm was perhaps composed during or after some remarkable thunder-storm—such as it describes—and which had possibly been connected with some peculiar circumstances of judgment or mercy.

Verse 3. "*The voice of the Lord.*"—Thunder is intended, as shown by the ensuing clause.

4. "*Breaketh the cedars.*"—It is the lightning, the electric fluid, that produces the effect which is here poetically ascribed to the thunder, or rather, perhaps, to the storm in general.

9. "*Maketh the hinds to calve.*"—This image does not seem to assort well with the others, or to sustain the dignity of the subject. Most recent translators have adopted the well-supported opinion of Bishop Lowth, that the word (יִלְדָּן) translated "hinds" should be rendered "oaks," or, at any rate, "trees." So Boothroyd: "The voice of Jehovah shaketh the oaks." With respect to the sense conveyed in our common version, it may however be observed that it is a very ancient and still subsisting belief, that many animals cast their young prematurely under the terror which thunder-storms inspire.

PSALM XXX.

1 David praiseth God for his deliverance. 4 He exhorteth others to praise him by example of God's dealing with him.

A Psalm and Song at the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his, and give thanks 'at the remembrance of his holiness.

5 For 'his anger endureth but a moment; in his favour is life: weeping may

endure 'for a night, but 'joy cometh in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast 'made my mountain to stand strong: thou didst hide thy face, and I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? 'shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that 'my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

¹ Or, to the memorial.

² Heb. there is but a moment in his anger.

³ Heb. in the evening.

⁴ Heb. singing.

⁵ Heb. settled strength for my mountain.

⁶ Psal. 6. 5, and 88. 11, and 115. 17.

⁷ That is, my tongue, or, my soul.

TITLE, "*A Psalm and Song.*"—The "and" is supplied; "*Psalm-song*" would be more correct. A psalm, properly speaking, is a piece for instrumental performance; a song, to be sung by the voice. It may be conjectured that in a "*psalm-song*," the instruments preceded the voice, while in the "*song-psalm*" the voice preceded the music. Or, as it may perhaps be traced that the compositions designated by either of these compound terms are of a responsive character, we may suppose that part was vocal and part instrumental, and that the title not only denotes this, but by the order of the words, "*psalm-song*," or "*song-psalm*," expresses whether the instruments or the voices were to open the performance.

PSALM XXXI.

1 *David shewing his confidence in God craweth his help. 7 He rejoiceth in his mercy. 9 He prayeth in his calamity. 19 He praiseth God for his goodness.*

To the chief Musician, A Psalm of David.

IN 'thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

2 Bow down thine ear to me; deliver me speedily: be thou 'my strong rock, for an house of defence to save me.

3 For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 'Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my foot in a large room.

9 Have mercy upon me, O LORD, for I am in trouble; mine eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like 'a broken vessel.

13 For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* 'let them be silent in the grave.

18 Let the lying lips be put to silence which speak 'grievous things proudly and contemptuously against the righteous.

19 'Oh how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD: for he hath shewed me his marvellous kindness in a 'strong city.

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 'Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

¹ Psal. 32. 5. Isa. 49. 23. ² Heb. *to me for a rock of strength.* ³ Luke 23. 46. ⁴ Heb. *a vessel that perisheth.*
⁵ Or, *let them be cut off for the grave.* ⁶ Heb. *a hard thing.* ⁷ Isa. 64. 4. ⁸ 1 Cor. 2. 9. ⁹ Or, *fenced city.* ¹⁰ Psal. 27. 14.

PSALM XXXI.—It is generally conceived that this psalm was composed upon, or with reference to the occasion stated at the latter end of 1 Sam. xxiii., when David was so closely pursued by Saul in the wilderness of Maon that he must infallibly have been taken, had not the king been providentially recalled from the pursuit by the intelligence of an invasion from the Philistines. Mudge, however, is of opinion that there are various circumstances in the phraseology and allusions which might rather lead to the impression that the psalm was composed by Jeremiah.

Verse 9. "*Mine eye is consumed with grief.*"—The Rabbi Jarchi explains this to mean, that his sight was so dim as that of a man who is obliged to put a glass before his eyes to see what is beyond the glass. This is of no value as an explanation; but as Jarchi died in the twelfth century, it might be cited as affording probable evidence that spectacles were known at least two centuries before the date ascribed to the invention.

PSALM XXXII.

1 *Blessedness consisteth in remission of sins. 3 Confession of sins giveth ease to the conscience. 8 God's promises bring joy.*

'A Psalm of David, Maschil.

¹ Or, *A Psalm of David giving instruction.*

BLESSED *is* he whose 'transgression is forgiven, whose sin is covered.

2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

² Rom. 4. 7.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. 'I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee 'in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 'Thou art my hiding place; thou shalt

¹ Prov. 28. 13. Isa. 65. 24. 1 John 1. 9.

⁴ Heb. in a time of *finding*.

preserve me from trouble; thou shalt compass me about with songs of deliverance Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: 'I will guide thee with mine eye.

9 'Be ye not as the horse, or as the mule *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

⁶ Heb. *I will counsel thee, mine eye shall be upon thee.*

⁷ Prov. 26. 3.

TITLE, "*Maschil*."—Thirteen psalms bear this title, which, as usual, Aben Ezra supposes to denote the time at which it was to be performed. The usual explanation given of it, is, in the various versions, more or less equivalent to that which the marginal reading conveys, "A Psalm of David, giving instruction."—This psalm is usually supposed to have been composed when the rebellion of Absalom awoke David to renewed lamentation for his sin in the matter of Uriah—the calamities into which he then fell having been predicted by Nathan as a punishment for that deplorable transgression.

Verse 4. "*The drought of summer*."—We are not to suppose that the Psalmist alludes to any season of extraordinary drought, but to the ordinary heat and dryness of the summer—to which the most extraordinary drought of our own summers cannot be compared. Near rivers and other sources of natural or artificial irrigation, verdure and beauty is preserved; but as no rain falls, the verdure of the unwatered plains soon disappears under the intense warmth of the season;—every flower fades, and every green thing withers, and a brown and arid desert alone remains, the parched herbage of which crackles beneath the feet of those who walk. A little rain, when it comes in its season, produces an equally rapid and marked change of an opposite character.

PSALM XXXIII.

1 God is to be praised for his goodness, 6 for his power, 12 and for his providence. 20 Confidence is to be placed in God.

REJOICE in the LORD, O ye righteous: for praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.

3 Sing unto him a new song; play skillfully with a loud noise.

4 For the word of the LORD is right; and all his works are done in truth.

5 He loveth righteousness and judgment: 'the earth is full of the 'goodness of the LORD.

6 'By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was done; he commanded, and it stood fast.

10 'The LORD 'bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 'The counsel of the LORD standeth for ever, the thoughts of his heart 'to all generations.

12 'Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

13 The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; he considereth all their works.

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse is a vain thing for safety neither shall he deliver any by his great strength.

18 'Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;

¹ Psal. 119. 64.

² Or, *mercy*.

³ Gen. 1. 6, 7.

⁴ Isa. 19. 3.

⁵ Heb. *maketh frustrate*.

⁶ Prov. 19. 21. Isa. 46. 10.

⁷ Heb. *to generation and generation*.

⁸ Psal. 68. 4, and 114. 15.

⁹ Job. 38. 7.

Psal. 34. 15.

¹⁰ 1 Pet. 3. 12.

To deliver their soul from death, and
 ep them alive in famine.
 Our soul waiteth for the LORD: he is
 help and our shield.

21 For our heart shall rejoice in him, be-
 cause we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us,
 according as we hope in thee.

XXXIII.—Although this psalm has no title, it is usually attributed to David.

e 2. "*Harp... psaltery... instrument of ten strings.*"—We shall notice the principal classes of musical instru-
 separately in our progress of the book of Psalms. Without, under this psalm, entering generally into the subject,
 the opportunity of introducing (after Rosellini) a cut which is entitled to be regarded with peculiar interest as
 g. from their own paintings, the form and character of the principal musical instruments in use among the
 Egyptians. It may be taken as a general introduction to the more detailed illustrations we shall presently
 offer, when we shall have occasion to refer back to the information which may be derived from the repre-
 now given of a band of musical performers of ancient Egypt.



EGYPTIAN CONCERT.—FROM ROSELLINI,

PSALM XXXIV.

and praiseth God, and exhorteth others thereto
 experience. 8 They are blessed that trust
 id. 11 He exhorteth to the fear of God. 15
 privileges of the righteous.

n of David, when he changed his behaviour
 e 'Abimelech; who drove him away, and he
 ted.

t bless the LORD at all times: his
 shall continually be in my mouth.
 ly soul shall make her boast in the
 the humble shall hear thereof, and be

magnify the LORD with me, and let
 lt his name together.

sought the LORD, and he heard me,
 delivered me from all my fears.

they looked unto him, and 'were light-
 and their faces were not ashamed.

his poor man cried, and the LORD
 him, and saved him out of all his
 28.

he angel of the LORD encampeth
 about them that fear him, and deli-
 them.

taste and see that the LORD is good:
 it is the man that trusteth in him.

fear the LORD, ye his saints: for there
 want to them that fear him.

The young lions do lack, and suffer

hunger: but they that seek the LORD shall
 not want any good thing.

11 Come, ye children, hearken unto me:
 I will teach you the fear of the LORD.

12 'What man is he that desireth life, and
 loveth many days, that he may see good?

13 Keep thy tongue from evil, and thy
 lips from speaking guile.

14 Depart from evil, and do good: seek
 peace, and pursue it.

15 'The eyes of the LORD are upon the
 righteous, and his ears are open unto their cry.

16 The face of the LORD is against them
 that do evil, to cut off the remembrance of
 them from the earth.

17 The righteous cry, and the LORD hear-
 eth, and delivereth them out of all their
 troubles.

18 The LORD is nigh 'unto them that are
 of a broken heart; and saveth 'such as be
 of a contrite spirit.

19 Many are the afflictions of the righte-
 ous: but the LORD delivereth him out of
 them all.

20 He keepeth all his bones: not one of
 them is broken.

21 Evil shall slay the wicked: and they
 that hate the righteous 'shall be desolate.

22 The LORD redeemeth the soul of his
 servants: and none of them that trust in him
 shall be desolate.

¹ Or, *Achish*. ¹ Sam. 21. 11. ² Or, *they flowed* unto him. ³ 1 Pet. 3. 10. ⁴ Job 36. 7. ⁵ Psal. 33. 18. ¹ Pet. 2. 12.
⁶ Heb. *to the broken of heart*. ⁷ Heb. *contrite of spirit*. ⁸ Or, *shall be guilty*.

PSALM XXXIV.—This is another psalm of the alphabetical class. It is, like Psalm xxv., one of the six in stanzas of two lines apiece, each stanza commencing with the successive letters of the alphabet. The title describes the occasion on which the psalm was composed. But it will be observed that the name of the King of Gath, who is of course here referred to, is, in the history, Achish, not Abimelech; the latter was therefore probably a title of dignity among the sovereigns of that state, like "Pharaoh" among the Egyptians, or "Cæsar" among the Romans.

Verse 8. "*Taste and see that the LORD is good.*"—It is a very common form of expression in the East to discriminate the characters, qualities, and tempers of particular persons, by reference to experience derived from taste. It is hence not unusual to hear one person say of another that he has *tasted* him and found him good, pleasant, sweet, bad, bitter, or sour, as the case may be.

20. "*He keepeth all his bones, not one of them is broken.*"—The Jews explain this with reference to their own peculiar ideas concerning the resurrection. The statement (as given in the 'Quarterly Review,' vol. xxi.) is worth quoting, as illustrating the character of the Jewish traditions and notions. Some parts of it might be fine if metaphorically understood—but it is not so understood:—"The body, according to their notion, has a certain indestructible part called *luz*, which is the seed from whence it is to be reproduced. It is described as a bone, in shape like an almond, and having its place at the end of the vertebræ. This bone, according to the rabbis, can neither be broken by any force of man, nor consumed by fire, nor dissolved by water: and they tell us that the fact was proved before the emperor Adrian, upon whom they imprecate their usual malediction, 'May his bones be broken!' In his presence, Rabbi Joshua Ben Chauma produced a *luz*; it was ground between two millstones, but it came out as whole as it had been put in. They burnt it in the fire, and it was found incombustible. They cast it in the water, and it could not be softened. Lastly, they hammered it on an anvil, and both the anvil and hammer were broken, without affecting the *luz*. The rabbinical writers, with their wonted perversion of Scripture, support this silly notion by a verse from the Psalms, *He keepeth all his bones; not one of them is broken*. A dew is to descend upon the earth, preparatory to the resurrection, and to quicken into life and growth these seeds of the dead." See also the same statement in *Lightfoot* upon John xi. 25.

PSALM XXXV.

1 *David prayeth for his own safety, and his enemies' confusion.* 11 *He complaineth of their wrongful dealing.* 22 *Thereby he inciteth God against them.*

A Psalm of David.

PLEAD *my cause*, O LORD, with them that strive with me: fight against them that fight against me.

2 Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind: and let the angel of the LORD chase them.

6 Let their way be dark and slippery: and let the angel of the LORD persecute them.

7 For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

8 Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the

poor and the needy from him that spoileth him?

11 False witnesses did rise up; they laid to my charge things that I knew not.

12 They rewarded me evil for good to the spoiling of my soul.

13 But as for me, when they were sick my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

14 I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not:

16 With hypocritical mockers in feasts, they gnashed upon me with their teeth.

17 LORD, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against them that are quiet in the land.

21 Yea, they opened their mouth wide

¹ Psal. 40. 15, and 70. 3.

² Job 21. 18. Psal. 1. 4. Isa. 29. 5. Hos. 13. 3.

³ Heb. darkness and slipperiness.

⁴ Heb. which he knoweth not of.

⁵ Heb. witnesses of wrong.

⁶ Heb. they asked me.

⁷ Heb. depriving.

⁸ Or, afflicted.

⁹ Heb. walked.

¹⁰ Heb. as a friend, as a brother to me.

¹¹ Heb. halting.

¹² Heb. my only one.

¹³ Psal. 40. 9, 10, and 111. 1.

¹⁴ Heb. strong.

¹⁵ Heb. falsely.

against me, *and* said, Aha, aha, our eye hath seen it.

22 *This thou hast seen, O LORD: keep not silence: O LORD, be not far from me.*

23 Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, "Ah, so would we have it: let them not say, We have swallowed him up.

¹⁶ Heb. *Ah, ah, our soul.*

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour "my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

¹⁷ Heb. *my righteousness.*

PSALM XXXV.—This Psalm is generally supposed to have been composed by David, during his persecutions from Saul.

Verse 14. "*As one that mourneth for his mother.*"—This indication is particularly impressive, as illustrated by the existing state of feeling of sons towards their mothers in the East. The relations between the father and the son in early life, are not calculated to call forth the tender feelings of the latter in any very eminent degree. The father is looked up to distantly; is respected, venerated, but seldom loved. The restraint and deference which characterise his limited intercourse with his father, direct all his tender affections with double force towards his mother; whose indulgence and attachment towards him are so continually evinced, as enable her to establish an influence over him which seldom terminates but with her life. He constantly turns to her, with perfect confidence, on all occasions in which his feelings are interested; he usually commits to her the choice of his wife or wives; and when he settles in life, she commonly takes the charge of his domestic establishment, becomes the real head of his household, and remains his nearest counsellor and friend, as she had been in his childhood. This station is the highest object of woman's ambition in the East. It is as a mother, not as a wife, that she attains the most independent and honoured station to which the condition of society allows her to aspire; and this it is, principally, which makes a woman in the East so anxious to have male children, and so comparatively indifferent about daughters; and this also induces the mother to exert herself in every possible way to fix and cultivate her son's affection, and in which she seldom fails so to succeed, that "to bow down heavily, as one that mourneth for his mother," would at once be understood by an Oriental as expressing the utmost profundity of grief.

21. "*Opened their mouth wide... and said, Aha, aha, our eye hath seen it.*"—That is, they had seen what they long wished to see, his humiliation. Mr. Roberts has given the following very striking parallel from the usages of the Hindoos. "See that rude fellow who has triumphed over another; he distends his mouth to the utmost, then claps his hands, and bawls out, '*Agā! agā!*'—I have seen, I have seen!" So provoking is this exclamation, that a man, though vanquished, will often commence another attack. An officer who has lost his situation is sure to have this salutation from those he has injured. Has a man been foiled in argument, has he failed in some feat he promised to perform, has he in any way made himself ridiculous, the people open their mouths and shout aloud, saying, '*Agā!*'—finished, finished! fallen, fallen!" Then they laugh and clap their hands till the poor fellow gets out of sight." ('Oriental Illustrations,' p. 328.)

PSALM XXXVI.

1 *The grievous estate of the wicked.* 5 *The excellency of God's mercy.* 10 *David prayeth for favour to God's children.*

To the chief Musician, A Psalm of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes, 'until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth "mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

¹ Heb. *to find his iniquity to hate.*

² Or, *envy.*

³ Psal. 57. 10, and 108. 4.

⁴ Heb. *the "mountains" of God.*

⁵ Heb. *precious.*

⁶ Heb. *watered.*

⁷ Heb. *draw out at length.*

5 "Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like 'the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast.

7 How 'excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be 'abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O 'continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

PSALM XXXVI.—Calmet assigns this psalm to the Captivity; but most interpreters conclude that it was composed by David during Saul's persecutions; and many suppose it was after he had spared the infatuated king's life in the cave of Engedi.

PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.

A Psalm of David.

FRET not thyself because of evildoers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; so shalt thou dwell in the land, and ¹⁰verily thou shalt be fed.

4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 ¹¹Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 ¹²Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 ¹³But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked ¹⁴plotteth against the just, and gnasheth upon him with his teeth.

13 ¹⁵The LORD shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay ¹⁶such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath *is* better than the riches of many wicked.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD shall be as ¹⁰the fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

23 The steps of a *good* man are ¹¹ordered by the LORD: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him* in his hand.

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 *He is* ¹²ever merciful, and lendeth; and his seed *is* blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God *is* in his heart; none of his ¹³steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land:

¹ Prov. 23. 17, and 24. 1.

² H.-b. *is* truth, or stability.

³ Heb. roll thy way upon the LORD.

⁴ Prov. 16. 3. Matth. 6. 25. 1 Pet. 5.

⁵ Heb. be silent to the LORD.

⁶ Matth. 5. 5.

⁷ Or, practiseth.

⁸ Psal. 2. 4.

⁹ Heb. the upright of way.

¹⁰ Heb. the preciousness of lambs.

¹¹ Or, established.

¹² Heb. all the day.

¹³ Or, go-go.

when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like "a green bay tree.

36 Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

37 Mark the perfect man, and behold the upright: for the end of *that man is peace.*

¹⁴ Or, a green tree that groweth in his own soil.

PSALM XXXVII.—This is one of the alphabetical psalms. In the two that have already occurred, the stanzas commencing with the successive initials which the alphabet offers, consist of only two lines each; but the present has four lines to each stanza thus marked, which accounts for its greater length, notwithstanding the acrostical restriction. It is indeed the longest of these psalms, and consequently the only one that has four lines to each stanza. Calmet thinks this psalm was written during the Captivity at Babylon, for the consolation of the captives; but the more general opinion is, that it was composed by David towards the latter end of his life.

35. "*A green bay tree.*"—The word (אֶרֶב, *azrah*) occurs only in this text, and has been variously explained. Most of the Rabbins, followed by Mudge, Waterland, Gesenius, and many others, prefer that which is given in our marginal reading, denoting an indigenous tree—implying the flourishing condition of that which grows in its native and congenial soil. This we certainly prefer. But the Septuagint, Vulgate, and some other ancient versions, followed by Houbigant, Boothroyd, and other good authorities, have "cedar." For the reading of "bay tree," we are not aware of any authority, except the very feeble one which is offered by some of the older of the modern versions, in this country and on the Continent. Images, comparing the transitory nature of human hope and prosperity to the sudden blight and overthrow which so often befalls the glory of the forest or the pride of the garden, are at once so beautiful and natural that they have been employed by poets of every country and age as often as by those of Israel. A passage in one of our own poets (Shakspeare) furnishes a beautiful paraphrase on the present text.

"This is the state of man! To-day he puts forth
The tender leaves of hope; to-morrow blossoms,
And bears his blushing honours thick upon him;
The third day comes a frost, a killing frost,
And when he thinks, good easy man, full surely
His greatness is a ripening, nips his root,
And then he falls, never to hope again."

PSALM XXXVIII.

David moveth God to take compassion of his pitiful case.

A Psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.*

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds stink *and* are corrupt because of my foolishness.

6 I am "troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome disease: and *there is no soundness in my flesh.*

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 LORD, all my desire is before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also 'is gone from me.

11 My lovers and my friends stand aloof from my 'sore; and 'my kinsmen stand afar off.

12 They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 For 'in thee, O LORD, do I hope: thou wilt 'hear, O LORD my God.

16 For I said, *Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.*

17 For I am ready 'to halt, and my sorrow is continually before me.

¹ Heb. peace, or health.

² Heb. wroged.

³ Heb. is not with me.
⁷ Or, answer.

⁴ Heb. stroke.

⁵ Or, my neighbours.

⁶ Or, these do I wait for.

⁸ Heb. for halting.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies ^{are} lively, and they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good

are mine adversaries; because I follow the thing that good is.

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste ^{to} help me, O LORD my salvation.

⁹ Heb. being living, are strong.

¹⁰ Heb. for my help.

TITLE, "To bring to remembrance."—This is also prefixed to Ps. lxx. The superscription is, as usual, differently understood: but it is generally understood to characterise the object of the psalm, between which and the title some agreement may be traced. Ge-enius paraphrases it, "To bring (one's self) into remembrance (with God)." Waterland compresses the whole title into "David's memorial Psalm."

It is agreed that this psalm was composed by David. It was probably written during a sickness which afforded him opportunity of calling to remembrance his deep sin in the matter of Bathsheba and Uriah, and the various calamities which had befallen him on that account; and gave him occasion to lament his miserable condition. The description may thus have a two-fold reference—the disease of soul being figuratively included in the bodily disease. There are, however, many who think that the description is wholly a figurative account of David's spiritual condition: and in this there is nothing unlikely; it being quite common in Scripture to describe diseases of the moral and spiritual condition by comparisons taken from diseases of the body. However understood, it is clear that he felt the condition he describes as a chastisement on account of his sins.

PSALM XXXIX.

1 David's care of his thoughts. 4 The consideration of the brevity and vanity of life, 7 the reverence of God's judgments, 10 and prayer, are his bridles of impatience.

To the chief Musician, even to Jeduthun, A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep ^{my} mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, even from good; and my sorrow was ^{stirred}.

3 My heart was hot within me, while I was musing the fire burned: then spake I with my tongue,

4 LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

5 Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man ^{at} his best state is altogether vanity. Selah.

¹ 1 Chron. 25. 1.

² Heb. a bridle, or muzzle for my mouth.

³ Heb. troubled.

⁴ Or, what time I have here.

⁵ Heb. settled.

⁶ Psal. 62. 9, and 144. 4.

⁷ Heb. an image.

⁸ Heb. conflict.

⁹ Heb. that which is to be desired in him to melt away.

¹⁰ Levit. 25. 23. 1 Chron. 19. 15. Psal. 119. 19. Heb. 11. 13. 1 Pet. 2. 11.

TITLE, "Jeduthun."—From 1 Chron. xvi. 42; xxv. 1; 2 Chron. v. 12, it appears that Jeduthun was one of the chief musicians. This therefore strengthens the conclusions stated in the note to Ps. iv.

This psalm is generally regarded as a sequel to the preceding, and on the same occasion. Some, however, think that it was occasioned by the death of Absalom, after Joab had represented to David the inconsistency of the vehement grief in which he had then indulged.

PSALM XL.

1 The benefit of confidence in God. 6 Obedience is the best sacrifice. 11 The sense of David's evils inflameth his prayer.

To the chief Musician, A Psalm of David.

I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

6 Surely every man walketh in ^a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? my hope is in thee.

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth, because thou didst it.

10 Remove thy stroke away from me I am consumed by the ^{blow} of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest ^{his} beauty to consume away like a moth: surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: ^{for} I am a stranger with thee, and a sojourner, as all my fathers were.

13 O spare me, that I may recover strength, before I go hence, and be no more.

¹ Heb. In waiting waited.

² Heb. a pit of noise.

4 Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which* *are* to us-ward: *they* cannot be reckoned up in order unto thee: *if* I would declare and speak *of* *them*, they are more than can be numbered.

6 *Sacrifice* and offering thou didst not desire; mine ears hast thou *opened*: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law *is* *within* my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart *faileth* me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 *Let* them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy; yet the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

² Or, none can order them unto thee.

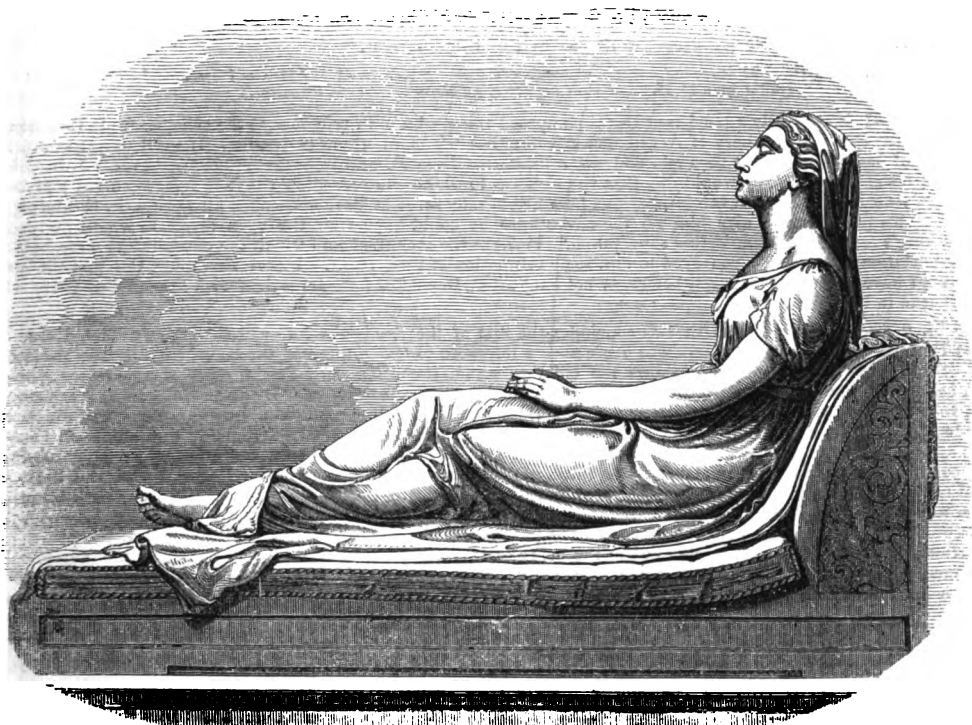
⁴ Psal. 51. 16. Isa. 1. 11, and 66. 3. Hos. 6. 6. Matth. 12. 7. Heb. 10. 5.

⁶ Heb. in the midst of my bowels.

⁷ Heb. forsaketh.

⁸ Psal. 35. 4, and 70. 3.

⁹ Heb. digged.



RESIGNATION.—FROM A MONUMENT BY CHANTREY.

"I waited patiently for the LORD."—Verse 1.

PSALM XL.—This is usually considered a psalm of thanksgiving by David on his recovery from the diseased condition of body or mind, or both, to which the two preceding psalms refer.

6. "*Mine ears hast thou opened,*" or "bored."—There is probably here an allusion to a custom of Hebrew bondage, as explained in Exod. xxi. 5, 6; Deut. xv. 7. Every one who had sold his liberty was to go free at the jubilee; but if any one so loved his master as to prefer to continue in bondage, his ear was bored in token of his willing subjection.

7. "*In the volume of the book.*"—This, which seems a reiteration; is not such. The word "volume" appears to apply to the manner in which manuscripts were rolled up to form a book.

PSALM XLI.

1 *God's care of the poor.* 4 *David complaineth of his enemies' treachery.* 10 *He fleeth to God for succour.*

To the chief Musician, A Psalm of David.

BLESSED is he that considereth 'the poor: the LORD will deliver him 'in time of trouble.

2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and 'thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt 'make all his bed in his sickness.

4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see me, he speaketh

¹ Or, the weak, or, sick.

² Heb. in the day of evil.

⁷ John 13. 18.

³ Or, do not thou deliver.

⁴ Heb. turn.

⁵ Heb. coil to me.

⁶ Heb. a thing of mine.

⁷ Heb. the man of my peace.

⁸ Heb. magnified.

PSALM XLI.—It is generally agreed that David composed this psalm with reference to the conspiracy of Absalom, his best beloved son, and the treachery of Achitophel, the familiar friend in whom he trusted. If so, it might seem, from the mention of his sickness (if it be a real and not a figurative disease), and from the reference, in verse 5, to the expectation of his enemies that he would die, that the sickness to which the preceding chapters refer occurred just before the revolt of Absalom, who, from the intimations here given, may seem to have suspended his design, in the hope that the death of his father would give him all the advantages he could hope for from the open revolt to which he resorted when the king's recovery frustrated this expectation. Perhaps the incaution into which the conspirators were betrayed by the expectation of his death, conveyed to him some intimation of their plans. Under this view, the present psalm may perhaps have been composed just before, or not long after, David fled from Jerusalem with the faithful party which remained true in his cause.

Verse 13. "*Amen and amen.*"—With this concludes the first of the five books into which the Jews have divided the book of Psalms. Perhaps this division was made with a reference to the number of the books contained in the Pentateuch. Some think that the division shows the order in which the book, as it now appears, was collected, the first section being the original collection, to which the other four were successively added. Under this view, it is also conceived, that this first book was the collection made by David, whose name is prefixed to all the psalms contained in it, four excepted (i., ii., x., and xxxiii.). But this opinion will not bear examination; for some of the psalms in this first portion appear to belong to the Babylonish captivity, while all the remaining books contain some psalms of David. The second division ends with Ps. lxxii.; the third with Ps. lxxxix.; the fourth with Ps. cvi.; and the fifth with the end of the book. It will be seen that each section ends with a doxology, for the sake of concluding with which the division was probably made at these particular points, although some think that these doxologies were added by the person (probably Ezra) who collected and digested the psalms into their present form. The division of the psalms into five portions is very ancient, as it existed before the Septuagint version was executed: but from the manner in which the psalms of late date are interspersed, it may be concluded with some certainty that the book does not consist of five original collections joined together; but that the division was made after the psalms had been collected into one book.

PSALM XLII.

1 *David's zeal to serve God in the temple.* 3 *He encourageth his soul to trust in God.*

To the chief Musician, 'Maschil, for the sons of Korah.

¹ Or, a psalm giving instruction, of the sons, &c.

² Heb. brayeth.

vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

7 All that hate me whisper together against me: against me do they devise 'my hurt.

8 'An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

9 'Yea, 'mine own familiar friend, in whom I trusted, which did eat of my bread, hath 'lifted up his heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

As the hart 'panteth after the water brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 'My tears have been my meat day and night, while they continually say unto me, Where is thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 Why art thou 'cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet 'praise him 'for the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from 'the hill Mizar.

7 Deep calleth unto deep at the noise of

* Psal. 80. 5.

* Heb. *lowed down*.

* Or, *give thanks*.

* Or, *his presence is salvation*.

† Or, *the little hill*.

* Or, *killing*.

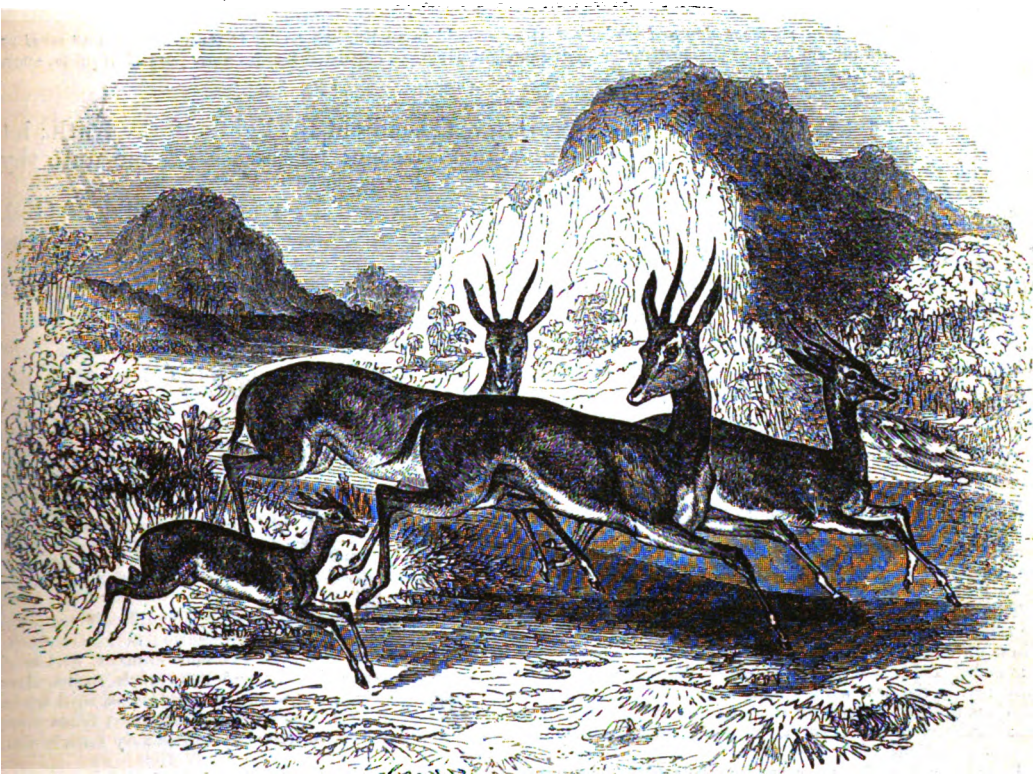
thy waterspouts: all thy waves and thy billows are gone over me.

8 Yet the LORD will command his loving-kindness in the daytime, and in the night his song *shall be* with me, and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a 'sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

11 Why art thou cast down, O my soul? and why are thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.



HART (*Antilope Arabica*).—MALE, FEMALES, AND YOUNG.

PSALM XLII.—Bishop Lowth considers this psalm one of the most beautiful specimens of the Hebrew elegy. It seems to have been composed by David when he was expelled from his kingdom by his rebellious son, and compelled to fly to the borders of Lebanon, as it is plain he did, from 2 Sam. xvii. 24, 26, 27. Undoubtedly, whoever composed this psalm, was expelled from the sacred city, and wandered as an exile in the regions of Hermon and the heights of Lebanon (verse 7). David was never here during the persecutions of Saul, and it is therefore preferable to select the period of Absalom's revolt. Here then he pitched his camp, protected by the surrounding mountains and woods; and there the veteran soldiers, attached personally to him and averse to change, resorted from every part of Palestine. Here also, indulging his melancholy, the prospect and objects about him suggested many of the ideas in this poem. Observing the deer, which constantly came from the distant vallies to the fountains of Lebanon, and comparing this

circumstance with his earnest desire to revisit the temple of God, and perhaps elevating his thoughts to a higher celestial temple, he commences his poem, "As the hart panteth after the water-brooks," &c. See Michaelis, as quoted in a note to Lowth's 23rd Lecture.

Verse 1. "*As the hart panteth after the water brooks,*" &c.—"The hart, naturally of a hot and arid constitution, suffers much from thirst in the Oriental regions. He therefore seeks the fountain or the stream with intense desire, particularly when his natural thirst has been aggravated by the pursuit of the hunter. Panting and braying with eagerness, he precipitates himself into the river, that he may quench at once the burning fever which consumes his vitals in its cooling waters" (Hochart, in Paxton, vol. ii. p. 167). Such animals also suffer much, and pant painfully for water, when they have been chased from their favourite haunts in the waterless plains by the fiercer inmates of the forest or the glade, and are afraid to return to the water lest they should again be molested. And when the unconquerable wants of nature compel them at last to venture, or when they discover some other source from which they may be gratified, the intense and panting eagerness which they exhibit furnishes a beautiful verification of the comparison employed by the Psalmist.

We agree with Dr. Shaw in thinking that the word (חַי, *ai*) rendered "hart," and (fem. *aiyah*) "hind," in the Scripture, is a general name for all or any animals of the antelope kind. We are therefore spared the necessity of attempting a specific determination, and for an illustration take the most beautiful and common species of Syria and Arabia. It is properly the *gazelle* of the Arabians, and we think it far more likely than any other animal of the antelope genus which we have seen in the East to be the צִבְיָה (*tzebi*) of Scripture, which, being a specific name, affords ground for a specific distinction, which the other word, *ai*, does not offer. The word *tzebi* is usually rendered "roe-buck" in our version; as in Deut. xii., where we have considered it as the gazelle, and have given a representation of the common gazelle (*Antelope dorcas*). The gazelle of the Levant, however, though closely allied to this, is distinguished by a more light and elegant form, and by a darker colour; and we feel happy that the recent publication of Hemprich and Ehrenberg enables us to furnish an appropriate pictorial group of these graceful creatures, from which the poetry of Western Asia (including probably that of the Hebrews) has borrowed some of its most beautiful comparisons and images.

3. "*My tears have been my meat day and night.*"—"It seems odd to an English reader to represent *tears* as *meat* or *food*; but we should remember that the sustenance of the ancient Hebrews consisted for the most part of liquids, such as broths, pottages, &c." (Henley: note in Lowth.)

PSALM XLIII.

1 *David, praying to be restored to the temple, promiseteth to serve God joyfully. 5 He encourageth his soul to trust in God.*

JUDGE me, O God, and plead my cause against an 'ungodly nation: O deliver me from the deceitful and unjust man.

2 For thou art the God of my strength; why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God 'my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 'Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

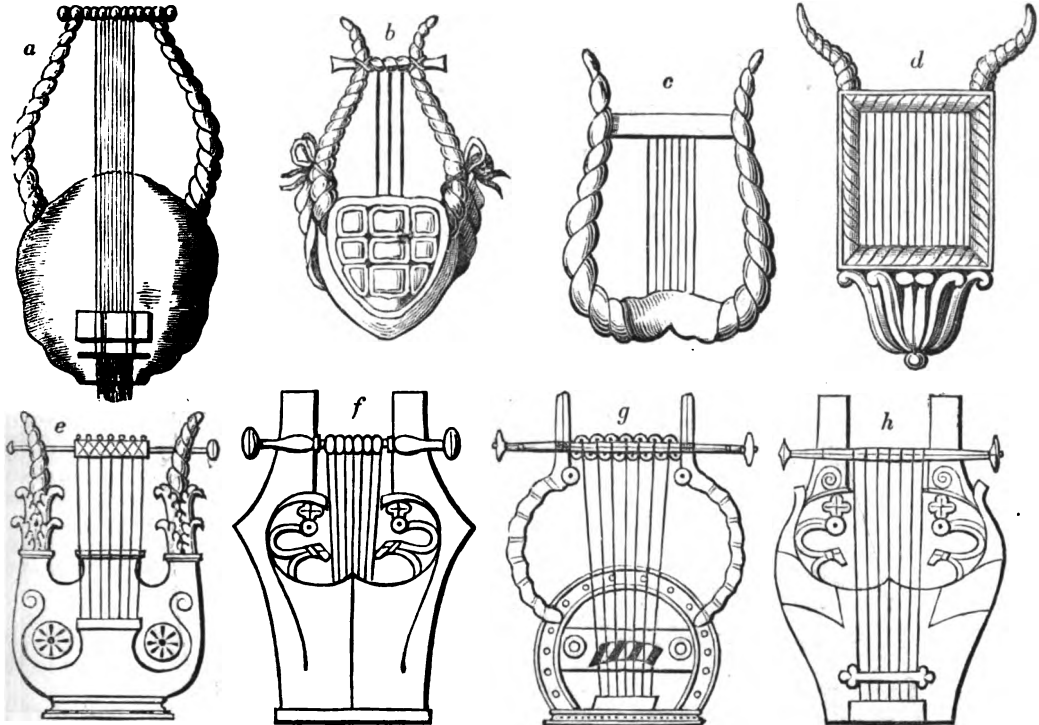
¹ Or, unmerciful. ² Heb. from a man of deceit and iniquity. ³ Heb. the gladness of my joy. ⁴ Psal. 42. 5. 11.

PSALM XLIII.—This Psalm is so closely connected with the preceding in its subject and sentiment, that there is little doubt that they formed originally but one psalm. More than thirty manuscripts confirm this impression.

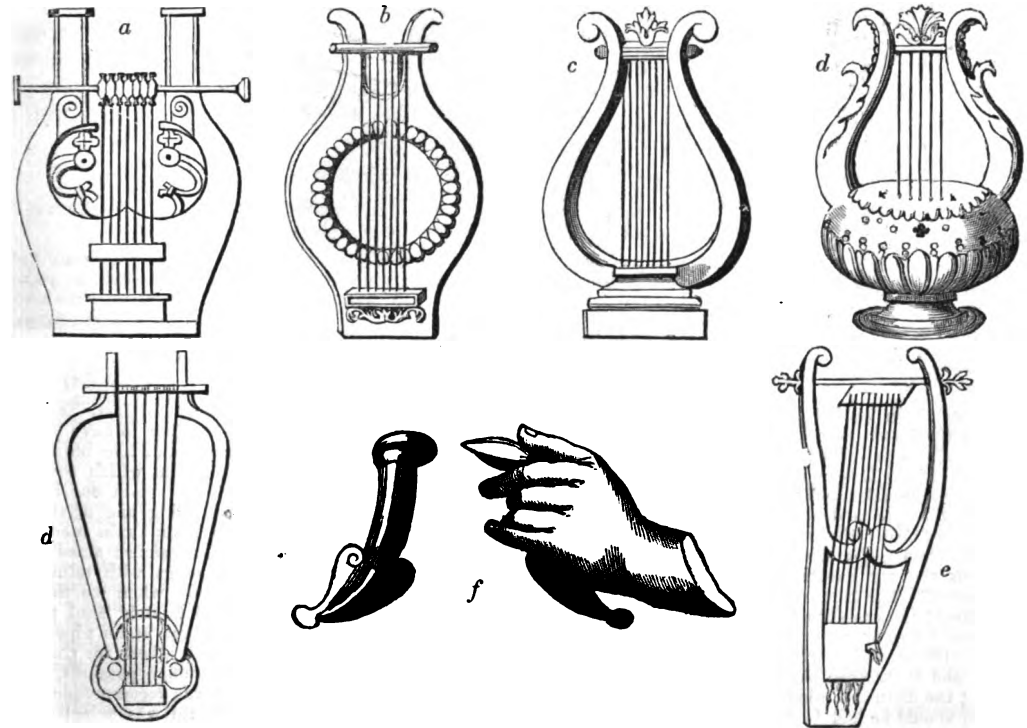
Verse 4. "*Harp.*"—From the peculiarly poetical character of the book of Psalms, and the frequent references it offers to music and musical instruments, we have judged it best to include within its limits the greater part of the pictorial, illustrative, and elucidatory statements which the general subject seemed to require. We begin here with the musical instruments; and in the course of the book we shall notice most of those mentioned in the Hebrew Scriptures; reserving, however, for the proper place those which occur only in the Chaldee of Daniel.

The whole subject of the musical instruments of the Hebrews is beset with great and insuperable difficulties, when we come to investigate minute distinctions, and attempt a precise analysis of terms and identification of instruments. These difficulties are indeed experienced even with respect to the instruments of the Greeks and Romans, although numerous examples of the forms which they bore are extant in sculpture and painting; and how much more, then, must this be the case when we inquire concerning those of the Hebrews, who have left us no representations, and whose allusions to them in their writings are exceedingly brief and indeterminate? Yet it seems to us that, apart from those considerations by which perplexity is occasioned, it may be possible to arrive at some tolerably satisfactory conclusions or approximations.

From the cuts which we now offer, the reader will at once perceive that we are disposed to seek for the representation of the "*harp*" of our version, in the *lyres* of Egypt, Greece, and Rome. The original word is קִינּוֹר, *kinnor*; which the Septuagint usually either throws into a Greek form, *kyrena*, *kyra*, or renders by *kyrena*, *cithara*; which last is commonly chosen also by the Vulgate. It will be observed that these ancient versions select their names, or equivalents for the *kinnor*, from the names which the Greeks and Romans gave to different forms of lyres, of which there were many. We possess various figures of ancient lyres, and various names (*lyra*, *chelys*, *testudo*, *cithara*, *barbitos*) by which their principal varieties were distinguished; but as, although we have both names and figures, it remains uncertain to what figures the specific names are applicable, we must be content to know that the ancient translators believed *lyres* to be denoted in the Hebrew text; and, from their selecting different names to render the same word, that they were uncertain about the particular species of lyre, but thought *kinnor* to be a generic term (like *lyre*); including several varieties, of which they sometimes made choice of one and sometimes of another. The brief intimations in Scripture are in full accordance with this statement; for it is not described as such an instrument—large, heavy, and resting on the ground when played—as the word "*harp*" suggests to our minds; but as a light, portable instrument,



a, b, Ancient Tortoise Lyres; c, d, e, f, g, h, Grecian Lyres.



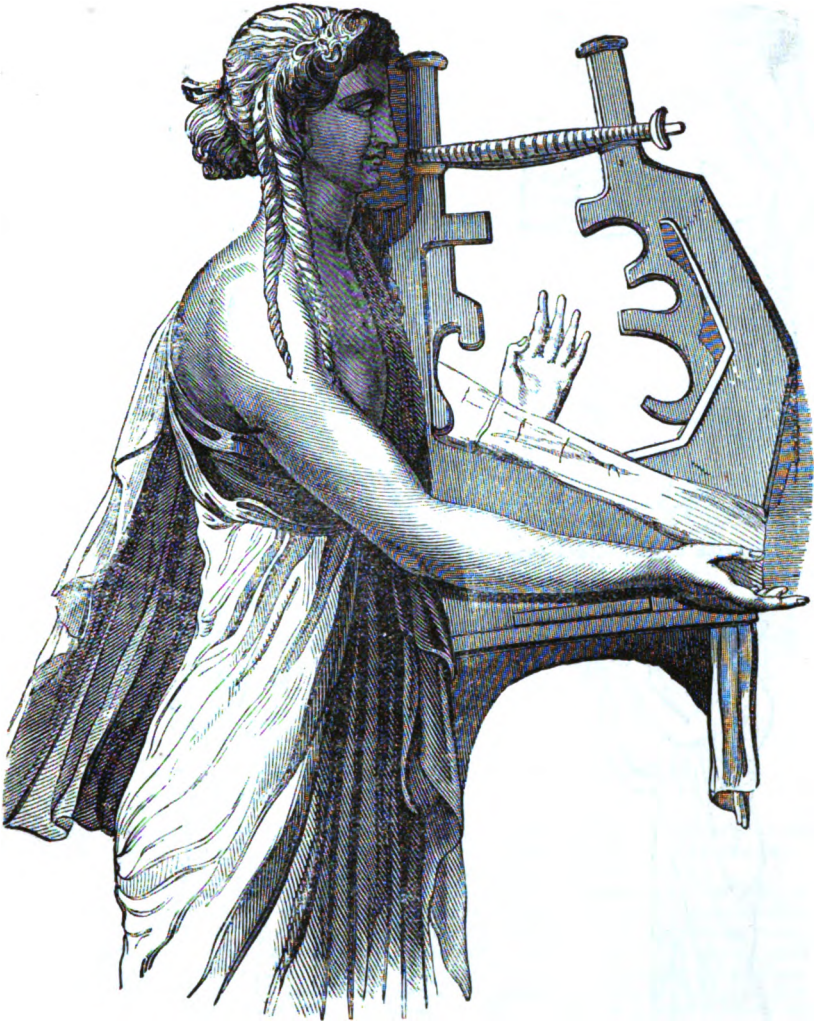
a, Grecian Lyre; b, Roman Lyre, from a Coin of Nero; c, Lyre of Timotheus; d, Lyre, from a Jewish shekel of Simon Maccabaeus; e, Roman Lyres; f, Form and Mode of using the Plectrum.

VARIOUSLY CONSTRUCTED LYRES.



APOLLO MUSAGETES WITH AN IMPROVED FORM OF LYRE, TAKEN FROM A GRECIAN STATUE.

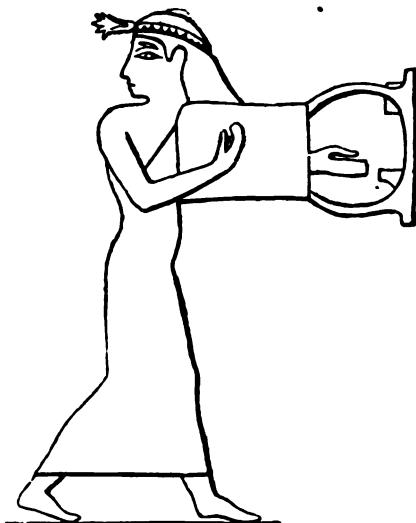
which the player carried in his hand or on his arm, and might walk and dance the while. In fact, Scripture describes the *kinnor* as being used in such a manner, and on such occasions, as we know the lyre to have been by the ancients, who indeed had not, so far as we know, any harps large, and resting on the ground, like ours. We speak only of the Greeks and Romans, however, for the Egyptians had large standing harps; from which we shall, in a future note, take occasion to conclude that such were also known to the Hebrews, while we retain our impression that the lyre is denoted by the *kinnor*. This instrument was known before the flood, being one of the two invented by Jubal, "the father of such as handle the *kinnor* and the organ." (Gen. iv. 21.) It is not again mentioned till six hundred years after the deluge, and then so as to denote that it was used on festal occasions; since Laban complains that the private departure of Jacob precluded him from sending him away "with songs, with tabret, and with *kinnor*." The *kinnor* is not again noticed in the Pentateuch, nor till the time of Samuel, when we first find it mentioned so as to show that it was used by the prophets in their sacred music; for Samuel foretold Saul that he should meet a company of prophets, "coming down from the high place, with a psaltery, a tabret, and a pipe, and a *kinnor*." (1 Sam. x. 5.) Next we find it noticed as used by private persons, such as shepherds and others, for their own solace; and that, when skilfully played, it was considered to have much influence upon the human passions, and in soothing the disturbed mind. For when Saul was afflicted with his melancholy madness, it was recommended that recourse should be had to "a man who is a cunning player upon the *kinnor*: the shepherd David was selected, and when the evil spirit came upon Saul, "David took a *kinnor*, and played with his hand: so Saul was refreshed and was well, and the evil spirit departed from him." From this time we read frequently of the *kinnor*. The example of David, as king, probably recommended it to more extensive use; besides which the *kinnor* acquired a very distin-



MUSE WITH A LYRE OF A FURTHER IMPROVED SIZE AND FORM, TAKEN FROM A GRECIAN BAS-RELIEF.

guished place in the musical establishment which David formed for the tabernacle, and, prospectively, for the Temple. It is remarkable indeed, that in the Law there are no regulations concerning music, except as to the blowing of horns and trumpets on stated occasions. As to David himself, his *kinnor* is so often mentioned, and he is so frequently described as playing on it, that we seem to have a sort of notion that he had this favourite instrument always at hand. Such indeed was the idea entertained by the Christian fathers; one of whom, Eusebius, says that David carried his lyre (so he calls it—and we doubt not correctly) with him, wherever he went, to console him in his affliction, and to sing to it the praises of God. And, in his preface to the Psalms, he asserts that this prince, as head of the prophets, was generally in the tabernacle with his lyre, amidst the other prophets and singers; and that each of them prophesied, and sung his canticle as inspiration came upon him. Another intimation informs us that the frame of the *kinnor* was of wood; for we are told that Solomon “made of the almug-trees...harps (*kinnoroth*) also, and psalteries for singing.” (1 Kings x. 12.) It was the *kinnor* also which the captives at Babylon suspended upon the willows by the Euphrates; and from the Babylonians being desirous to hear them sing to the lyre their native songs, it would seem that the Hebrews had become celebrated for their music, and particularly for their skill on the *kinnor*. Other notices concerning the *kinnor* are, that it was used in feasts (Isa. v. 12); that females sometimes played it (Isa. xxiii. 16); that it was common at Tyre (Ezek. xxvi. 13); that its notes were cheerful (Job xxi. 2; xxx. 31); and might be mournful (Isa. xvi. 11.) We believe these are the principal points of information which the Scripture offers concerning this instrument. It would be interesting, but it would occupy too much of our space, to adduce from ancient poetry, sculpture, and painting, instances of the use of the ancient *lyre*, similar to those which the Scriptures give of the *kinnor*.

We may mention another reason in favour of the lyre, as the national and favourite instrument of the Hebrews; this is its high antiquity, which is allowed to have far exceeded that of all other instruments in the class to which it belongs: and we know that the *kinnor* is one of the two instruments which the Scriptures assign to an antediluvian age. Indeed, it may be said that the lyre, in its various modifications of form, seems to have been the most common



EGYPTIAN LYRES.—FROM ANCIENT EGYPTIAN PAINTINGS ENGRAVED IN ROSELLINI.



PLAYING AND TUNING LYRES.—DRAWN FROM VASES FOUND AT HERCULANEUM.

stringed instrument of all ancient nations ; whence it is impossible to suppose that it was not known to the Jews ; or that, being known, it could be denoted by any other of the names of musical instruments than that of the *kinor*. We are not however to suppose that the Hebrew lyre was at all times of the same form and power, or that different forms and powers did not at the same time coexist. The diversity of the forms which the lyre bore among ancient nations will appear from our woodcuts ; the different representations in which have been selected with great care from ancient monuments. It is of course not supposed that all these forms were known to the Hebrews ; but it is probable that many of them were so ; and we may be tolerably sure that, whatever we judge as to precise details of form, the principle of the instrument was the same as these cuts exhibit, and that the applications of the principle were similarly diversified. A large proportion of our figures are Greek and Roman, and it may be asked how these can illustrate Hebrew instruments, since the Greeks certainly claimed the invention of the instruments used by themselves ? The answer is easy :—There is every reason to believe that the instruments used by the Greeks and Romans did come from the East, and were originally the same as those used by the Egyptians, Chaldeans, Phœnicians, and Syrians. It is therefore not impossible to recover, through the representations left by the Greeks and Romans, forms of lyres and other instruments nearly approximating to, if not identical with, those used by the Jews and other Orientals. The Greeks, always vain, and always jealous of their own glory, asserted that most of the musical instruments used by them were the invention of their gods or ancient poets. So they said of most other inventions in science and art. But in the present instance, the Scripture alone suffices to overthrow such pretensions, since it mentions some of the instruments thus claimed as existing in times long anterior to even the ages of Greek fable. The Romans derived many

of their instruments, and the traditions connected with them, from the Greeks; but their writers intimate that additions were made to them from Syria: their musical instruments came from the East. Thus Juvenal (Sat. iii.) sneers at the influx of Syrian customs and musical instruments; and Livy (lib. xxxix.) mentions the great number of instrumental performers which came to Rome from Syria, after the wars between the Romans and Antiochus the Great. But even the Greeks are not consistent in their tales, being sometimes obliged to recur to the true source of most of their musical instruments: and this is always in the East—in some instances Phrygia or Lydia, in others Egypt, Syria, or Persia. As for the Hebrews, we need not suppose that they were themselves the inventors of the instruments they employed. They do not appear to have been ever remarkable for invention; and the instruments of neighbouring nations are in general so similar, that it is not necessary to seek anything peculiar in them. They were probably supplied from the same sources which supplied Greece and Rome:—the Chaldeans, from among whom their fathers came; the Egyptians, among whom they so long lived; the Arabians, Syrians, and Phœnicians, by whom they were surrounded,—probably furnished them with the models of most of the instruments they possessed.



SQUARE LYRES.—DRAWN FROM VASES FOUND AT HERCULANEUM.

Many of the remarks we have made will serve as introductory to the general subject of musical instruments, as well as being applicable to the lyre in particular. With respect to the particular forms of lyres we shall not add much, as our cuts will convey far more satisfactory information than any quantity of written statement.

One account of the origin of the lyre, and consequently of all stringed instruments, attributes it to an observation made by Apollo upon the twanging of a bow-string. Of this view we shall, in due season, be prepared to adduce some pictorial corroborations; and at present only direct attention to the illustration which the cuts we now give afford to the other, which is that given by Apollodorus, who states that a dead tortoise having been left by the retiring waters of the Nile, the flesh was soon wasted, and nothing left within the shell but nerves and cartilages, and these being braced and contracted by desiccation were rendered sonorous. Mercury happening to strike his foot against it as he passed along was so attracted by the sound produced, that it suggested to him the idea of a lyre, which he afterwards constructed in the form of a tortoise, and strung it with the dried sinews of dead animals. Assigning the discovery to some human being, this story has so much probability as can be afforded by the fact that many figures of ancient lyres, and these apparently the most ancient, do actually bear the figure of a tortoise. This lyre was called by the Greeks *chelys* (χελύς), and by the Romans *testudo*, that is, *tortoise*. It seems that in these the *magas*, or concavity formed towards the base of the lyre, to augment the sound, was really formed of the shell of the tortoise; for Pausanias speaks of a breed of tortoises on Mount Parthenius excellently suited to furnish bellies for lyres. The arms of the instrument seem to have been furnished by two horns approaching each other at the extremities which were connected by a bar from which the strings were extended to the base. The general form thus produced—and preserved in many other forms of the lyre in which the tortoise shell, or any thing in its shape, is absent—has considerable resemblance to a tortoise. But the variations in the *framework* of lyres are so numerous and fanciful (some are perfectly quadrangular) as to confuse any attempt at classification. And, therefore, were we to attempt a classification of ancient lyres, we would take no notice of external outline, but would first attend to those that have at the base the *magas*, of whatever form, for the sake of the resounding effect: then we would attend to those, more simple, which are without such an appendage. We cannot doubt that these were considered anciently to form grand distinctions, although we cannot discover the terms by which they were discriminated. Another great distinction, applicable however to lyres of every form, arose from the number of strings. The number belonging to the *kinnor* is nowhere expressly mentioned in Scripture. Instruments of three, six, eight, and ten strings are supposed to be mentioned. It is however uncertain whether the two middle terms refer to musical instruments at all: and although the first and last certainly do so, it is not certain that the *kinnor* is intended. We think, however, that the word, which may be literally rendered “three,” without addition, does refer to the *kinnor*; but without implying that there were not others with more strings. The most ancient lyre is said to have had three strings, and was very famous, the strings being managed with so much art that the instrument was said to produce more potent effects than those with a greater number of strings, afterwards introduced. The strings ultimately amounted, in some kinds of lyres, to as many as twenty; and it was so much the ancient opinion that the real effect of the music was weakened in proportion as the strings increased, that every addition was at first unpopular. The lyres of three and of seven strings were most famous. Our cuts contain some specimens of lyres with the *magas* at the base for the sake of resonance. These sometimes ren-

dered the instrument so heavy that it was slung from the shoulder by a belt. Most of our readers will probably give their first attention to the Egyptian lyres which we have copied from Rosellini. It is remarkable that although the tradition we have quoted assigns the invention of the lyre to Egypt, none of the instruments which their paintings exhibit are of the tortoise kind. Their appearance is shown in the cuts; and one very remarkable distinction is, that they are always held horizontally by the players, not perpendicularly as by the Greeks and Romans. The lyre is still in use among the Abyssinians; and it is observable that, although the sides are formed of wood, it is cut in a spiral-twisted form, to represent horns, the ancient material; while the hard gourd, from which the bellies are made, is carved and cut so as to resemble the shell of a tortoise.

We have only to add, that the ancient lyres were either played with the fingers or struck with an instrument called a *plectrum*. This implement seems to have been generally a piece of ivory, polished wood, or metal, in the form of a quill. Other forms are preserved, some of which seem to have been too clumsy to extract from the lyre tones of much sweetness or delicacy. Hawkins says that the lower joint of a goat's foot was sometimes employed. It appears that the plectrum was only used with the larger species of the lyre. When employed, it was held in the right hand; and while the player struck the cords with it, the *fingers* of the left hand also touched the strings. When the fingers only were used, those of both hands were generally employed: but some ancient lyrists were celebrated for their performances with one hand, and that too sometimes the left hand. Josephus says that the *kinnorim* of the Temple were played with the plectrum: and this may have been, although it appears from Scripture that the common lyres were played with the hand.



MUSE WITH AN EARLY FORM OF LYRE, TAKEN FROM A GREEKIAN STATUE.

PSALM XLIV.

1 *The church, in memory of former favours, 7 complaineth of their present evils. 17 Professing her integrity, 24 she fervently prayeth for succour.*

To the chief Musician for the sons of Korah,
Maschil

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. *Selah.*

9 But thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 Thou hast given us 'like sheep appointed for meat; and hast scattered us among the heathen.

12 Thou sellest thy people 'for nought, and dost not increase *thy wealth* by their price.

13 'Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 'Thou makest us a byword among the heathen, a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me.

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our 'steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 'Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O LORD? arise, cast us not off for ever.

24 Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise 'for our help, and redeem us for thy mercies' sake.

¹ Heb. as sheep of meat.

² Heb. without riches.

³ Psal. 79. 4.

⁴ Jer. 24. 9.

⁵ Or, goings.

⁶ Rom. 8. 36.

⁷ Heb. a help for us.

PSALM XLIV.—Calmet attributes this Psalm to the captives in Babylon. It is evident that it describes the Hebrews as being in a most oppressed and afflicted condition, and in entire or partial captivity. But many think they can gather that, nevertheless, the Jews still had a national existence, and maintained the worship of God; and therefore fix the date of this psalm at such different periods as they respectively conceive to meet the required condition. Bishop Patrick selects the time of Hezekiah; while others (as Calvin) refer it to the persecution of Antiochus Epiphanes, in the time of the Maccabees. But this was too late; and therefore some, who hold this opinion, suppose it was written by David in the spirit of prophecy. This is the only alternative which assigns it to David.

11. "Like sheep appointed for meat."—This very strongly and strikingly intimates the extent of the persecution and slaughter to which they were exposed; there being no creature in the world of which such vast numbers are constantly slaughtered as of sheep for the subsistence of man. The constancy of such slaughter is also mentioned in verse 22 as illustrating the continual oppression to which the Hebrews were subject.

12. "Dost not increase thy wealth by their price."—The whole verse probably refers to their being sold for slaves. If so, the first clause would intimate that they were sold for a very inconsiderable price; which price, whether great or small, could not (as the present clause intimates) be any increase of wealth to the Almighty.

25. "Our belly cleaveth unto the earth."—This, as figurative of a depressed and degraded condition, is probably derived from the crawling of serpents and other reptiles upon their belly. So God cursed the serpent—"Upon thy belly shalt thou go," &c. (Gen. iii. 14.)

PSALM XLV.

1 *The majesty and grace of Christ's kingdom.* 10
The duty of the church, and the benefits thereof.

To the chief Musician upon Shoshannim, for the
 sons of Korah, 'Maschil, A Song of loves.

My heart *is* inditing a good matter: I speak
 of the things which I have made touching
 the king: my tongue *is* the pen of a ready
 writer.

2 Thou art fairer than the children of
 men: grace is poured into thy lips: there-
 fore God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O most
 mighty, with thy glory and thy majesty.

4 And in thy majesty *ride* prosperously
 because of truth and meekness and righte-
 ousness; and thy right hand shall teach thee
 terrible things.

5 Thine arrows *are* sharp in the heart of
 the king's enemies; *whereby* the people fall
 under thee.

6 'Thy throne, O God, *is* for ever and
 ever: the sceptre of thy kingdom *is* a right
 sceptre.

7 Thou lovest righteousness, and hatest
 wickedness: therefore God, thy God, hath
 anointed thee with the oil of gladness above
 thy fellows.

8 All thy garments *smell* of myrrh, and

1 Or, of instruction.

2 Heb. *boileth, or bubbleth up.*

3 Heb. *prosper thou, ride thou.*

4 Heb. 1. 8.

5 Heb. *thy face.*

TITLE, "Upon Shoshannim."—This is very commonly translated "Upon the Lilies;" though what the Lilies are in-
 tended to denote has been very variously understood. We shall not enlarge on this point however, as the alternatives
 of interpretation (equally applicable here) have already been sufficiently stated in the note on the title of Psalm xxi.
 The word seems so obviously to mean "*Lilies*" (which in the singular is *לילית, shushan*), that we are disinclined to go
 out of the way to *שש, shesh*, "six," in order to obtain the sense of "six-stringed instruments." It is however not im-
 possible that a musical instrument should be called a "Lily;" and if the name had reference to the form, it might
 perhaps have been a cymbal. If the word occurred *alone*, one might suppose the name of the tune to be intended;
 but this appears to be otherwise mentioned under the name Maschil. The whole matter is however attended with
 great uncertainty; and while we feel that "Lilies" are to be understood by "Shoshannim," we must leave the reader
 to apply, in the present instance, the alternatives of explanation which we have stated in the note on the title of
 Psalm xxi.

—"A song of loves."—So called, doubtless, with reference to its subject, which is obviously a marriage. Some render,
 as Waterland, "Song of the beloved maids," that is, the bridesmaids—the virgins who were wont to attend the bride,
 and sing the nuptial song. Gesenius however regards it as a commendatory title, "a lovely song." The word ren-
 dered "love" is *לדוד, jedidiah*, and is therefore supposed by some also to bear an allusion to the name Jedidiah,
 which Nathan gave to Solomon. It is generally conceived that this psalm was probably composed on occasion of
 Solomon's marriage, probably to Pharaoh's daughter; although it is on all hands allowed to have a much higher prophe-
 tic reference to the Messiah. This is indeed allowed by the best Jewish interpreters, and fully believed by all
 Christian churches. "We must say," says Patrick, "as our Saviour did in another case, 'Behold, a greater than
 Solomon is here.'"

Verse 8. "Myrrh."—See the note on Gen. xliii. 11.

"Aloe."—The word is *אלוה, ahloah*, the same that is rendered in other places by "lign-aloe." The wood of the
 Indian aloe (*Escæaria agallocha*) is usually understood to be intended, both by Jewish and Christian interpreters. No
 objection can arise from the fact that the tree does not grow in Western Asia, for it is mentioned as a costly aromatic,
 and such the Hebrews were accustomed to obtain from the Arabians and others, who probably got them from India. It
 is true that the tree furnishes a comparison to Baalam in Num. xxiv. 6; but this scarcely proves, as some suppose, that
 the *aholim* were therefore necessarily Syrian trees; for the precious aromatic being doubtless known, and reports con-
 cerning the tree which afforded it current, it might be alluded to in Hebrew poetry as our poets speak of the palm. It
 grows in different parts of the East Indies; but the best is produced in Malacca, Siam, Cambaya, and Cochin-China.
 It passes under different names in the different countries; but the most common is that of *calamba*; but perhaps the
 varieties have not been fully discriminated. The full aromatic power which lies in the wood is not so well developed
 in every plant as to render the aloe-wood in its best state other than precious even in India, where it is said to have
 been anciently more precious than gold. The tree usually grows to the height of about eight or ten feet, and is of
 very interesting appearance, as shown in our wood-cut. It is accounted sacred by the Indians, and is not felled without

religious ceremonies. The Jews believe that the *ahalim* grew in the garden of Eden, which is also believed by the Orientals of this aloe; whence it is also called "the tree of Paradise." The strong fragrance of its wood not only recommended it as a perfume of the first class for clothes and apartments, but caused it to be offered as incense in the heathen sacrifices. It was also highly valued for its cordial properties as a medicine. Captain Saris thus describes the appearance and qualities of the aloe-wood, in teaching traders how to select that of the best description: "Lignum-aloes, a wood so called by the English, is named by the Malaysians *garrá*. The best sort comes from Malacca, Siam, and Cambaya. Choose that which is in large round sticks and very massy, being black, marbled with ash-coloured veins, somewhat bitter in taste, and is likewise of an odoriferous scent, and that burns like pitch in bubbles, a splinter being laid upon a fire coal; for if it be good, it will not leave frying till it be consumed, yielding a most grateful odour." Some modern botanists, however, think that the *Aloe soccotrina* was the tree here indicated. This tree is a native of the isle of Socotra in the Red Sea.

"*Cassia*."—See the note to Exod. xxx. 24.

"*Ivory palaces*."—The precise reference is not very well determined; but supposing it to be, as is usually understood, to the royal palaces, it would of course intimate that ivory figured so conspicuously in the interior decorations, as to entitle particular structures to be characterised as "ivory palaces" by way of distinction. It will be recollected that the practice of inlaying or covering the walls of state apartments with valuable metals, woods, and other substances, was in very extensive use in ancient Oriental and classical nations. The tabernacle and the temple were inlaid with gold, for example. Instances of the same taste occur in the classical poets, in which we find ivory mentioned among the substances thus employed. It is thus mentioned by Homer, in alluding to the splendid palace of Menelaus. Lucan, in describing the banqueting-hall of Cleopatra, queen of Egypt, affords some interesting intimations of the extent and diversified forms in which this practice of inlaying or covering was carried.

Rich as some fane by lavish sealots rear'd,
For the proud banquet stood the hall prepar'd:
Thick golden plates the latent beams infold:
And the high roof was fretted o'er with gold:
Of solid marble all, the walls were made,
And onyx ev'n the meaner floor inlay'd;
While porphyry and agate, round the court,
In massy columns rose, a proud support.
Of solid ebony each post was wrought,
From swarthy Meroë profusely brought:
With ivory was the entrance crusted o'er,
And polish'd tortoise hid each shining door:
While on the cloudy spots enchas'd was seen,
The lively emerald's never-fading green."

Pharsalia, x. 119 et seq.

Ultimately, among the Romans, ivory inlaying seems to have become rather a common method of ornamenting the interiors of mansions owned by the wealthy. Horace mentions it as an evidence of his humble way of life that, "no walls inlaid with ivory adorned his house" (*Ode* 18, b. ii). It will be observed that in the extract from Lucan, ivory is mentioned next to ebony; and as we find the two substances frequently mentioned in this connection, we may infer that they were associated when used for interior ornament, and for the reason intimated by Virgil (*Æn.* x. 135).

"—The surrounding ebon's darker hue
Improves the polish'd ivory to the view."—PITT.

We would therefore venture to suggest that the ebony was employed to form a sort of panel-work, in numerous compartments, disposed in complicated but regular forms, the ribs, or framework being of ebony, and the compartments filled up with the polished ivory. This idea is suggested by the frequent occasion we have had to notice such panel-work in different parts of Western Asia, particularly as used for ceilings. In this case, however, wood only is used—often valuable wood, or, if not, painted, the ribs being gilt, or painted with a colour different from that of the body of the work, so as to suggest the idea of a different substance. The Orientals still exhibit much partiality for inlaying their grand apartments; but we are not aware that ivory is now employed for this purpose. Looking-glass is commonly chosen; and some of the most splendid halls of regal palaces are thus inlaid. Ornamental work in stucco is also much employed in interior decoration: and the manner in which certain prominent parts are covered with gilding, other parts richly covered, with intervals of clear white, has often suggested ideas of the ivory, ebony, sapphire, and fretted gold which ancient descriptions indicate.

13, 14. "*Her clothing is of wrought gold... she shall be brought... in raiment of needlework*."—Both expressions appear to refer to the same dress, and would seem to imply that the garment was embroidered with figures worked with threads of gold. It will be remembered that the bride in this "song of loves" is supposed to have been Pharaoh's daughter, and if so, her costly dress was doubtless of Egyptian manufacture, and, as a rich foreign article, would naturally attract the more attention. The Egyptians were in ancient times celebrated for their manufactures in linen, and the Scripture itself bears repeated testimony to this fact, as we shall have occasion to point out as we proceed. Confining our present attention to the intimation in the text, we may observe that some mummies have been found (as that described by Mrs. Lushington) wrapped up in garments curiously wrought with gold lace. The embroidered work of Egypt is mentioned in Ezek. xxvii. 7, and is probably analogous in some degree to the "needle work" to which the text before us



Cassia (Cassia acutifolia).

refers. At the present day, as well in Egypt as in the countries of Western Asia, it is common among the ladies, even of the highest rank, to employ much of their time in embroidering linen and cotton tissues, particularly veils and handkerchiefs, with threads of silver or gold and silk of various colours. How much such work was prized in times still earlier than those to which this psalm refers, appears from the remarkably repeated mention of it which Sisera's mother is represented as making when anticipating the glorious spoil which she expected her conquering son to bring home: "A prey of divers colours, a prey of *divers colours of needlework*, of divers colours of needlework *on both sides*, meet for the necks of them that take the spoil." (Judges v. 30.)



LIGN-ALAB (Aloe Socotrina.)

PSALM XLVI.

- 1 *The confidence which the church hath in God.*
8 *An exhortation to behold it.*

To the chief Musician 'for the sons of Korah, A Song upon Alamoth.

GOD is our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into ^athe midst of the sea;

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high.

5 God is in the midst of her; she shall

not be moved: God shall help her, ^a*and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hosts is with us; the God of Jacob is ^aour refuge. Selah.

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10 Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

¹ Or, of.

² Heb. the heart of the seas.

³ Heb. when the morning appeareth.

⁴ Heb. an high place for us.



DESOLATION.—CARBAS.

An Arab slaying amidst the Architectural Ruins of Palmyra.

PSALM XLVI.—This psalm is generally supposed to have been composed by David on occasion of the victory over the Philistines and Moabites, recorded in 2 Sam. viii. 1, 2. Calmet, however, assigns it to the Captivity.

Verse 9. “*He breaketh the bow...cutteth the spear...burneth the chariot.*”—This probably alludes to a custom of collecting the arms and armour of the victors into a heap, and setting it on fire. This was particularly done when the victors were unable to remove them or so to dispose of them as to preclude the danger of their being again used against themselves. This was also a Roman custom and is alluded to by Virgil (*Æn.* viii. 560). A medal struck under Vespasian to commemorate the termination of his wars, represents Peace holding an olive-branch with one hand, and in the other a lighted torch, with which she sets fire to a heap of armour. As a symbolical action, representing the conclusion of wars, this is very expressive.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief Musician, A Psalm 'for the sons of Korah.

O CLAP your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most high is terrible; he is a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

¹ Or, of.

5 God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God is the King of all the earth: sing ye praises ^{with understanding}.

^{* Or, every one that hath understanding.}

^{* Or, the voluntary of the people are gathered unto the people of the God of Abraham.}

PSALM XLVII.—This psalm is generally believed to have been composed by David, and sung on the occasion of the removal of the ark from the house of Obed-edom to Mount Zion.

PSALM XLVIII.

The ornaments and privileges of the church.

A Song and Psalm ^{for the sons of Korah}.

GREAT is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw it, and so they marvelled; they were troubled, and hasted away.

6 Fear took hold upon them there, and pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

^{1 Or, of.}

^{* Heb. set your heart to her bulwarks.}

^{* Or, raise up.}

PSALM XLVIII.—This psalm appears to commemorate some deliverance which the Lord granted to Jerusalem after it had been assaulted or threatened by some powerful confederacy. Some think that it refers to the ineffectual attempt of Resin, king of Syria, and Pekah, king of Israel (Isa. vii); but its occasion is more generally supposed to have been the victory which the Lord gave Jehoshaphat over the Moabites and Ammonites when the victors returned to Jerusalem "with psalteries and harps and trumpets" (2 Chron. xx). Calmet thinks this and the preceding psalm were composed for the dedication of the second temple.

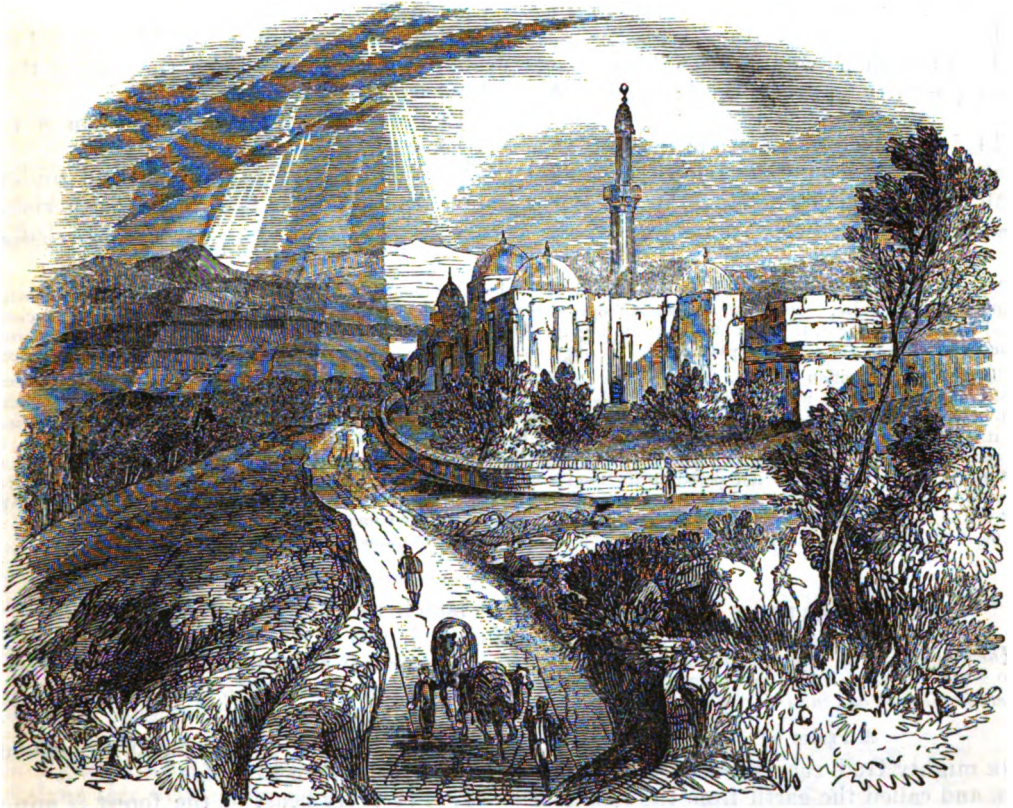
Verse 2. "*Mount Zion*."—For a general statement concerning Mount Zion, see the note to 2 Sam. v. We had some intention of examining the grounds on which Dr. Clarke ventured to question the established conclusion concerning the site of Mount Zion; but as his arguments have had little weight with subsequent travellers, and as we should conclude such an investigation by declaring our adherence to the general opinion, it seems scarcely desirable to open the discussion in our pages. We have therefore the less to add to the particulars already given at p. 98 of the present volume.

We have already mentioned that Mount Zion is nearly excluded from the walls of the present city. That part which is within it is occupied by an Armenian convent, with its church and gardens. Chateaubriand describes the hill as of a yellowish colour and barren appearance, opening in the form of a crescent towards the city. "From the top of the hill you see, to the south, the valley of Ben-Hinnom; beyond this, the Field of Blood, purchased with the thirty pieces of silver given to Judas, the hill of Evil Counsel, the tombs of the judges, and the whole desert towards Hebron and Bethlehem: to the north, the wall of Jerusalem, which passes over the top of Zion, intercepts the view of the city, the site of which gradually slopes from this place towards the valley of Jehoshaphat."

On passing from the city by the Zion gate, the first object that meets the eye is a large dingy-looking Turkish mosque, situated in the middle of Mount Zion, and called the Mosque of David, and believed to have been built over his tomb, which is still exhibited in the interior, and held in the highest possible veneration by the Moslems. The Santons belonging to this mosque are the most powerful in Jerusalem. Part of this building was anciently the church of the Cenaculum, where it is said that our Saviour ate the Last Supper with his disciples: and Dr. Richardson was shown into an upper room in the front of the building, which both the Santon and the Ciceroni assured him to be the identical apartment in which that memorable event took place; forgetting that "Ruin's merciless ploughshare" did, after that, more than once pass over "the joy of the whole earth." To the right of this mosque, and between it and the city gate, there is a small Armenian chapel, said to be built on the spot where once stood the palace of Caiaphas. It is remarkable for nothing but an unpolished block of compact limestone, the same with the rock on which the city stands, and which is built in an altar at the upper end of it. This stone is alleged to be that with which the sepulchre of Christ was closed; and is kissed and caressed, like other precious relics, by the pilgrims.

A few paces to the west of the chapel there is a Christian burying-ground, among the tombstones of which there are several with inscriptions in the English language. A little to the south of this is shown the spot where the Virgin Mary is said to have expired; and on the north side of the gate is shown the place where the cock crew to Peter.

These are the points of interest to which the local guides exclusively direct the attention of the pilgrim to Mount Zion. Dr. Richardson, from whose excellent 'Travels' the above details are chiefly drawn, thus concludes his account of this interesting spot. "At the time when I visited this sacred ground, one part of it supported a crop of barley; another was undergoing the labour of the plough, and the soil turned up consisted of stone and lime mixed with earth, such as is usually met with in the foundations of ruined cities. It is nearly a mile in circumference, is highest on the west side, and towards the east falls down in broad terraces on the upper part of the mountain, and narrow ones on the side, as it slopes down towards the brook Kedron. Each terrace is divided from the one above it by a low wall, built of the ruins of this celebrated spot. The terraces near the bottom of the hill are still used as gardens, and are watered from the pool of Siloam. They belong chiefly to the inhabitants of the small village of Siloa, immediately opposite. We have here another remarkable instance of the special fulfilment of prophecy:—'Therefore shall Zion, for your sake, be ploughed as a field, and Jerusalem shall become heaps.' (Micah iii. 12)."



SUMMIT OF MOUNT ZION, WITH THE MOSQUE OF DAVID.—FROM AN ORIGINAL DRAWING.

PSALM XLIX.

- 1 *An earnest persuasion to build the faith of resurrection, not on worldly power, but on God. 16*
Worldly prosperity is not to be admired.

To the chief Musician, A Psalm 'for the sons of Korah.

HEAR this, all ye people; give ear, all ye inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

4 'I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?

6 They that trust in their wealth, and boast themselves in the multitude of their riches;

7 None of them can by any means redeem his brother, nor give to God a ransom for him:

8 (For the redemption of their soul is precious, and it ceaseth for ever:)

• Or, of.

† Psal. 78. 2. Matt. 13. 35.

9 That he should still live for ever, and not see corruption.

10 For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought *is*, *that* their houses *shall continue* for ever, and their dwelling places *'to* all generations; they call *their* lands after their own names.

12 Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish.

13 This their way *is* their folly: yet their posterity 'approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morn-

ing; and their 'beauty shall consume 'in the grave from their dwelling.

15 But God will redeem my soul 'from the power of 'the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 'For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though 'while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19 'He shall go to the generation of his fathers; they shall never see light.

20 Man *that* is in honour, and understandeth not, is like the beasts *that* perish.

⁸ Heb. *to generation and generation* ⁴ Heb. *delight in their mouth* ⁵ Or, *strength* ⁶ Or, *the grave being an habitation to every one of them*
⁷ Heb. *from the hand of the grave* ² Or, *hell* ⁹ Job 27. 19. ¹⁰ Heb. *in his life* ¹¹ Heb. *the soul shall go*.

PSALM XLIX.—Nothing is known, or conjectured with tolerable probability, concerning the author, time, or occasion of this excellent psalm. Calmet supposes of this, as well as of others with a similar superscription, that it was composed by (not *for*) one of the sons of Korah, during the Captivity, for the use and comfort of his captive brethren. Others ascribe it to David. Ten psalms bear the superscription: "For the sons of Korah:" but from the uncertainty of the prefixed preposition (⁷) it has always been doubted whether these psalms were written *by* or *for* them. It seems most probable that these psalms were composed *by* them, from certain peculiarities of style in which they agree with each other and differ from the psalms which bear the name of David. Who the sons of Korah were is not very clear: but it is generally supposed that they were the descendants of that Korah, the distinguished Levite who perished, in the rebellion in the wilderness, with Dathan and Abiram (Num. xvi). It is certain from the record of that transaction, that all Korah's children did not perish with him; and we learn from 1 Chron. vi. 22, 37, that some of their descendants were among those who presided over the Temple music. These circumstances strengthen the probability that to the descendants of those whom the Lord's mercy spared from the ruin of their father's house, we owe some of the most beautiful of all the divine songs which the book of Psalms contains.

PSALM L.

1 *The majesty of God in the church.* 5 *His order to gather saints.* 7 *The pleasure of God is not in ceremonies,* 14 *but in sincerity of obedience.*

A Psalm 'of Asaph

THE mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me *by* sacrifice.

6 And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

7 Hear, O my people, and I will speak;

O Israel, and I will testify against thee: I am God, *even* thy God.

8 I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* continually before me.

9 I will take no bullock out of thy house, nor he goats out of thy folds.

10 For every beast of the forest *is* mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* 'mine.

12 If I were hungry, I would not tell thee: 'for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most high:

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

¹ Or, *for Asaph*.

² Heb. *with me*

³ Exod. 19. 5.

Deut. 10. 14. Job 41. 11. Psal 24. 1. 1 Cor. 10. 26, 28.

17 'Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and 'hast been partaker with adulterers.

19 'Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I

⁴ Rom. 2. 21, 22.

⁵ Heb. *thy portion was with adulterers.*

kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him 'that ordereth *his* conversation *aright* will I shew the salvation of God.

⁶ Heb. *thou sendest.*

⁷ Heb. *that disposeth his way.*

TITLE. The prepositional prefix rendered "*of*" in the present superscription is the same (⁷) that is given as "*for*" in that of the preceding psalm. The same considerations are therefore here applicable, and incline us to conclude that the psalms which bear the name of Asaph were written by him. Asaph is frequently mentioned in the historical books as the chief, or one of the chiefs, of the choirs of Israel in the time of David. The psalms ascribed to him are twelve (l. lxxiii.—lxxxi.) Two of these however (lxxiv. lxxix.) could not have been written by him or in his time; as their contents evidently assign them to the period of the Captivity. The subject of Asaph's psalms are doctrinal or preceptive: their style, though less sweet than that of David, is much more vehement, and little inferior to the grandest parts of the prophecies of Isaiah and Habakkuk. The present psalm in particular, is characterized by a very deep strain of thought, and lofty tone of sentiment. See Horne's 'Introduction,' vol. iv. p. 102. Bishop Lowth has some interesting observations on the poetical character of this psalm in his 27th Lecture.

PSALM LI.

1 *David prayeth for remission of sins, whereof he maketh a deep confession.* 6 *He prayeth for sanctification.* 16 *God delighteth not in sacrifice, but in sincerity.* 18 *He prayeth for the church.*

To the chief Musician, A Psalm of David, 'when Nathan the prophet came unto him, after he had gone in to Bathsheba.

HAVE mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin *is* ever before me.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: 'that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother 'conceive me.

6 Behold thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 'Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness;

¹ 2 Sam. 12. 1, and 11. 2.

² Rom. 3. 4.

³ Heb. *worm me.*

⁴ Levit. 14. 6. Num. 19. 18.

⁵ Or, *a constant spirit.*

⁶ Heb. *moods.*

⁷ Or, *that I should give it.*

⁸ Isa. 57. 15, and 66. 2.

TITLE. It is the general opinion that this pathetic psalm was composed on the occasion which the title indicates. It is so well suited to the circumstances, that the only doubt which has been raised on the subject proceeds from verses 18 and 19, which certainly seem, at the first view, more applicable to the time of the Captivity than to that of David. If no other reference could be found, we should rather incline to Venema's opinion that these two verses were added after the Jews had returned to captivity, than to that of Calmet, who assigns the whole psalm to that period. These

that the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew 'a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from 'bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; 'else would I give it: thou delightest not in burnt offering.

17 'The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

verses appear to have such a want of connection with what precedes as strongly to sanction the former opinion. However, both these verses may have been written by David under some such interpretation as that which supposes him to refer to the completion of the walls which he had commenced, with perhaps a prospective reference in the last verse to that future Temple in which he was so deeply interested.

Verse 7. "*Purge me with hyssop.*"—The Psalmist here refers to the ceremonies used in the purification from leprosy, as described in Lev. xiv.

PSALM LII.

1 *David, condemning the spitefulness of Doeg, prophesieth his destruction* 6 *The righteous shall rejoice at it.* 8 *David, upon his confidence in God's mercy, giveth thanks.*

To the chief Musician, Maschil, *A Psalm* of David, 'when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

1 Sam. 22. 9.

* Or, and 'he deceitful tongue.

* Heb. *hast thee down.*

* Or, *substance.*

Verse 8. "*A green olive-tree.*"—As some have objected that the olive-tree is not remarkable for its greenness we may observe that the word רֶמֶס *ranan*, does not so much refer to colour as to a fresh, vigorous, and flourishing condition. Hence this word is used to express *fresh* oil (Ps. xcii. 11), and, in Dan. iv. 4, a *flourishing* condition of kingly power. There is a particular propriety in such comparisons as that of the present text from the fact that the olive is an ever-green; and is also, considering its size, very long-lived.

PSALM LIII.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their own conscience.* 6 *He glorieth in the salvation of God.*

To the chief Musician upon Mahalath, Maschil, *A Psalm* of David.

THE 'fool hath said in his heart, *There is no God.* Corrupt are they, and have done abominable iniquity: 'there is none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

1 Psal. 10. 4, and 14. 1, &c.

* Rom. 2. 10.

* Heb. *they feared a fear.*

* Heb. *who will give salvation, &c.*

PSALM LIII.—This psalm is nearly the same as the 14th; the chief difference being in the sixth verse. The title is new, however. The Septuagint and Vulgate, like our version, have not attempted to explain the word *Mahalath*. It is of course liable to the alternatives of interpretation which we have suggested under former psalms, and need not here repeat. Calmet concludes that the word means a *dance*,—referring to such dances as were used at particular festivals and occasions (Exod. xv. 20; Judges xxi. 21; 1 Sam. xviii. 6); and understands that the psalm is addressed to the principal musician who had the superintendence and direction of such dances. Jerome, Houbigant, and others, render it, *chorus*; many refer it to musical instruments; and some conclude that it denotes the tune which took its name from some old song in which *mahalath* was a leading word. The Rev. T. H. Horne adopts the first (Calmet's) opinion: the reader is prepared to expect that we should prefer the last, if we did not consider the present title even more than usually doubtful. The title ascribes the psalm to David: but there is certainly sufficient internal evidence to justify the doubt which some commentators entertain, whether it should not rather be referred to the Captivity.

4 Thou lovest all devouring words, 'O thou deceitful tongue.

5 God shall likewise 'destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, *this* is the man *that* made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his 'wickedness.

8 But I *am* like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it*: and I will wait on thy name; for *it is* good before thy saints.

PSALM LIV.

David, complaining of the Ziphims, prayeth for salvation. 4 Upon his confidence in God's help he promiseth sacrifice.

The chief Musician on Neginoth, Maschil, *A Psalm* of David, 'when the Ziphims came and said to Saul, Doth not David hide himself with us?

1 Hear me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

1 1 Sam. 23. 19, and 26. 1.

PSALM LV.

David in his prayer complaineth of his fearful enemies. 9 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.

The chief Musician on Neginoth, Maschil, *A Psalm* of David.

1 Hear to my prayer, O God; and hide myself from my supplication.

2 Attend unto me, and hear me: I mourn by complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath hate me.

My heart is sore pained within me: and errors of death are fallen upon me.

Fearfulness and trembling are come me, and horror hath overwhelmed me.

And I said, Oh that I had wings like a dove: for then would I fly away, and be at

peace, then would I wander far off, and dwell in the wilderness. Selah.

I would hasten my escape from the storm and tempest.

Destroy, O LORD, and divide their enemies: for I have seen violence and strife in the city.

Day and night they go about it upon the walls thereof: mischief also and sorrow in the midst of it.

Wickedness is in the midst thereof: and guile depart not from her.

For it was not an enemy that re-

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God is mine helper: the LORD is with them that uphold my soul.

5 He shall reward evil unto mine enemies: cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for it is good.

7 For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

² Heb. those that observe me.

proached me; then I could have borne it. neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

13 But it was thou, a man mine equal, my guide, and mine acquaintance.

14 We took sweet counsel together, and walked unto the house of God in company.

15 Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle that was against me: for there were many with me.

19 God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

21 The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

¹ Heb. covered me.

² Heb. a man according to my rank.

³ Heb. who sweetened counsel

⁴ Or, the grave.

whom also there be no changes, yet they fear not God. ⁵ Heb. he hath profaned. ⁶ 7 Psal. 37, 5. Matt. 6, 23. Luke 12, 22. 1 Pet. 5, 7.

⁷ Or, gift.

⁸ Heb. men of bloods and deceit.

⁹ Heb. shall not half their days.

PSALM LV.—This psalm was evidently composed with reference to the treachery of David's dear and trusted friend Achish, as recorded in 2 Sam. xv.

6. "Oh that I had wings like a dove!"—This is one of the several beautiful allusions to the flight of the dove.

The rapidity of her flight and her sustained power of wing were doubtless in the view of the Psalmist in the present text; and these and other characteristics of this interesting bird are brought before us in other passages, and will be duly noticed as they occur. The poets of all ages have derived some of their most beautiful figures and metaphors, allusions from the same source. The following from Virgil is, in some respects, an interesting illustration of the present text:—

“—In her nest, within some cavern hung,
The dove sits trembling o'er her callow young,
Till rous'd at last, by some impetuous shock,
She starts surpris'd, and beats around the rock;
Then to the open field for refuge flies,
And the free bird expatiates in the skies;
Her pinions pois'd, through liquid air she springs,
And smoothly glides, nor moves her levell'd wings.”—*Æneid*, iv. PITT.

21. “*Drawn swords.*”—It is quite usual in the figurative language of the East to compare severe, unkind, or abusive words to swords, daggers, arrows, &c. From this we are not ourselves far removed when we describe such words as *keen, cutting, piercing*, or when we speak of the *wounds* which they inflict. We have also the phrase “to speak daggers,” which Shakspeare puts into the mouth of Hamlet.



“Bloody and deceitful men shall not live out half their days.”—Verse 23.

RUBENS.

PSALM LVI.

1 *David, praying to God in confidence of his word, complaineth of his enemies.* 9 *He professeth his confidence in God's word, and promiseth to praise him.*

To the chief Musician upon Jonath-elem-rechokim,
‘Michtam of David, when the *Philistines took him
in Gath.

BE merciful unto me, O God: for man would

swallow me up; he fighting daily oppresseth me.

2 *Mine enemies would daily swallow me up: for they be many that fight against me, O thou most high.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his word, in God

¹ Or, a golden psalm of David.

² 1 Sam. 21. 11.

³ Heb. mine observers.

I have put my trust; I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts *are* against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry unto thee, then shall mine

enemies turn back: this I know: for God *is* for me.

10 In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: *wilt* not thou deliver my feet from falling, that I may walk before God in the light of the living?

TITLE. "*Upon Jonath-elem-rechokim.*"—This title has much exercised the ingenuity of interpreters. As to the explanation of the words,—the Septuagint leads one class of interpretations by rendering, "For the people distant from the sanctuary," which, with some slight variations (as "the saints" instead of "the sanctuary"), is followed by the Vulgate and other versions. Houbigant, partly following the Septuagint, translates, "Upon the oppression of the banished people," which is substantially adopted by Parkhurst and others. A third, more received and more obvious interpretation, refers it to a mute and banished dove, in such versions as "The silent (mute, dumb) dove afar off"—or "in distant places," &c. Or else, "The dove mute in distant places," &c. Besides its acceptance with many modern commentators, this view has the *ancient* support of Aquila and Jerome. But Bochart renders *elem* not by "mute," but by "woods," and translates, "The dove in the remote woods." But those who agree in the main as to this view, differ as to its applications; the range of alternatives being the same as has already been discriminated under Ps. xxii., to which the reader is referred; and he will probably think it easiest to understand that the present psalm is here directed to be sung or played to the tune of "The silent dove afar off."

Verse 8. "*Put thou my tears into thy bottle.*"—In the Roman tombs are found small bottles (usually called *lachrymatories*) of glass or pottery, but most commonly glass, and of various forms, but generally with long narrow necks. These are commonly supposed to have contained tears shed by the surviving friends of the deceased, and to have been deposited in the sepulchres as memorials of affection and distress. We might very well suppose that the present text alludes to such a custom; and it would therefore imply that it existed very anciently in the East, and particularly among the Hebrews. It must not however be concealed, that the use assigned to these phials is a modern conjecture, and that there is no trace of such a custom in ancient writings or sculptures; whence Shoëflin, Paciaudi, and others were rather led to conclude that these phials were intended to contain the perfumes used in sprinkling the funeral pile. This is not the place to discuss such a question; but we may add, that the representation of one or two eyes which is observed upon some of these vessels, is a circumstance in favour of the common opinion. Whatever be concluded on this point, we have little doubt that the Psalmist does refer to some custom then existing of putting tears in small bottles, particularly as there are still some traces of such a usage in the East. Thus, in the annual lamentations of the Persians for the slaughtered sons of Ali, their tears are copiously excited by passionate discourses and tragical recitations. When at the height of their grief, a priest sometimes goes round to each person and collects the tears with a piece of cotton, from which he presses them into a bottle, preserving them with the greatest care. This seems a striking illustration of the present text, which takes its allusion from one person putting the tears of another into a bottle. The Persians believe that there is a peculiar virtue in the tears shed on the occasion mentioned; so that persons at the point of death have revived when a drop has been administered to them. This is the reason why they are so carefully collected.

PSALM LVII.

1 *David in prayer fleeing unto God complaineth of his dangerous case. 7 He encourageth himself to praise God.*

To the chief Musician, ¹Al-taschith, Michtam of David, ²when he fled from Saul in the cave.

Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

2 I will cry unto God most high; unto God that performeth *all things* for me.

3 He shall send from heaven, and save me ³from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions: *and* I lie *even* among them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

6 They have prepared a net for my steps: my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 My heart is ⁴fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.

9 I will praise thee, O LORD, among the people: I will sing unto thee among the nations.

¹ Or, destroy not.

² 1 Sam. 24. 1.

³ Or, he reproacheth him that would swallow me up.

⁴ Psal. 7. 16, and 9. 15.

⁵ Psal. 108. 1, &c.

⁶ Or, prepared.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

⁷ Psal. 36, 5, and 106, 4.

TITLE, "*Al-taschith*."—The literal meaning of this is "Destroy not," of which various explanations have, as usual, been given.

PSALM LVIII.

1 David reproveth wicked judges, 3 describeth the nature of the wicked, 6 devoteth them to God's judgments, 10 whereat the righteous shall rejoice.

To the chief Musician, *'Al-taschith*, Michtam of David.

Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: they go astray ^{as} soon as they be born, speaking lies.

4 Their poison *is* ^{like} the poison of a serpent: *they are* like the deaf ^{add}er that stoppeth her ear;

5 Which will not hearken to the voice of charmers, ^{charming} never so wisely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow* to shoot his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one* of them pass away: *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, ^{both} living, and in *his* wrath.

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily *there is* ^a reward for the righteous: verily he is a God that judgeth in the earth.

¹ Or, *Destroy not*, a golden psalm of David.

² Heb. *from the belly*.

³ Heb. *according to the likeness*.

⁴ Or, *asp.*

⁵ Or, *be the charmer never so cunning*.

⁶ Heb. *as living as wrath*.

⁷ Heb. *fruit of the tree*.

Verse 5. "*The voice of charmers*."—The present text furnishes the earliest existing reference to a class of persons who still practise their art in the East. These are the serpent-charmers,—men who were believed to possess some natural endowment or acquired secret, which subjected the serpents in a very peculiar manner to their perceptions and control, rendered harmless any wounds which the animals might inflict upon their persons, and enabled them to cure those which others had received. In general these serpent-charmers were, and are, distinct tribes of men in their several countries, professing the power they claim, to be an inherent and natural function. The most famous serpent-charmers of antiquity were the Psylli, a people of Cyrenaica; and that theirs was believed to be a natural power appears from the story told by Pliny, that they were accustomed to try the legitimacy of their newborn children by exposing them to the most cruel and venomous serpents, who dared not molest or even approach them unless they were illegitimate. He thinks their power resided in some peculiar odour in their persons, which the serpents abhorred ('Nat. Hist.' lib. vii. c. 2). Lucan says the same: and the passage in which that poet speaks of them affords a complete exposition of the ancient belief concerning the charming of serpents. He chiefly describes the measures which they took to protect the Roman camp. When the encampment was marked out, they marched around it chanting their charms, the "mystic sound" of which chased the serpents far away. But not trusting entirely to this, they kept up fires, of different kinds of wood, beyond the furthest tents, the smell of which prevented the serpents from approaching. Thus the camp was protected during the night. But if any soldier, when abroad in the day-time, happened to be bitten, the Psylli exerted their powers to effect a cure. First they rubbed the wounded part around with saliva, to prevent, as they said, the poison from spreading while they assayed their arts to extract it:—

"Then sudden he begins the magic song,
And rolls the numbers hasty o'er his tongue;
Swift he runs on, nor pauses once for breath,
To stop the progress of approaching death:
He fears the cure might suffer by delay,
And life be lost but for a moment's stay.

Thus oft, though deep within the veins it lies,
By magic numbers chased, the mischief flies:
But if it hear too slow,—if still it stay,
And scorn the potent charmer to obey;
With forceful lips he fastens on the wound,
Drains out and spits the venom to the ground.

Pharsalia, ix. ROWE.

In this account we find the voice repeatedly mentioned; and it is to "*the voice of the charmer*" that the Psalmist refers. We may suppose that, as in the passage we have quoted, the charmers used a form of words—a charm, or else chanted a song in some peculiar manner. So Eusebius, in mentioning that Palestine abounded in serpent-charmers in his time, says that they usually employed a verbal charm. This is still one of the processes of the Oriental serpent-charmers. Roberts says that the following is considered in India the most potent form of words against serpents: "Oh! serpent, thou who art coiled in my path, get out of my way; for around thee are the mongoos, the porcupine, and the kite in his circles is ready to take thee!" The Egyptian serpent-charmers also employ vocal sounds and a form of words to draw the venomous creatures from their retreats. Mr. Lane says: "He assumes an air of mystery, strikes the walls with a short palm-stick, whistles, makes a clucking noise with his tongue, and spits upon the ground; and generally says, 'I adjure you by God, if ye be above, or if ye be below, that ye come forth: I adjure ye by the most Great Name, if ye be obedient, come forth; and if ye be disobedient, die! die! die!' ('Mod. Egyptians,' vol. ii. p. 104.) In these cases we may be sure that if any true effect were produced, it was by the sound of the voice, not by the form of words.

which was doubtless addressed to other ears than those of serpents: and in the latter instance we may conclude the whistling and clucking to have been the most operative parts of the process.

But music is also much employed by the charmers of serpents. By means of pipes, flutes, whistles (calls), or small drums, they profess to attract them from their retreats, to subdue their ferocity, and (when the serpents are tame ones, exhibited by themselves) to make them dance, and perform various motions regulated by the notes of the music. We see nothing difficult to believe in the statement that serpents may be, as some other creatures are, influenced or attracted by music, or even the voice of man, properly regulated; or that the proper regulation of the music or the voice for the designed end, may not have been discovered and rendered most effective, by men who for successive generations have given their sole attention to the subject. Indeed, it is perhaps capable of proof that music, even in common hands, has power over serpents. Sir William Jones believed so, although not on ocular evidence. Enumerating instances of the powerful effects of music upon animals, he says, "A learned native of this country (India) told me, that he had frequently seen the most venomous and malignant snakes leave their holes, upon hearing notes from a flute, which, as he supposed, gave them peculiar delight." ('Asiatic Researches,' vol. iii. p. 315.)

As to their pretension of being in their own persons insensible to the poison of serpents, we have never met with any satisfactory proof of it. Those which they exhibit, and by which they often allow themselves to be bitten, are confessedly deprived of all or most of their venomous power by the extraction of their poison fangs. But nevertheless, we know ourselves, and have read, many authenticated instances of their fearless handling of very venomous serpents in their native state: and it is therefore our impression, that they possess some knack in seizing and handling such serpents, which prevents them from biting till their poison-fangs have been extracted. Their presence of mind and the possession of such a secret easily accounts for all the stories told on this point. But when they do happen to fail, and to receive a bite from the serpent, they die as others. They seem also to trust to the effect of their music in so diverting the attention of the serpents as to prevent them from attempting to exercise the fatal power they possess. In this also they sometimes fail. Roberts mentions an Indian serpent-charmer who came to a gentleman's house to exhibit his tame snakes. He was told that there was a *cobra di capello* in a cage, and asked if he could charm it. "Oh, yes!" said the charmer; and the serpent was accordingly released from its cage. The man began his incantations and charms; but the reptile fastened upon his arm, and he was dead before night. This serpent "would not listen to the voice of the charmer."

We will now briefly specify the principal forms in which the serpent-charmers exercise the powers which they claim. As the houses in some parts of the East are much infested with serpents, the most profitable part of the charmer's business is to detect their retreat and draw them forth. They certainly discover where they are without ocular evidence and make them come forth, either in the manner already described, or by the notes of a pipe. It is often said, that the charmer introduces his tame serpents, and that they obey the accustomed call, and are exhibited in proof of the triumph of the charmer's art. This may sometimes be the case: but instances are known in which there could not have been any collusion or contrivance; and, after the severest test and scrutiny, many have been obliged to rest in the conclusion, that the charmers do really possess the physical means of discovering the presence of serpents without seeing them, and of attracting them from their lurking places. This is Mr. Lane's conclusion, who also suspects that they discover the presence of serpents by the smell, and compares their attractive powers to those of the fowler, who by the fascination of his voice allures the bird into his net. In the 'Missionary Magazine' for March, 1837, a missionary to India (G. Gogerly) states that some incredulous persons, after the most minute and careful precaution against artifice of any kind, sent a serpent-charmer into the garden. "The man began playing with his pipe, and proceeding from one part of the garden to another for some minutes, stopped at a part of the wall much injured by age, and intimated that a serpent was within. He then played quicker, and his notes were louder, when almost immediately a large cobra di capello put forth his hooded head, and the man fearlessly ran to the spot, seized it by the throat, and drew it forth. He then showed the poison fangs, and beat them out; afterwards it was taken to the room where his baskets were left, and deposited among the rest." From the statement of the precautions used on this occasion, for which we refer to the publication, this was a very fair trial. Does not his beating out the poison-fangs explain what follows in the next verse? "Break their teeth, O God, in their mouth." This is usually done by the serpent-charmers, who then tame them, and use them in various exhibitions. These exhibitions are much the same everywhere. The most usual are thus described by Mr. Gogerly, in the paper above cited, which we the rather quote as it partly serves to explain our present cut: "Taking out eight or ten different kinds, they cast them on the ground. The animals immediately make off in different directions. The *sap-wallah* (charmer) then applies his pipe to his mouth, and sends forth a few of his peculiar notes, and all the serpents stop as though enchanted; they then turn towards the musician, and approaching him within two feet, raise their heads from the ground, and bending backward and forward, keep time with the tune. When he ceases playing, they drop their heads, and remain quiet on the ground." He adds that there is another and inferior kind of serpent-charmers, who are Bengalese of the lowest caste. They do not use the pipe, but merely beat with their fingers a small drum which is held in the hand. Sometimes these men, sitting on the ground, hold the cover of a basket with one hand, and with the other pull the tails of the serpents, and otherwise irritate them, until the animals become so infuriated that they dart forward and seize the naked arm of the *sap-wallah*, which he exposes for the purpose. They sometimes allow their arms to be bitten in this manner till they were covered with blood.

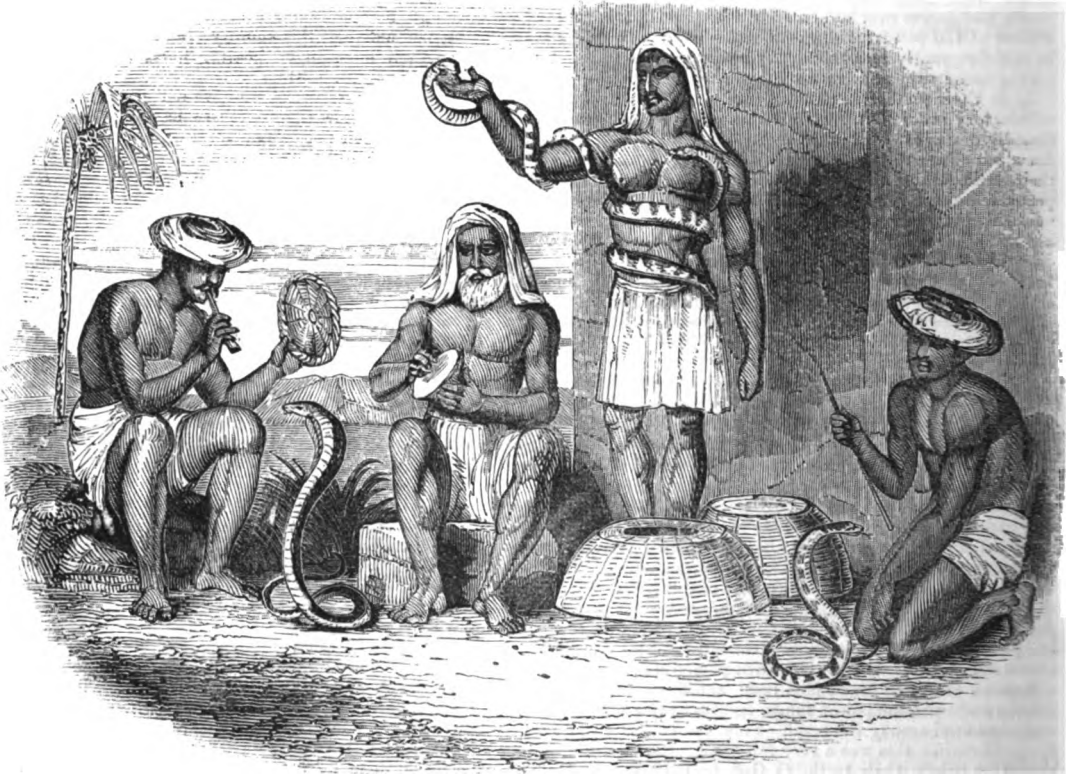
Other serpent-charmers allow large serpents to twine around their bodies, as if merely to show their perfect tameness, and the impunity with which they are able

"To dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue."

Others again, in this situation, allow themselves, when compressed in the serpent's folds, to be dreadfully wounded in many places (the poisoned fangs of course being wanting), till, when streaming with blood, tortured, swollen, and in a really dangerous condition, the coadjutor makes his appearance, and applies the pipe or whistle to his lips. The serpents listen to the music, gradually unloose their coils, and creep back to the cage from which they had been released at the commencement of the awful and cruel exhibition. Of such a display there is a very detailed account in Captain Riley's 'Narrative of the Loss of the American Brig Commerce' (New York, 1817). One of the serpents employed was the *Effah*, of which a figure is given under Job xx. There are other allusions in the Scripture to the charming of serpents; as in Eccles. x. 11, and Jer. viii. 17. Such passages intimate the existence of the art, without denying or affirming the power and skill to which the charmers pretend.

8. "*Sawal*."—(שבול *shubletul*.) The original word seems to come from another, which signifies a trail or a

path; and is therefore very descriptive of a creature so remarkable for leaving its path or trail behind it. The glutinous secretion assists its progress, but then every excursion is undertaken at the expense of its own substance. To modify this inconvenience it prefers travelling in the night, or after a shower, when the expenditure is consequently least or at its minimum. If in a hot climate it were cast a great distance from damp or a sheltered spot, it would in all likelihood soon perish from the loss of moisture. The number of words (as marked by Italics) brought in to make out the sense, seems to intimate something obscure in our version. We should be disposed to render the first part of this verse by,—“Like the snail which wastes away as it goes.”



INDIAN SERPENT-CHARMERS.

PSALM LIX.

1 *David prayeth to be delivered from his enemies.*
6 *He complaineth of their cruelty.* 8 *He trusteth in God.* 11 *He prayeth against them.* 16 *He praiseth God.*

To the chief Musician, 'Al-taschith, Michtam of David; when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God: defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD.

4 They run and prepare themselves without my fault: awake to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear?

8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 Because of his strength will I wait upon thee: for God is my defence.

¹ Destroy not, a golden psalm of David.

² 1 Sam. 19. 11.

³ Heb. set me on high.

⁶ Heb. my high place.

⁴ Heb. to meet me.

⁵ Psal. 10. 11, and 73. 11, and 94. 7.

10 The God of my mercy shall prevent me: God shall let me see *my desire* upon mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

12 *For* the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

13 Consume *them* in wrath, consume *them*, that they *may not be*: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

⁷ Heb. mine observers.

⁸ Heb. to eat

⁹ Or, if they be not satisfied, then they will stay all night.

Verse 15. "*Wander up and down for meat.*"—Dogs may in England do this for amusement, when their essential wants are provided for by their masters: but in the East, where they have no particular masters, they are obliged to do so from necessity. Retaining much of their native habits, as beasts of prey, they do this chiefly by night, as the text intimates, being in general dozy and inactive in the daytime. This contributes to render their presence in an Oriental city more formidable, to passengers, at night than by day. In their night prowlings they effectually clear the streets of whatever offal or carrion may be in them; and their want of squeamish appetites is then, as well as by day, evinced to an extent which would alone well account for all the abhorrent allusions which the Scriptures contain. They refuse scarcely any thing (except crude vegetables) capable of mastication; and yet are for ever lean, hungry, and unsatisfied: which seems to intimate that the dog was so much intended for and suited to complete domestication, that even while in a position more favourable than that which any other undomesticated beast obtains, it is only in fellowship with man that he can arrive at a prosperous condition of existence.

PSALM LX.

1 *David, complaining to God of former judgment, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he crawleth that help whereon he trusteth.*

To the chief Musician upon Shushan-eduth, ¹Mich-tam of David, to teach; ²when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O GOD, ³thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that feared thee, that it may be displayed because of the truth. Selah.

¹ Or, a golden psalm.

² 2 Sam. 8. 3, 13. 1 Chron. 18. 3.

³ Or, triumph thou over me (by an irony).

⁴ Heb. city of strength.

⁵ Psal. 44. 9.

⁶ Heb. broken.

⁷ Psal. 44. 9, and 108. 11.

⁸ Psal. 108. 6, &c.

⁹ Heb. salvation.

TITLE, "*Shushan-eduth.*"—"The Lily of the testimony," is the obvious translation of these words. But see the note on the title to Psalm xlv. The present word, *shushan*, in the singular form, has received the same interpretations and applications as the plural, *shushanim*, which there occurs.

Verse 4. "*Thou hast given a banner,*" &c.—This is perhaps explained by a custom mentioned by Richardson in his '*Dissertation on the Language, &c. of Eastern Nations*' (p. 269. edit. 1778). "*The khalif along with the alcaid or titles, used generally to send to their feudatory princes a banner, which, whilst they preserved their allegiance, was always carried before them. It was thus that the Khalif Wathek invested Taher ben Abdallah, about the year 873, in the principality of Khorassan.*" The delivery of a banner seems also to have involved an obligation on the part of the giver to protect those to whom it was given: in support of which view, Harmer cites Albertus Aquensis, who states that when Jerusalem was taken by the Crusaders in 1099, about three hundred Saracens got upon the roof of a very lofty building, and earnestly begged for quarter; but they could not be induced by any promises of safety to come down, until they had received the banner of Tancred (one of the Christian generals) as a pledge of life.

14 And at evening let them return; and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down ¹for meat, ²and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

5 ³That thy beloved may be delivered; save *with* thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

8 Moab *is* my washpot; over Edom will I cast out my shoe: Philistia, ⁴triumph thou because of me.

9 Who will bring me *into* the ⁵strong city? who will lead me into Edom?

10 *Wilt* not thou, O God, *which* ⁶hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain *is* the ⁷help of man.

12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

8. "*My wash-pot... my shoe.*"—These expressions imply that Moab and Edom should be reduced to slavery, as intimated by a reference to some of the lowest offices which a slave performs, as presenting the washing-basin to the master, and taking charge of his sandals.

9. "*The strong city.*"—This was probably Petra; and is remarkably appropriate with reference to that city, which the researches of Burckhardt, Laborde, and others, have made known to us under that name.

PSALM LXI.

1 *David fleeth to God upon his former experience.*
4 *He voweth perpetual service unto him, because of his promises.*

To the chief Musician upon Neginah, *A Psalm of David.*

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that is higher than I.*

3 For thou hast been a shelter for me, and a strong tower from the enemy.

¹ Or, *make my refuge.*

² Heb. *thou shalt add days to the days of the king.*

³ Heb. *as generation and generation.*

PSALM LXI.—The occasion on which this psalm was composed is very uncertain; perhaps when, in consequence of the rebellion of Absalom, David remained in a banished condition in the land beyond Jordan.

PSALM LXII.

1 *David professing his confidence in God discourageth his enemies.* 5 *In the same confidence he encourageth the godly.* 9 *No trust is to be put in worldly things.* 11 *Power and mercy belong to God.*

To the chief Musician, to Jeduthun, *A Psalm of David.*

'TRULY my soul ¹waiteth upon God: from him *cometh* my salvation.

2 He only *is* my rock and my salvation; *he is* my ²defence; I shall not be greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as a tottering fence.*

4 They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse ³inwardly. Selah.

¹ Or, *only.*

² Heb. *is silent.*

³ *high place.*

⁴ Heb. *in their inward parts.*

⁵ Or, *alike.*

⁶ Or, *strength.*

7 Job 34. 11. Prov. 24. 12. Jer. 32. 19. Ezek. 7. 27. Matt. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. Ephes. 6. 8. Coloss. 3. 25. 1 Pet. 1. 17. Rev. 22. 12.

PSALM LXII.—Bishop Patrick thinks that, from the internal evidence, this psalm was composed when David had overcome all the fears which the rebellion of Absalom had at first occasioned, but before he was fully restored to his kingdom.

PSALM LXIII.

1 *David's thirst for God.* 4 *His manner of blessing God.* 9 *His confidence of his enemies' destruction, and his own safety.*

A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek

¹ Heb. *weary.*

4 I will abide in thy tabernacle for ever: I will ²trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 ³Thou wilt prolong the king's life: *and* his years ⁴as many generations.

7 He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

5 My soul, wait thou only upon God; for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, and men of high degree *are* a lie: to be laid in the balance, they *are* ⁵altogether lighter than vanity.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*

11 God hath spoken once; twice have I heard this; that ⁶power *belongeth* unto God.

12 Also unto thee, O LORD, *belongeth* mercy: for ⁷thou renderest to every man according to his work.

thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and ⁸thirsty land, ⁹where no water is;

2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy lovingkindness *is* better than life, my lips shall praise thee.

¹ Heb. *without water.*

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as *with* ³marrow and fatness; and my mouth shall praise thee with joyful lips:

6 When I remember thee upon my bed, and meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

³ Heb. *fatness*.

⁴ Heb. *they shall make him run out like water by the hands of the sword*

Verse 11. "*The king*."—Here David speaks of himself as king, whereas the title fixes the psalm to the time before he became king, when the enmity of Saul made him a banished man. Some therefore think it could not have been composed by David. But we may suppose him to be here speaking not of his existing condition, but of what he should be—a king rejoicing in God—when evil days were passed, and when he should be delivered from the persecutions of evil men. David knew and believed that it was the Lord's purpose that he should be king; and he might well refer to that prospect.

PSALM LXIV.

1 *David prayeth for deliverance, complaining of his enemies. 7 He promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoice at it.*

To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity.

3 ¹Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

¹ Psal. 11. 2.

² Or, *speech*.

³ Heb. *to hide snares*.

⁴ Heb. *a search searched*.

⁵ Or, *we are consumed by that which they have thoroughly searched*.

⁶ Heb. *their wound shall be*.

PSALM LXIV.—It is not agreed whether this psalm should be referred either to the time of Saul's persecution or Ab-salom's rebellion.

PSALM LXV.

1 *David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.*

To the chief Musician, A Psalm and Song of David.

PRAISE ¹waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.

3 ³Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed *is the man whom* thou chooseth, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even of* thy holy temple.

5 By terrible things in righteousness wilt

Heb. *is silent*.

³ Heb. *words, or, matters of iniquities*.

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8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those *that* seek my soul, to destroy it, shall go into the lower parts of the earth.

10 ⁴They shall fall by the sword: they shall be a portion for foxes.

11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

5 They encourage themselves *in* an evil ⁵matter: they commune ⁶of laying snares privily; they say, Who shall see them?

6 They search out iniquities; ⁷they accomplish ⁸a diligent search: both the inward *thought* of every one of *them*, and the heart, *is* deep.

7 But God shall shoot at them *with* an arrow; suddenly ⁹shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off upon the sea:

6 Which by his strength setteth fast the mountains; *being* girded with power:

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening ¹⁰to rejoice.

9 Thou visitest the earth, and ¹¹waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

¹⁰ Or, *to sing*.

¹¹ Or, *after thou hadst made it to desire rain*.

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10 Thou waterest the ridges thereof abundantly: 'thou settlest the furrows thereof: 'thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest 'the year with thy goodness; and thy paths drop fatness.

¹ Or, thou comest rain to descend into the furrows thereof.

² Heb. are girded with joy.

12 They drop *upon* the pastures of the wilderness: and the little hills 'rejoice on every side.

13 The pastures are clothed with flocks, and the valleys also are covered over with corn; they shout for joy, they also sing.

³ Heb. thou dissolest it.

⁴ Heb. the year of thy goodness.

PSALM LXV.—It is the general opinion that this psalm was composed by David, on occasion of the return of plenty after the three years of drought and famine which followed Absalom's rebellion; as recorded in 2 Sam. xxii.

PSALM LXVI.

1 *David exhorteth to praise God, 5 to observe his great works, 8 to bless him for his gracious benefits. 12 He voweth for himself religious service to God. 16 He declareth God's special goodness to himself.*

To the chief Musician, A Song or Psalm.

MAKE a joyful noise unto God, 'all ye lands:

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible *art thou* in thy works! through the greatness of thy power shall thine enemies 'submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

5 Come and see the works of God: *he is* terrible in *his* doing toward the children of men.

6 He turned the sea into dry *land*: they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

¹ Heb. all the earth.

² Or, yield feigned obedience.

³ Heb. He.

PSALM LXVI.—The author and occasion of this psalm are not well determined. The writer signalises the Lord's mercies to Israel in general, and to himself in particular, in a connection of ideas which reminds us of David, who was probably the author; although some conceive that it rather relates to the restoration of the Jews from the Babylonian captivity.

PSALM LXVII.

1 *A prayer for the enlargement of God's kingdom, 3 to the joy of the people, 6 and the increase of God's blessings.*

To the chief Musician on Neginoth, A Psalm or Song. God be merciful unto us, and bless us; and cause his face to shine 'upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

¹ Heb. with us

9 Which 'holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a 'wealthy place.

13 I will go into thy house with burnt offerings: I will pay thee my vows,

14 Which my lips have 'uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of 'fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the LORD will not hear *me*:

19 *But* verily God hath heard *me*; he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

¹ Heb. putteth.

² Heb. moist.

³ Heb. opened.

⁴ Heb. serve.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and 'govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase, and God, even our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

¹ Heb. land.

PSALM LXVII.—It is agreed that this psalm was written by the same author as the preceding. Bishop Patrick concludes that its time may be placed after the settlement of David in his kingdom and the removal of the ark to Mount Zion, when he blessed the people in the name of the Lord of Hosts (2 Sam. vi. 17, 18), perhaps in the words of this psalm. But Calmet thinks that this, as well as the two preceding psalms, were composed after the return from Babylon; and that the particular occasion was the restoration of fertility to the soil, after the long period of drought and scarceness recorded by Haggai (chap. i. 10, 11; ii. 17—19).

PSALM LXVIII.

1 *A prayer at the removing of the ark.* 4 *An exhortation to praise God for his mercies, 7 for his care of the church, 19 for his great works.*

To the chief Musician, A Psalm or Song of David.

LET 'God arise, let his enemies be scattered: let them also that hate him flee 'before him.

2 As smoke is driven away, *so drive them away*: as wax melteth before the fire, *so let the wicked perish* in the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them 'exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 God setteth the 'solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God: *even Sinai itself was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst 'send a plentiful rain, whereby thou didst 'confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The LORD gave the word: great *was* the 'company of those that published it.

12 Kings of armies 'did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, *yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.*

14 When the Almighty scattered kings 'in it, it was *white as snow* in Salmon.

15 The hill of God *is as the hill of Bashan*; an high hill *as the hill of Bashan*.

16 Why leap ye, ye high hills? *this is the hill which God desireth to dwell in*; yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are twenty thousand*, ¹⁰*even thousands of angels*: the LORD is among them, *as in Sinai, in the holy place.*

18 ¹¹*Thou hast ascended on high, thou hast led captivity captive*: thou hast received gifts ¹²*for men*; yea, *for the rebellious also*, that the LORD God might dwell *among them.*

19 Blessed *be the LORD, who daily loadeth us with benefits, even the God of our salvation.* Selah.

20 *He that is our God is the God of salvation*; and unto God the Lord *belong the issues from death.*

21 But God shall wound the head of his enemies, *and the hairy scalp of such an one as goeth on still in his trespasses.*

22 The LORD said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea:

23 That thy foot may be ¹³*dipped in the blood of thine enemies, and the tongue of thy dogs in the same.*

24 They have seen thy goings, O God; *even the goings of my God, my King, in the sanctuary.*

25 The singers went before, the players on instruments *followed after*; among *them were the damsels playing with timbrels.*

26 Bless ye God in the congregations, *even the Lord*, ¹⁴*from the fountain of Israel.*

27 There is little Benjamin *with their ruler, the princes of Judah* ¹⁵*and their council, the princes of Zebulun, and the princes of Naphtali.*

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke ¹⁶*the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself*

¹ Num. 10. 35.

² Heb. from his face.

³ Heb. rejoice with gladness.

⁴ Heb. in a house.

⁵ Heb. shake out.

⁶ Heb. confirm it.

⁷ Heb. army.

⁸ Heb. did flee, did flee.

⁹ Or, for her, she was.

¹⁰ Or, even many thousands.

¹¹ Ephes. 4. 8.

¹² Heb. in the name.

¹³ Or, red.

¹⁴ Or, ye that are of the fountain of Israel.

¹⁵ Or, with their company.

¹⁶ Or, the beast of the reeds.

with pieces of silver: "scatter thou the people *that* delight in war.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the LORD; Selah:

33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth

"send out his voice, *and that* a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the "clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

¹⁷ Or, he scattereth.

¹⁸ Heb. giveth.

¹⁹ Or, heavens.

PSALM LXVIII.—This noble psalm, which begins with the well-known exordium on the removal of the ark, is concluded to have been composed by David, in order to be sung in the procession of the ark from the house of Obed-edom to Mount Zion. It is divided into nine parts, suited to the several divisions of the march, and which were probably sung by different choirs.

Verse 13. "*Though ye have lien among the pots.*"—Harmer ingeniously conjectures that the state of Israel in Egypt is here compared to that of a dove making its abode in the hollow of a rock, which had been smutted by the fires which shepherds had made in it, for the heating of their milk or other culinary purposes. He supposes that the "pots" are the little heaps of stones on which the pots were set, having a hollow under them to receive the fuel; this being a common way of cooking under such circumstances. This and every other explanation is however attended with great uncertainty; and indeed the present verse is unquestionably the most difficult in the present psalm, if not in the whole book of Psalms. In this member of the verse, the difficulty is in the word rendered "pots" (פְּתִי, *shepherds*), which is the same that is rendered "hooks" in Ezek. xl. 43. Boothroyd renders, "When ye lie down within your own boundaries;" which we do not think a very clear translation: but, as he observes, "there is no authority for rendering 'between the pots;' no one of the old translators has so rendered." He follows Jerome. Other versions are, "among the furnaces;" or "the fire-ranges;" or "the watering troughs." Gesenius thinks the word is equivalent to מִשְׁכְּתָהֵם, *mishkethaim*, there being only the difference of the formative ט; and this latter word is rendered, no doubt correctly, "sheepfolds," in our version of Judges v. 16. If we gave the same meaning here, it may refer to the condition of the Israelites when living among their flocks in the wilderness. Others have "crooks," as instruments of war; others "armies" or "between two armies in battle array;" and, to notice no more, "among the stones (cinders) of the hearth." It is difficult to decide between so many alternatives; and the only course seems to be to take that sense which may seem to agree best with what follows.

—"The wings of a dove, covered with silver, and her feathers with yellow gold."—This second member of the verse is perhaps not less difficult than the preceding. The plumage of some of the doves of the East might very well be compared to silver; but there is no source of comparison to gold, unless in those brilliant and sometimes golden reflections which the lustrous plumage of some doves exhibit. And this is the more probable when we consider that the reference is not necessarily to the colour but to the brilliancy of gold, whatever be the hue. Thus understood, the image affords a very intelligible contrast of condition, which might perhaps thus be interpreted:—"Although you were reduced to lie down among the ashes, ye rose therefrom with the silver wings of a dove, her feathers lustrous as gold." Harmer conjectures that, as the doves were sacred among the Syrians, and as it was customary among the ancients to adorn their sacred animals with trinkets of gold, there may be here some reference to a dove thus adorned. However, those who assign a warlike interpretation to the first member of the verse, sustain their view by concluding that the dove referred to was one wrought in vivid colours upon a standard; and that there is a reference, perhaps prophetic, to the Assyrian standard, which is assumed to have borne the image of that bird; and then, by an altered, but warranted construction, the passage may refer to the humiliation of such a standard as borne by the Assyrians, Syrians, Canaanites, or others; or, on the other hand, as some think, to its triumph after previous humiliation, as borne by the Hebrews themselves. We prefer the more simple explanation, but should not like to insist upon it; for we are disposed, with Bishop Lowth, to give up this and the following verse as inexplicable by any information we now possess.

14. "*White as snow in Salmon.*"—There was a mountain of this name in the tribe of Ephraim, which may be so intended; particularly if the reference be, as some suppose, retrospectively, to the defeat of the kings of Canaan. Some however doubt whether a mountain be at all intended. Boothroyd has, "The Almighty, having scattered those kings hath by this turned death-shade to splendour;" the version after Parkhurst, "It snowed in Salmon;" Carrière, in his Paraphrase, has, "You became white as the snow on Mount Salmon;" and Calmet, more paraphrastically, "Ye were covered with a lustre like that of the snow which covers Mount Salmon." We certainly think that Carrière has seized the right idea. The intention evidently is to describe, by a figure, the honour and prosperity the Hebrews acquired by the defeat of their enemies; and to express this by whiteness, and, superlatively, by the whiteness of snow. Nothing can be more usual, in Persia for instance, than for a person to say, under an influx of prosperity or honour, or on receiving happy intelligence, "My face is made white;" or, gratefully, in return for a favour or compliment, "You have made my face white;" so also, "His face is whitened," expresses the sense which is entertained of the happiness or favour which another has received. When Sir Gore Ouseley, the British ambassador to Persia, spoke to the king in high terms of the manner in which the Persian ambassador to England had discharged his functions, the king, highly pleased, said to the latter, "You have made my face white in a foreign country, and I will make your face white in this." And when, many years after, the king addressed some complimentary expressions, the same former ambassador to England, who was present as master of the ceremonies, said, addressing the English envoy (Sir J. Macdonald), "Your face is whitened, your consequence is increased by his Majesty's condescension." Such a figurative use of the idea of whiteness does, we imagine, furnish the best explanation of the present and some other texts of Scripture.

25. "*The singers went before,*" &c.—This doubtless refers to the order of the procession then on its march, and to that of religious processions in general. In the religious and festal processions of the Hindoos there is the same order and classes of performers. The singers, men and women, precede, singing songs appropriate to the occasion; and then the players on instruments follow after.

"The company of spearmen."—The marginal reading, "The beasts of the reeds," is doubtless the most correct.

It is not agreed whether this phrase denotes lions, boars, river-horses, or crocodiles. We apprehend that all wild and savage beasts inhabiting the banks of rivers are intended, without any particular reference to the species.

"*Calves of the people.*"—This expression may probably denote the mass of the people, undistinguished for rank or power, and particularly the young men; while the "bulls" are probably their mature and influential leaders. Some apply this in a military sense, and understand that the calves were the troops, and the bulls the commanders.

PSALM LXIX.

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.* 22 *He devoteth his enemies to destruction.* 30 *He praiseth God with thanksgiving.*

To the chief Musician upon Shoshannim, *A Psalm* of David.

SAVE me O God; for the waters are come in unto my soul.

2 I sink in 'deep mire, where *there is* no standing: I am come into 'deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness; and my 'sins are not hid from thee.

6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.

9 'For the zeal of thine house hath eaten me up; 'and the reproaches of them that reproached thee are fallen upon me.

10 When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I *was* the song of the 'drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me,

neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD; for thy loving-kindness *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: 'hear me speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked *for* some 'to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me also gall for my meat; 'and in my thirst they gave me vinegar to drink.

22 'Let their table become a snare before them: and *that which should have been* for their welfare, *let it become* a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let 'their habitation be desolate; *and* 'let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten; and they talk to the grief of 'those whom thou hast wounded.

27 Add 'iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The 'humble shall see *this*, *and* be glad: and your heart shall live that seek God.

¹ Heb. the mire of depth.

² Heb. depth of waters.

³ Heb. guiltiness.

⁴ John 2. 17.

⁵ Rom. 15. 3.

⁶ Heb. drinkers of strong drink.

⁷ Heb. make haste to hear me.

⁸ Heb. to lament with me.

⁹ Matt. 27. 48.

¹⁰ Mark 15. 32.

¹¹ John 19. 29.

¹² Rom. 11. 3.

¹³ Heb. their palace.

¹⁴ Heb. let there not be a dweller.

¹⁵ Heb. thy wounded.

¹⁶ Or, punishment of iniquity.

¹⁷ Or, meek.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that ¹⁶moveth therein.

35 For God will save Zion, and will build

the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

¹⁶ Heb. *creepereth*.

PSALM LXIX.—The expressions in the two last verses led Calmet to ascribe this psalm to the Captivity: but it is usually attributed to David, although it must remain uncertain whether it was composed during the persecutions of Saul or the rebellion of Absalom. This psalm is several times quoted in the New Testament, in such a manner as to evince that it bears a prophetic reference to the sufferings of Christ.

PSALM LXX.

David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.

To the chief Musician, *A Psalm* of David, to bring to remembrance.

MAKE haste, 'O God, to deliver me; make haste ¹⁰to help me, O LORD.

2 'Let them be ashamed and confounded that seek after my soul: let them be turned

¹ Psal. 40, 13, &c. ² Heb. *to my help*. ³ Psal. 35, 4, and 71, 13.

PSALM LXX.—This is very nearly the same as the latter part of the fortieth psalm.

PSALM LXXI.

¹ *David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul.* 14 *He promiseth constancy.* 17 *He prayeth for perseverance.* 19 *He praiseth God, and promiseth to do it cheerfully.*

IN 'thee, O LORD, do I put my trust: let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 'Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou art my hope, O Lord God: thou art my trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

7 I am as a wonder unto many; but thou art my strong refuge.

8 Let my mouth be filled with thy praise and with thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

¹ Psal. 31, 1. ² Heb. *be thou to me for a rock of habitation.* ³ Heb. *watch, or, observe.* ⁴ Heb. *unto old age, and grey hairs.*

⁵ Heb. *thine arm.*

backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.

10 For mine enemies speak against me; and they that lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for there is none to deliver him.

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also 'when I am old and grey-headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.

19 Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!

20 *Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.*

21 *Thou shalt increase my greatness, and comfort me on every side.*

22 *I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I*

sing with the harp, O thou Holy One of Israel.

23 *My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.*

24 *My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.*

^a Heb. *with the instrument of psaltery.*

PSALM LXXI.—Although this psalm has no title, it is by general consent ascribed to David, and supposed to have been composed during Absalom's revolt, as he mentions his old age, and his danger of perishing. It is almost a copy of Psalm xxxi.; and as the passages, in the present psalm, which refer to his advanced age are wanting in the other, it seems as if the thirty-first psalm (written probably during the persecutions of Saul) was taken, and adapted, by a little alteration and addition, to his later affliction.

PSALM LXXII.

¹ *David, praying for Solomon, sheweth the goodness and glory of his, in type, and in truth, of Christ's kingdom.* 18 *He blesseth God.*

A Psalm for Solomon.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 *He shall judge thy people with righteousness, and thy poor with judgment.*

3 *The mountains shall bring peace to the people, and the little hills, by righteousness.*

4 *He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.*

5 *They shall fear thee as long as the sun and moon endure, throughout all generations.*

6 *He shall come down like rain upon the mown grass: as showers that water the earth.*

7 *In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.*

8 *He shall have dominion also from sea to sea, and from the river unto the ends of the earth.*

9 *They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.*

10 *The kings of Tarshish and of the isles*

shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 *Yea, all kings shall fall down before him: all nations shall serve him.*

12 *For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.*

13 *He shall spare the poor and needy, and shall save the souls of the needy.*

14 *He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.*

15 *And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.*

16 *There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.*

17 *His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.*

18 *Blessed be the LORD God, the God of Israel, who only doeth wondrous things.*

19 *And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.*

20 *The prayers of David the son of Jesse are ended.*

¹ Or, *of.*

² Heb. *fill there be no moon.*

³ Heb. *one shall give.*

⁴ Heb. *shall be.*

⁵ Heb. *shall be as a son to continue his father's name for ever.*

TITLE, "*For Solomon.*"—This psalm was evidently written when David caused Solomon to be proclaimed king, as recorded in 1 Kings i.

Verse 8. "*From sea to sea.*"—In the obvious sense, with reference to Solomon—for we are not here or elsewhere investigating the ulterior reference of the psalms to the Messiah—this probably means from the Red Sea to the Mediterranean.

"*From the river unto the ends of the earth.*"—That is, from the Euphrates to the shores of the Mediterranean. In this and many other passages "the land" would be better than "the earth." Properly understood, the expression is not peculiarly Oriental, meaning no more than is meant by the names—such as "*Land's End*," "*Finisterre*," &c.—which Europeans apply to the utmost land points of their respective territories. It will be observed that the Hebrew has but

one word (*אֶרֶץ* *eretz*), for all that we express by the discriminating terms "earth, land, ground, soil," &c.; and that the largest term, "the earth," is rather too frequently given as the equivalent in our version.

20. "*The prayers of David... are ended.*"—As David did not long survive the solemn appointment of Solomon a king, it is very probable that the present was the last psalm he composed, and therefore may have been placed last in any original collection of the psalms penned exclusively by him. It is certain, however, that in the present order of the psalms, many in the remaining portion of the book were composed by David. The second of the five books into which the Hebrews divide the psalms ends here.

PSALM LXXIII.

1 *The prophet, prevailing in a temptation, 2 sheweth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.*

¹A Psalm of Asaph.

¹TRULY God is good to Israel, even to such as are ²of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 ⁴For I was envious at the foolish, when I saw the prosperity of the wicked.

4 For there are no bands in their death: but their strength is ⁵firm.

5 They are not ⁶in trouble as other men; neither are they plagued ⁷like other men.

6 Therefore pride compasseth them about as a chain; violence covereth them as a garment.

7 Their eyes stand out with fatness: ⁸they have more than heart could wish.

8 They are corrupt, and speak wickedly concerning oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full cup are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the most high?

12 Behold, these ¹³are the ungodly, who prosper in the world; they increase in riches.

13 Verily I have cleansed my heart in vain, and washed my hands in innocence.

14 For all the day long have I been plagued, and ¹⁵chastened every morning.

15 If I say, I will speak thus; behold, I should offend against the generation of thy children.

16 When I thought to know this, ¹⁷it was too painful for me;

17 Until I went into the sanctuary of God; then understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when ²¹one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish was I, and ²³ignorant: I was as a beast ²⁴before thee.

23 Nevertheless I ²⁵am continually with thee: thou hast holden me by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

26 My flesh and my heart faileth: but God is the ²⁷strength of my heart, and my portion for ever.

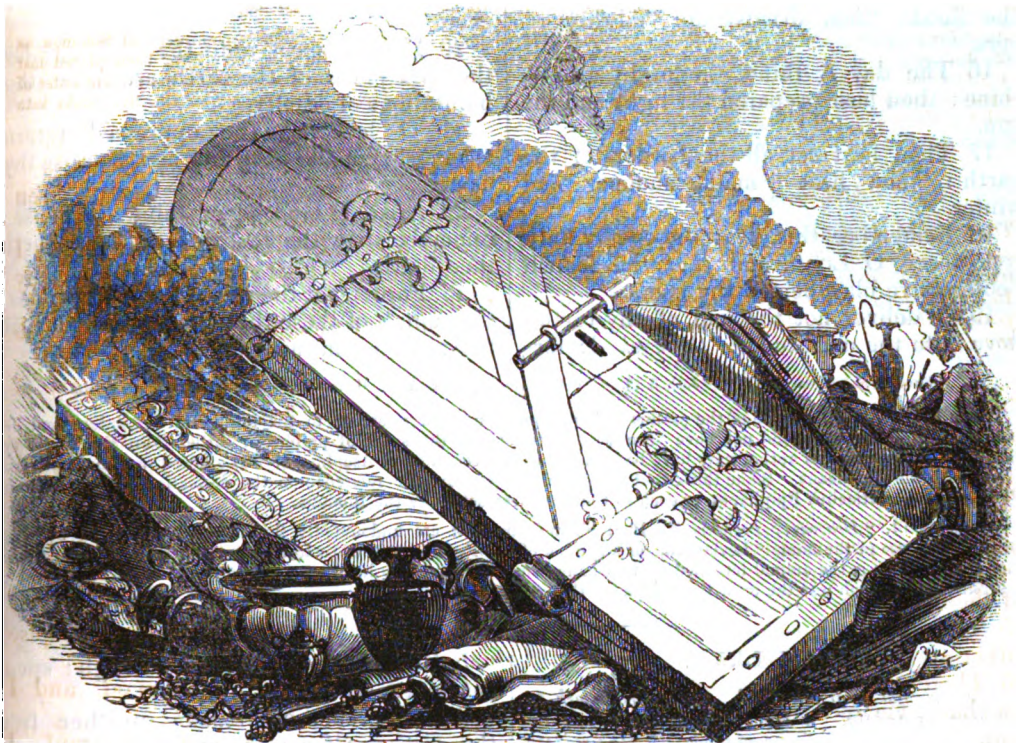
27 For, lo, they that are far from thee shall perish; thou hast destroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

¹ Or, a psalm for Asaph. ² Or, yet. ³ Heb. clean of heart. ⁴ Job 21. 7. ⁵ Psal. 37. 1. ⁶ Heb. in the trouble of other men. ⁷ Heb. with. ⁸ Heb. they pass the thoughts of the heart. ⁹ Heb. my chastisement was. ¹⁰ Heb. it was labour in mine eyes. ¹¹ Heb. I knew not. ¹² Heb. with thee. ¹³ Heb. rock.

TITLE.—We have already under Psalm I. stated that the psalms thus superscribed are usually attributed to that Asaph who was chief musician in the time of David. Calmet, however, thinks that from the internal evidence which they offer, these psalms could not have been composed in the time of David; but some in the time of Jehoshaphat, and others during the Captivity; and that they were probably written by some descendants of this celebrated master of the temple music, whose name they, by way of distinction, prefixed to their psalms.

Verse 6. "*As a chain.*"—This reference is probably to a chain worn around the neck for ornament.



"They have cast fire into thy sanctuary."—Verse 7.

DE LOUHERBOURG.

PSALM LXXIV.

The prophet complaineth of the desolation of the sanctuary. 10 He moveth God to help in consideration of his power, 18 of his reproachful enemies, of his children, and of his covenant.

¹Maschil of Asaph.

God, why hast thou cast us off for ever?
Why doth thine anger smoke against the
deep of thy pasture?

2 Remember thy congregation, which
thou hast purchased of old; the ³rod of
thine inheritance, which thou hast re-
medied; this mount Zion, wherein thou
art dwelt.

3 Lift up thy feet unto the perpetual de-
stitutions; even all that the enemy hath done
recklessly in the sanctuary.

4 Thine enemies roar in the midst of thy
gatherings; they set up their ensigns for
us.

5 A man was famous according as he had
ed up axes upon the thick trees.

6 But now they break down the carved

work thereof at once with axes and ham-
mers.

7 ⁸They have cast fire into thy sanctuary,
they have defiled by casting down the dwell-
ing place of thy name to the ground.

8 They said in their hearts, Let us 'de-
stroy them together: they have burned up
all the synagogues of God in the land.

9 We see not our signs: there is no more
any prophet: neither is there among us any
that knoweth how long.

10 O God, how long shall the adversary
reproach? shall the enemy blaspheme thy
name for ever?

11 Why withdrawest thou thy hand, even
thy right hand? pluck it out of thy bosom.

12 For God is my King of old, working
salvation in the midst of the earth.

13 ¹⁴Thou didst 'divide the sea by thy
strength: thou brakest the heads of the
'dragons in the waters.

14 Thou brakest the heads of leviathan
in pieces, and gavest him to be meat to the
people inhabiting the wilderness.

¹ A psalm for Asaph to give instruction.

² Or, tribe.

³ Heb. they have sent thy sanctuary into the fire.

⁴ Heb. break.

⁵ Esod 14. 9.

⁶ Heb. break.

⁷ Or, whales.

15 "Thou didst cleave the fountain and the flood: 'thou driedst up 'mighty rivers.

16 The day is thine, the night also is thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast "made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtle-dove unto the multitude of the wicked: for-

get not the congregation of thy poor is ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee "increaseth continually.

* Exod. 17. 5. Num. 20. 11.

* Josh. 3. 13.

* Heb. *rivers of strength*.

* Heb. *made them*.

* Heb. *ascendeth*.

PSALM LXXIV.—This is one of the psalms which, from its marked reference to the taking of Jerusalem and destruction of the Temple, could not have been written (unless in the spirit of prophecy) earlier than the Captivity. Bishop Patrick thinks its author may have been one of the descendants of Asaph, who was allowed to remain at Jerusalem with the Chaldeans. Some think that the psalm has a prophetic reference to the desolation of the city and Temple under Antiochus Epiphanes, or even to the final destruction by the Romans.

Verses 13, 14. "*Dragons... Leviathan*."—Pharaoh and his host are undoubtedly figuratively designated by these terms. This use of the name "*Leviathan*," as a symbol of the Egyptians or of their king, strengthens the conclusion that the crocodile is the animal intended by that name, since it could only have been known to the Jews as a beast of the Nile, and as such was the most fitting symbol that could be chosen.

PSALM LXXV.

1 *The prophet praiseth God.* 2 *He promiseth to judge uprightly.* 4 *He rebuketh the proud by consideration of God's providence.* 9 *He praiseth God, and promiseth to execute justice.*

To the chief Musician, 'Al-taschith, A Psalm or Song of Asaph.

Unto thee, O God, do we give thanks, unto thee do we give thanks: for *that* thy name is near thy wondrous works declare.

2 When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

5 Lift not up your horn on high: speak not with a stiff neck.

6 For promotion cometh neither from the east, nor from the west, nor from the south.

7 But God is the judge: he putteth down one, and setteth up another.

8 For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture: and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

* Or, *destroy not*.

* Or, *for Asaph*.

* Or, *when I shall take a set time*.

* Heb. *desert*.

PSALM LXXV.—This psalm is generally supposed to have been composed on occasion of the defeat of Sennacherib's army, in the time of Hezekiah. Some, however, think it was written by David, during Saul's persecutions; and Calmet assigns it to the Babylonish captivity.

Verse 8. "*The wine is red*."—This verse has not been well understood even by Harmer, who has done much to elucidate it. If he had made as much use of Sir John Chardin's published Travels as he did of his manuscript notes, he would more nearly have guessed its meaning. The word rendered "*red*" is not usual in Hebrew. It is "*U, chamar*," and every one seeks its root in the Arabic. In that language it has the meanings of "*to be red*," and also "*to mix, agitate, reverse*." Our translators have chosen the former sense, supposing the reference to be to the colour of the wine. But as applied to wine by the Arabians, the latter sense is usually if not always intended; and then it is not applied to the quality of the wine, to denote its being turbid or mixed with dregs, as some suppose, but to the effects upon the drinker, confounding, bewildering, intoxicating. So Chardin, with his usual accuracy, observes that the vessels in which the Persians keep their wine are called by them *khomar*, an Arabic word for wine, and which comes from a verb that signifies "*to mix*," because the wine *mixes* and confounds the understanding. ('*Voyages*,' tome iv. p. 72, edit. 1811.)

"*It is full of mixture*."—Green takes the very great liberty of rendering "*is unmixed*," which really spoils the sense he intended to make more clear. It is evident that wine of the strongest quality is intended; and having no idea of other mixing than with water, which would weaken the wine, he translates "*unmixed*," meaning unmixed with water.

Now the fact is, that the best wines of the East are much mixed with dregs, as in the vessels in which they are preserved, so that commonly, when drawn out, the liquor is strained for use. It is to this condition of the wine, most obviously, that the text refers; and how clearly does it explain what follows! "He poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." This is probably intended to denote that the pure and clear wine should be given as a wine of blessing to the righteous, while the wicked should drink the thick and turbid residue.

PSALM LXXVI.

1 *A declaration of God's majesty in the church.* 11
An exhortation to serve him reverently.

To the chief Musician on Neginoth, A Psalm or Song 'of Asaph.

IN Judah is God known: his name is great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou art more glorious and excellent than the mountains of prey.

5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both

¹ Or, for Asaph.

the chariot and horse are cast into a dead sleep.

7 Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

² Heb. to fear.

PSALM LXXVI.—This Psalm is generally supposed to refer to the same event (the defeat of the Assyrians) and by the same author as the preceding. It will be observed, that after that victory, Hezekiah "commanded the Levites to sing praise unto the Lord with the words of David and of Asaph the seer." (2 Chron. xxix. 30.) Three psalms appear to be denoted as those of "Asaph the seer;" but it is not well agreed whether this Asaph was the same who lived in the time of David, and whose words were adopted as suitable to the occasion, or another Asaph who lived in the time of Hezekiah. Bishop Patrick and Calmet, with many others, are of the latter opinion. Those who are of the former, suppose its original reference was to the victory obtained by David over the Ammonites, or over the Philistines in the valley of Rephaim.

PSALM LXXVII.

1 *The psalmist sheweth what fierce combat he had with diffidence.* 10 *The victory which he had by consideration of God's great and gracious works.*

To the chief Musician, to Jeduthun, A Psalm 'of Asaph.

I CRIED unto God with my voice, even unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the LORD: my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

7 Will the LORD cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth his promise fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This is my infirmity: but I will remember the years of the right hand of the most high.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, is in the sanctuary: who is so great a God as our God!

14 Thou art the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

¹ Or, for Asaph.

² Heb. my hand.

³ Heb. to generation and generation.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 'The clouds poured out water; the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder *was* in the

heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 'Thou leddest thy people like a flock by the hand of Moses and Aaron.

⁴ Heb. the clouds were poured forth with water.

⁵ Exod. 14. 13.

PSALM LXXVII.—This Psalm is very generally allowed to have been written by the Asaph who lived in the time of David and Solomon, and addressed by him to Jeduthun; as it is not likely that two persons of such names should be associated at a later time, in such a manner as were two others of the same names who lived at the time indicated. Calmet, however, overcomes this difficulty by concluding that the bands of musicians descended from Asaph, Jeduthun, and other founders, took the names of those founders, and bore them even during the Captivity, to which he ascribes the present psalm. Bishop Patrick and others conceive that the author was another Asaph, individually; and that it was composed either during the invasion of Sennacherib, or in the Babylonish captivity.

PSALM LXXVIII.

1 *An exhortation both to learn and to preach the law of God.* 9 *The story of God's wrath against the incredulous and disobedient.* 67 *The Israelites being rejected, God chose Judah, Zion, and David.*

¹ Maschil of Asaph.

GIVE ear, O my people, to my law: incline your ears to the words of my mouth.

2 'I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, *that* they should make them known to their children:

6 That the generation to come might know *them*, even the children *which* should be born; *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not steadfast with God.

9 The children of Ephraim, *being* armed, and *carrying* bows, turned back in the day of battle

10 They kept not the covenant of God, and refused to walk in his law;

11 And forgot his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

13 'He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14 'In the daytime also he led them with a cloud, and all the night with a light of fire.

15 'He clave the rocks in the wilderness and gave *them* drink as *out of* the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by provoking the most high in the wilderness.

18 And they tempted God in their heart by asking meat for their lust.

19 'Yea, they spake against God; they said, Can God *furnish* a table in the wilderness?

20 'Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven.

24 'And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 'Man did eat angels' food: he sent them meat to the full.

¹ Or, A psalm for Asaph to give instruction.

² Psal. 49. 4. Matt. 13. 35.

³ Deut. 4. 9. and 6. 7.

⁴ Heb. that prepared not their heart.

⁵ Heb. throwing forth.

⁶ Exod. 14. 31.

⁷ Exod. 13. 21, and 14. 24.

⁸ Exod. 17. 6.

⁹ Num. 20. 11. Psal. 105. 41.

¹⁰ Num. 11. 4.

¹¹ Heb. order.

¹² Exod. 17. 6.

¹³ Num. 20. 11.

¹⁴ Exod. 16. 14. John 6. 31.

¹⁵ Or, every one did eat the bread of the mighty.



DAVID WITH THE HEAD OF GOLIATH.—GUIDO.

"He chose David also his servant, and took him from the sheepfolds."—*Verses 70.*

26 He caused an east wind ¹⁴to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and ¹⁵feathered fowls like as the sand of the sea:

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust. But ¹⁶while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and ¹⁷smote down the *"chosen men* of Israel.

32 For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him: and they returned and enquired early after God.

35 And they remembered that God *was* their rock, and the high God their redeemer.

¹⁴ Heb. *to go*.

¹⁵ Heb. *fowl of wing*.

¹⁶ Num. 11. 33.

¹⁷ Heb. *mado to bow*.

¹⁸ Or, *young men*.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they *were* but flesh; a wind that passeth away, and cometh not again.

40 How oft did they "provoke him in the wilderness, and grieve him in the desert!

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them "from the enemy.

43 How he had "wrought his signs in Egypt, and his wonders in the field of Zoan:

44 "And had turned their rivers into blood; and their floods, that they could not drink

45 "He sent divers sorts of flies among them, which devoured them; and "frogs, which destroyed them.

46 "He gave also their increase unto the caterpillar, and their labour unto the locust.

47 "He "destroyed their vines with hail, and their sycomore trees with "frost.

48 "He gave up their cattle also to the hail, and their flocks to "hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among* them.

50 "He made a way to his anger; he spared not their soul from death, but gave "their life over to the pestilence;

51 "And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: but the sea " "overwhelmed their enemies.

54 And he brought them to the border

of his sanctuary, *even* to this mountain, *which* his right hand had purchased.

55 He cast out the heathen also before them, and "divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 "For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 "So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not "given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder part: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath "established for ever.

70 "He chose David also his servant, and took him from the sheepfolds:

71 "From following the ewes great with young he brought him "to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

¹⁰ Or, rebel against him. ²⁰ Or, from affliction. ³¹ Heb. set. ⁴² Exod. 7. 20. ⁵³ Exod. 8. 24. ⁶⁴ Exod. 8. 6. ⁷⁵ Exod. 10. 12.
²⁶ Exod. 9. 33. ³⁷ Heb. killed. ⁴⁸ Or, great hail-stones. ⁵⁹ Heb. he shut up. ⁷⁰ Or, lightnings. ⁸¹ Heb. he weighed a path.
¹¹ Or, their beasts to the murrain. Exod. 9. 3. ²² Exod. 12. 29. ³³ Exod. 14. 27, and 15. 10. ⁴⁴ Heb. covered. ⁵⁵ Josh. 13. 7.
⁶⁶ Deut. 32. 21. ⁷⁷ 1 Sam. 4. 11. ⁸⁸ Heb. praised. ⁹⁹ Heb. founded. ¹¹⁰ 1 Sam. 16. 11. ¹²¹ 2 Sam. 7. 8. ¹³² Heb. from after.
¹⁴³ 2 Sam. 5. 2. [Chron. 11. 2.]

PSALM LXXVIII.—Although Calmet concludes (from verse 9 and 67—69) that this psalm commemorates the victory which king Asa gained over the ten tribes, we see no reason to question that it was written by the celebrated

Levite of David's time, if not by David himself. It contains a short account of the history of the Jews from the deliverance from Egypt till the time of David, all the particulars of which have already engaged our attention.

Verse 12. "*Zaan*."—See the note on Num. xiii. 22.

25. "*Angels' food*."—The marginal reading, "the bread of the mighty," is preferable; for nowhere does the word אֲכִלִּים, *abbirim*, mean "angels," but great, powerful, or chief persons. The meaning therefore is "princely food"—food so good, delicious, and nourishing, that the rich and great would have been glad to obtain it.

47. "*Vines*."—With respect to the presence of vines in Egypt, see the note on Gen. xl. 9.

"*Sycamore trees*."—See an observation on this text in the note on 1 Kings x. 27.

63. "*Their maidens were not given to marriage*."—This clause has been very variously rendered even in the ancient versions. The Septuagint, the Arabic, and the Vulgate, nearly agree in rendering the verse, "The fire destroyed the young men, and the virgins did not lament them;" and we should think this preferable, for it is that which spontaneously occurred to us, on reading the Hebrew, before consulting the versions. The Targum, however, followed by Aquila, Symmachus, and Theodotion, has, "were not praised, or, celebrated in songs;" which sense our translators give as a marginal reading. This would perhaps refer to the praise of their accomplishments and beauty; but more probably to the nuptial songs, chanted by the maidens at the marriage of their friends. This interpretation therefore comes to the ultimate sense conveyed in our version; and then the antithesis in this and the following verse would be certainly brought out better than in any other view: the songs for the brides and the lamentations of the widows being equally unheard in times of great calamity.

64. "*Their widows made no lamentation*."—This implies the extent of the destruction, and is full of meaning to one who has been in an Oriental city, during a plague or other devastating calamity. At first the cry of wailing, which always follows a death in ordinary circumstances, is loud and frequent: but such cries do not increase, but subside, with the increase of the calamity and desolation. Death becomes a familiar object in every house: and every one, absorbed in his own losses, has little sympathy to spare for others. Hence the loudest lamentations cease to be noticed, or to draw condoling friends to the house of mourning: and therefore, as well as from the stupefaction of feeling which scenes of continued horror never fail to produce, a new death is received in silence, or only with sighs and tears. In fact all the usual observances are suspended. The dead are carried out and buried without mourning ceremonies, and without the presence of surviving friends, by men who make it an employment to take away the dead, on the backs of mules or asses, from the homes they leave desolate. We have seen this.

PSALM LXXIX.

1 *The psalmist complaineth of the desolation of Jerusalem. 8 He prayeth for deliverance, 13 and promiseth thankfulness.*

A Psalm of Asaph.

0 God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and there was none to bury them.

4 *We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 *How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

6 *Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling place.

8 *O remember not against us *former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the *revenging of the blood of thy servants which is shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of *thy power *preserve thou those that are appointed to die;

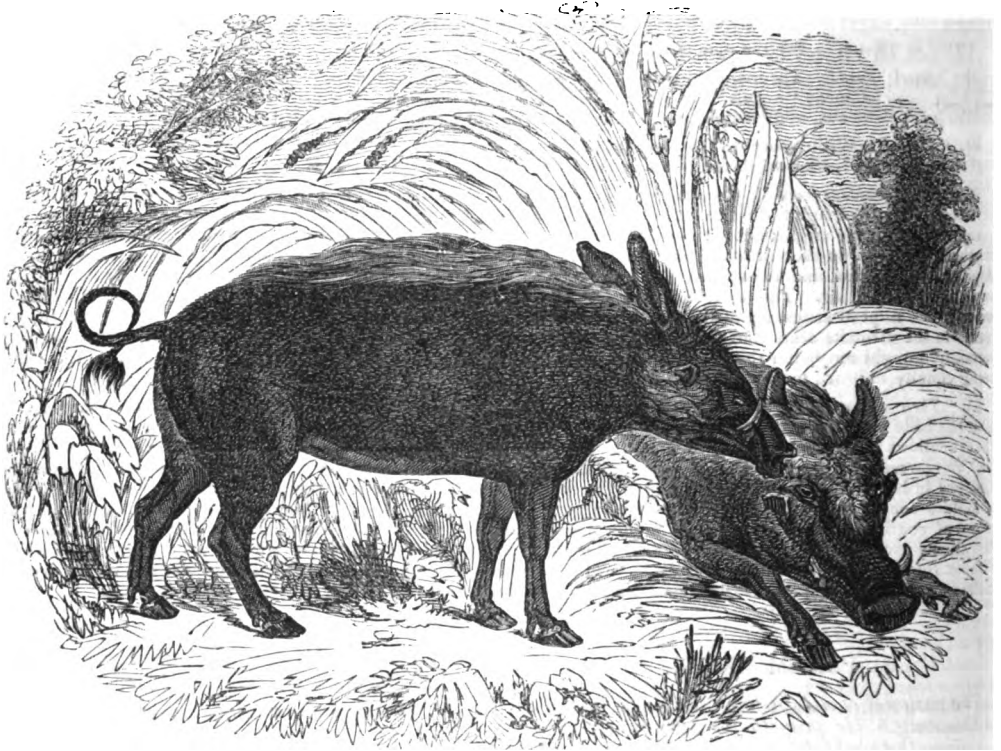
12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O LORD.

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise ¹⁰to all generations.

¹ Or, for Asaph. ² Psal. 44. 14. ³ Psal. 89. 46. ⁴ Jer. 10. 25. ⁵ Isa. 64. 9. ⁶ Or, the iniquities of them that were before us.

⁷ Heb. vengeance. ⁸ Heb. thine arm. ⁹ Heb. reserve the children of death. ¹⁰ Heb. to generation and generation.

PSALM LXXIX.—It is not doubted that this psalm was written after the ruin of the city and temple, and the destruction and captivity of the nation by Nebuchadnezzar. It appears to have been composed while the scenes of death and desolation were actually present or fresh in recollection: and some have supposed that it was written by Jeremiah, not only because he was the person then living who seems most likely to have been its author, but because it is very much in the style of his writings; and more than a whole verse of it (verses 6, 7) is found in Jer. x. 25.

ABYSSINIAN WILD BOAR (*Phacochoerus Harroia*.)

PSALM LXXX.

1 The psalmist in his prayer complaineth of the miseries of the church. 8 God's former favours are turned into judgments. 14 He prayeth for deliverance.

To the chief Musician upon Shoshannim-Eduth,
A Psalm of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and *come and save us.

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long *wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and

cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* *the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

16 *It is* burned with fire, *it is* cut down:

¹ Or, for Asaph.

² Heb. come for salvation to us.

³ Heb. wilt thou smole.

⁴ Heb. the cedars of God.

they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

PSALM LXXX.—This psalm is generally supposed to refer to the state of the Hebrew nation during the Babylonish captivity: but it is not agreed whether it was written during the captivity, or in the spirit of prophecy at an earlier period. Some however refer it to the captivity of the ten tribes by the Assyrians, while others (as Bishop Patrick) would rather assign it to an intermediate period—as the invasion of Judea by the Assyrians under Sennacherib.

Verse 12, 13. "*All they which pass by the way do pluck her? The boar out of the wood doth waste it.*"—The Rev. J. Hartley, in his '*Researches in Greece and the Levant*' (p. 234), has given a very interesting illustration of this passage. He says:—"The propriety of the image in the 12th verse of this psalm must be familiar to all who have visited grape countries—*All they which pass*, &c.; but the force and beauty of the succeeding figure, derived from a practice connected with the natural history of the wild boar, has probably been seldom observed. My friend, the Rev. Mr. Leeves, was proceeding, in the dusk of the evening, from Constantinople to Therapia. Passing a vineyard, he observed an animal of large size rushing forth from among the vines. The Greek syrogee, who was riding first, exclaimed *Γαυρὸν, Γαυρὸν*, 'Wild-boar! wild-boar!'—and really it proved a wild-boar, who was retreating from the vineyards to the woods. 'What has the wild-boar to do with the vineyards?' inquired Mr. Leeves. 'Oh!' said the syrogee, 'tis the custom of the wild-boars to frequent the vineyards, and to devour the grapes.' And it is astonishing what havoc a wild-boar is capable of effecting during a single night. What with eating, and what with trampling underfoot, he will destroy an immense quantity of grapes,—With what fatal propriety does this affecting image retain its force, up to the present moment! Still is the vine of Israel broken down, ravaged, cut down, burnt with fire."

The abode of the Oriental wild-boars is chiefly in the woods, from whence they rush and ravage the fields, plantations, gardens, and vineyards, in the season of production. What they eat is of small consequence compared with the havoc which they occasion by trampling with their feet, turning up roots, breaking the branches and lacerating the stem with their tusks. Thus a fine garden or vineyard may in one night be completely ruined. For such reasons, it was a custom among the Greeks and Romans to sacrifice a hog to Ceres, at the beginning of harvest, and another to Bacchus at the commencement of the vintage,—the ravages of this animal being equally detrimental to the corn-field and the vineyard. It will be recollected also that the wild hogs, where they are numerous, forage in herds, led on by some old boars, running with great speed and fierceness, which renders their injuries far more extensive than they could be from the operations of single animals. Mr. Roberts, in describing their depredations in India, observes, "Should there be a fence, they will go round till they find a weak place, and then they all rush in."—Our present cut is one of those valuable contributions to the natural history of Scripture, for which we are indebted to the researches of Hemprich and Ehrenberg.

PSALM LXXXI.

1 *An exhortation to a solemn praising of God. 4 God challengeth that duty by reason of his benefits. 8 God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.*

To the chief Musician upon Gittith, *A Psalm* of Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when he went out ²through the land of Egypt: *where* I heard a language *that* I understood not.

6 I removed his shoulder from the burden: his hands ³were delivered from the pots.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

place of thunder: I ¹proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I *am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 ²So I gave them up ²unto their own hearts' lust: *and* they walked in their own counsels.

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have ³submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also ⁴with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

¹ Or, for Asaph. ² Or, against. ³ Heb. passed away. ⁴ Exod. 17. 6. ⁵ Or, strife. ⁶ Acts 14. 16.
⁷ Or, to the hardness of their hearts, or, imagination. ⁸ Or, yielded feigned obedience. ⁹ Heb. led. ¹⁰ Heb. with the fat of wheat.

PSALM LXXXI.—It is supposed that this psalm was composed for the feast of trumpets (Lev. xxiii. 24), and it is still used by the Jews for that occasion. Its date cannot be determined; but it is probably older than the time of David.

Verse 5. "*I heard a language that I understood not.*"—The difference of language between the Hebrews and the Egyptians in the time of Joseph, is distinctly intimated in the account of his interview with his brethren, when their communications were through an interpreter; and when the brethren made private observations to each other, in their own language, evidently calculating that Joseph, whom they supposed to be an Egyptian, could not understand what they said.

6. "*I removed his shoulder from the burden.*"—This verse is well illustrated by the cuts given under Neh. ix. (See also the note there.)

10. "*Open thy mouth wide, and I will fill it.*"—This strong figure obviously implies that the largest expectation of good from the Lord's bounty should be abundantly satisfied. Perhaps the figure is not derived from any further source than the common act of taking food. Some, however, seek for it in the manner in which young birds instinctively open their mouths when in want of food. But may we not also conjecture that there may be an allusion to such a custom as that, which still exists in some countries, for an entertainer to testify his regard for his guest by filling his mouth with choice morsels of food? In Persia it is customary for kings and princes to honour a person who has given pleasure by some matter of verbal utterance—as an eloquent speech, fine verses, or an ingenious compliment—by ordering his mouth to be filled with sweetmeats. Hence, "*May your mouth be filled with sugar-candy!*" is a common compliment to persons who have given satisfaction by something they have said or recited.

PSALM LXXXII.

1 *The psalmist, having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.*

A Psalm 'of Asaph.

GOD standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjustly, and 'accept the persons of the wicked? Selah.

3 'Defend the poor and fatherless: do justice to the afflicted and needy.

1 Or, for Asaph. 2 Deut. 1. 17. 3 Heb. judge. 4 Prov. 24. 11. 5 Heb. moved. 6 John 10. 34.

PSALM LXXXII.—As this psalm is an admonition to judges, it is usually supposed to have been written either in the time of Jehoshaphat, who found it necessary to make great reforms in the administration of justice, or in that of Hezekiah, when we find Isaiah complaining very strongly of the conduct of the judges.

PSALM LXXXIII.

1 *A complaint of God to the enemies' conspiracies. 9 A prayer against them that oppress the church.*

A Song or Psalm 'of Asaph.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one 'consent: they are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

4 'Deliver the poor and needy: rid them out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are 'out of course.

6 'I have said, Ye *are* gods; and all of you are children of the most high.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: 'they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the 'Midianites; as to 'Sisera, as to Jabin, at the brook of Kison:

10 Which perished at En-dor: they became as dung for the earth.

11 Make their nobles like 'Oreb, and like Zeeb: yea, all their princes as 'Zebah, and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind.

14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O LORD

1 Or, for Asaph. 2 Heb. heart. 3 Heb. they have been as an arm to the children of Lot. 4 Judg. 7. 22. 5 Judg. 4. 15. 24. 6 Judg. 7. 25. 7 Judg. 8. 21.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 That *men* may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.

PSALM LXXXIII.—It is generally concluded that this psalm was composed in the time of Jehoshaphat, when the Ammonites and the Moabites were leagued with the Edomites and other nations against Judah; but were destroyed with their own arms and weapons, as recorded in 2 Chron. xx. It is not by any means unlikely that the writer was Jahaziel, that “Levite of the sons of Asaph,” whom the Lord commissioned to assure Jehoshaphat of a signal deliverance from the powerful confederacy formed against him.

Verse 13. “*Like a wheel: as the stubble before the wind.*”—The word rendered “wheel,” some translate “whirlwind,” or else the matter acted upon by a whirlwind, as the “whirling chaff” of Boothroyd. It does not matter, as the identity of the reference is preserved in each interpretation. It is clear that the whirlwind is in view—such as sweeps into its vortex, and whirls about with violence, whatever light substances it encounters. We think the force of this, and some other texts which refer to the whirlwind, may be best explained by reference to those sudden, partial, and strong currents of air which sometimes arise when, in other respects, there is perfect calm, or when the wind changes; and which sweep into their vortex not only chaff and stubble, but sand and branches of trees, with which are formed moving columns that appear almost to reach to the clouds. These whirlwinds, although less formidable than those of the deserts, are sometimes of great strength, and the weakest of them whirl off in a moment all the chaff and stubble within their scope.

14. “*The flame setteth the mountains on fire.*”—This allusion is doubtless derived from the accidental or intentional kindling of the dried herbage, when the flames sometimes extend to the woods, which sustain great devastation. The text of course supposes the mountains to be wooded.

PSALM LXXXIV.

1 *The prophet, longing for the communion of the sanctuary, sheweth how blessed they are that dwell therein.* 8 *He prayeth to be restored unto it.*

To the chief Musician upon Gittith, A Psalm for the sons of Korah.

How amiable are thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee; in whose heart are the ways of them.

6 Who passing through the valley of Baca make it a well; the rain also filleth the pools.

7 They go from strength to strength, every one of them in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed is the man that trusteth in thee.

¹ Or, of.

² Or, of mulberry-trees, make him a well, &c.

³ Heb. I would choose rather to sit at the threshold.

⁴ Heb. covereth.

⁵ Or, from company to company.

⁶ Psal. 34, 9, 10.

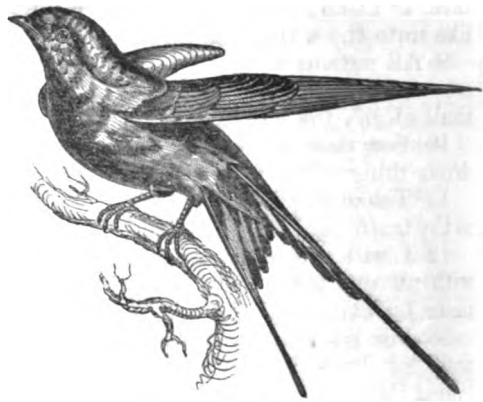
⁷ Psal. 2, 12.

PSALM LXXXIV.—This psalm was probably composed by David, either during the persecutions of Saul or the rebellion of Absalom.

Verse 3. “*Sparrow.*”—The Hebrew word צִפּוֹר, *tzippor*, occurs very frequently in the Scriptures, but is only twice rendered “sparrow” in our version—here and in Ps. xcii. 7; in the other places it is usually translated “bird” or “fowl.” The fact is, that although the name be in some cases that of a particular species of bird, which species is agreed to be the sparrow, it is also a general name for all birds declared by the law to be clean, if not for all birds, clean or unclean. It is not always easy to determine in what passages the word should be understood in the more restricted signification of “sparrow;” but the present is certainly one of the number. It is not necessary to say anything concerning the appearance or habits of a bird so well known as this; but it may be observed, that familiar and bold as the bird is in our own country, it is much more so in the East. For as birds are there exposed to the least possible molestation from man, those which are naturally disposed to live in or near towns, and construct their nests among human habitations, do so with more confidence and freedom, and with less curious research for secret and inaccessible positions, than we should be disposed to imagine. Nevertheless, we are not to understand literally that either the sparrow or swallow built their nests upon or against the altar itself, where they would have been continually disturbed by the officiating priests; but the altar is here put as a part for the whole, so that the precincts of the tabernacle are to be understood, within which, among the beams and rafters of the sacred enclosure, or of the offices within it, the sparrows and swallows were allowed to build their nests. David had probably particularly noticed them in his visits to the tabernacle; and now, banished and desolate, he longs for a privilege from which even the birds of smallest account were not excluded. Some however remove all consideration on this point by translating, “Even as the sparrow findeth her house, and the swallow her nest, where she hath laid her young; so would I find thine altars, O Lord of hosts,” &c.

"*The swallow.*"—The word here is **דור** *deror*, which the old versions render by "turtle-dove," probably from the resemblance of the name to **דור** *tor*, the common name of that bird. The Hebrew interpreters believe it is the swallow, and are followed by our version. The word means "freedom, deliverance," and may be supposed to refer to the free manner in which the swallow flies. It is only mentioned again, at least by this name, in Prov. xxvi. 2; and is there also associated with the *tzippor*, which our version there renders "bird," instead of "sparrow." In both texts the meaning agrees better with the swallow than the turtle-dove. It is not necessary to describe particularly the appearance and habits of so well-known a bird as this: and some of the observations in the preceding note are equally applicable here.

6. "*Valley of Baca.*"—Most translations render "*Baca*" rather as an appellative than a proper name; and we think rightly. So understood, it would mean "the valley of weeping," or "vale of tears;" unless, with some, we suppose it to mean a valley in which the plant *baca* abounded,—and therefore a dry, desolate valley.



Swallow of Palestine.

PSALM LXXXV.

1 *The psalmist, out of the experience of former mercies, prayeth for the continuance thereof.* 8 *He promiseth to wait thereon, out of confidence of God's goodness.*

To the chief Musician, A Psalm ¹for the sons of Korah.

LORD, thou hast been ²favourable unto thy land: thou hast brought back the captivity of Jacob.

2 ³Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: ⁴thou hast turned *thyself* from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

¹ Or, of. ² Or, well pleased. ³ Psal. 32. 1.

PSALM LXXXV.—This psalm was probably composed during the troubles which followed the restoration of the Jews to their own land, after their captivity in Babylon.

PSALM LXXXVI.

1 *David strengtheneth his prayer by the conscience of his religion, & by the goodness and power of God.* 11 *He desireth the continuance of former grace.* 14 *Complaining of the proud he craveth some token of God's goodness.*

¹A Prayer of David.

Bow down thine ear, O LORD, hear me: for I am poor and needy.

2 Preserve my soul; for I am ³holy: O thou my God, save thy servant that trusteth in thee.

¹ Or, A prayer, being a psalm of David.

² Or, one whom thou favourst.

³ Or, all the day.

⁴ Joel 2. 12.

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteousness and peace have kissed each other.

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is* good; and our land shall yield her increase.

13 Righteousness shall go before him; and shall set us in the way of his steps.

⁴ Or, thou hast turned thine anger from warring hot.

3 Be merciful unto me, O LORD: for I cry unto thee ¹daily.

4 Rejoice the soul of thy servant: for unto thee, O LORD, do I lift up my soul.

5 ²For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods *there is* none like unto

thee, O LORD; ¹neither are there any works
like unto thy works.

9 All nations whom thou hast made shall
come and worship before thee, O LORD; and
shall glorify thy name.

10 For thou art great, and doest won-
derous things: ²thou art God alone.

11 Teach me thy way, O LORD; I will walk
in thy truth: unite my heart to fear thy name.

12 I will praise thee, O LORD my God,
with all my heart: and I will glorify thy
name for evermore.

13 For great is thy mercy toward me:
and thou hast delivered my soul from the
west ³hell.

¹ Deut. 3. 24.

² Deut. 6. 4, and 32. 29. Isa. 37. 16, and 44. 6. Mark 12. 29. 1 Cor. 8. 4. Ephes. 4. 6. 7 Psal. 25. 3, and 119. 33.

³ Or, grace.

⁴ Heb. terrible.

⁵ Deut. 34. 6.

Num. 14. 18.

Psal. 103. 8, and 139. 4, and 145. 8.

PSALM LXXXVI.—David is generally supposed to have composed this psalm during the time of Saul's persecutions.

PSALM LXXXVII.

*The nature and glory of the church. 4 The in-
crease, honour, and comfort of the members there-
of.*

A Psalm or Song ¹for the sons of Korah.

1 ²His foundation is in the holy mountains.

2 The LORD loveth the gates of Zion
more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O
LORD my God. Selah.

4 I will make mention of Rahab and Ba-

bylon to them that know me: behold Phi-
listia, and Tyre, with Ethiopia; this man
was born there.

5 And of Zion it shall be said, This and
that man was born in her: and the highest
himself shall establish her.

6 The LORD shall count, when he writeth
up the people, *that this man* was born there.
Selah.

7 As well the singers as the players on
instruments *shall be there*: all my springs
are in thee.

¹ Or, of.

PSALM LXXXVII.—The occasion and author of this psalm are uncertain. Calmet supposes it was written a little
before or soon after the captives from Babylon arrived at Jerusalem. Other opinions are, that it was composed after
the completion of Solomon's Temple; or when the invading host of Assyrians, under Sennacherib, prevented the
Jews from proceeding, in their courses, to the Temple at Jerusalem.

verse 4. "*Rahab*."—This is generally understood to mean Egypt, for which it is a poetical name. In Isa. xxx. 7,
where it is certainly applied to Egypt, there is an allusion to its meaning (*pride*), which has occasioned its being there
translated in our version, instead of being given as a proper name. Jarchi's explanation of this and the following verse
is generally adopted; and he supposes it to mean that, whereas the Philistines and others held Egypt and Babylon in
high esteem for their antiquity, arts, and learning, so that a person was honoured by its being said that he was
born there; so thenceforward should the citizens of Zion be so privileged and distinguished, that the same should,
for greater justice, be said of them.

PSALM LXXXVIII.

A prayer containing a grievous complaint.

A Song or Psalm ¹for the sons of Korah, to the chief
musician upon Mahalath Leannoth, ²Maschil of
Heman the Ezrahite.

1 LORD God of my salvation, I have cried
and night before thee:

2 Let my prayer come before thee: in-
crease thine ear unto my cry;

3 For my soul is full of troubles: and my
draweth nigh unto the grave.

4 I am counted with them that go down

into the pit: I am as a man that hath no
strength:

5 Free among the dead, like the slain
that lie in the grave, whom thou remem-
berest no more: and they are cut off ³from
thy hand.

6 Thou hast laid me in the lowest pit, in
darkness, in the deeps.

7 Thy wrath lieth hard upon me, and
thou hast afflicted me with all thy waves.
Selah.

8 Thou hast put away mine acquaintance
far from me; thou hast made me an abomi-

¹ Or, of.

² Or, a psalm of Heman the Ezrahite, giving instruction.

³ Or, by thy hand.

nation unto them: *I am* shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD;

and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die from my youth up: *while* I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me 'daily like water; they compassed me about together.

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

⁴ Or, *all the day*.



"Mine eye mourneth by reason of affliction."—*Verses 9.*

GUIDO.

TITLE, "Makalath Leannoth."—Concerning the first of these words, see the note on the title of Psalm liii.; the other (לַעֲנֹת, from עָנָה, "to answer") is supposed to denote that the psalm was to be sung responsively by opposite choirs. (See Lowth's 19th Lecture, and Henley's note thereon.)

"Heman the Ezrahite."—This might be supposed to be the same as the chief musician of the name, in the time of David. But he was a Levite, whereas the present Heman is called an Ezrahite, which is understood to denote a descent from Zerach, the son of Judah, who had a son called Heman (1 Chron. ii. 6). If therefore the chief musician be intended, some transcriber must have made a mistake in assigning to him a paternity that belonged to another person of the same name. But this psalm is generally concluded to have been written during the Captivity; and, if so, we may suppose that it was written by a person called Heman, descended from the son of Zerach of that name, or else, supposing the term "Ezrahite" erroneously applied, by a person descended from the chief musician, and belonging to the band founded by him, and perhaps distinguished by his name.

PSALM LXXXIX.

1 The psalmist praiseth God for his covenant, 5 for his wonderful power, 15 for the care of his church, 19 for his favour to the kingdom of David. 38 Then complaining of contrary events, 46 he expostulateth, prayeth, and blesseth God.

¹Maschil of Ethan the Ezrahite.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness ²to all generations.

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have ⁴sworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne ⁵to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, *who is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken ¹Rahab in pieces, as one that is slain; thou hast scattered thine enemies ²with thy strong arm.

11 ³The heavens are thine, the earth also is thine: *as for* the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast ⁴a mighty arm: strong is thy hand, *and* high is thy right hand.

14 Justice and judgment *are* the ⁵habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed is the people that know the ⁶joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

18 For ⁷the LORD is our defence; and the Holy One of Israel is our king.

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

20 ⁸I have found David my servant; with my holy oil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

27 Also I will make him *my* firstborn, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

¹ Or, a psalm for Ethan the Ezrahite, to give instruction.

² Heb. to generation and generation.

³ Or, Egypt.

⁴ Heb. with the arm of thy strength.

⁵ Heb. to generation and generation.

⁶ 2 Sam. 7. 11, &c.

⁷ Gen. 1. 1. Psal. 24. 1, and 50. 12.

⁸ Or, establishment.

⁹ Num. 10. 6.

¹⁰ Or, our shield is of the LORD; and our king is of the holy one of Israel.

¹¹ 1 Sam. 16. 12.

30 If his children forsake my law, and walk not in my judgments;

31 If they ¹³break my statutes, and keep not my commandments,

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my lovingkindness ¹⁴will I not utterly take from him, nor suffer my faithfulness ¹⁵to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn by my holiness ¹⁶that I will not lie unto David.

36 ¹⁷His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of

his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his ¹⁸glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where *are* thy former loving-kindnesses, *which* thou ¹⁹swarest unto David in thy truth?

50 Remember, LORD, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed *be* the LORD for evermore. Amen, and Amen.

¹³ Heb. *profane my statutes.*

¹⁴ Heb. *I will not make void from him.*

¹⁵ Heb. *to lie.*

¹⁶ Heb. *If I lie.*

¹⁷ 2 Sam. 7. 16. Luke 1. 33. John 12. 34.

¹⁸ Heb. *brightness.*

¹⁹ 2 Sam. 7. 15.

TITLE, "Ethan."—A person of this name was one of the chief musicians in the time of David (see the note at p. 390); but he was a Levite, whereas the present is called an Erabite. In fact, the considerations stated in the note to the preceding psalm are exactly applicable here also. It is generally believed that this psalm was written very early in the Captivity, probably soon after the ruin of the city and temple by the Babylonians.

Verse 10. "*Broken Rahab in pieces.*"—This doubtless alludes to the destruction of the Egyptians in the Red Sea.

25. "*I will set his hand also in the sea, and his right hand in the rivers*"—This means that his power should extend from the Mediterranean to the Euphrates. There is a similar form of expression in the speech which, according to Quintus Curtius (vii. 8), was addressed to Alexander by the Scythian ambassadors. "If," said they, "the gods had given thee a body proportionable to thy insatiable mind, the world would not be able to contain thee. Thou wouldst stretch forth one hand to the furthest extremities of the east, and the other to the utmost west."

38. "*Thine anointed.*"—This and what follows may be supposed to refer to Zedekiah, who was blinded, and kept as a prisoner at Babylon for the remainder of his life.

52. "*Amen.*"—Here ends the third of the five books into which the Hebrews divide the Psalms.

PSALM XC.

1 *Moses, setting forth God's providence, 3 complaineth of human fragility, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of God's good providence.*

¹A Prayer of Moses the man of God.

LORD, thou hast been our dwelling place ²in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 ³For a thousand years in thy sight *are* but as yesterday ⁴when it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* ⁵groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

¹ Or, *A prayer, being a psalm of Moses.*

² Heb. *in generation and generation.*

³ 2 Pet. 2. 8.

⁴ Or, *when he hath passed them.*

⁵ Or, *is changed.*

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9 For all our days are 'passed away in thy wrath: we spend our years 'as a tale that is told.

10 *The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 So teach us to number our days, that we may 'apply our hearts unto wisdom.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

* Heb. turned away.

† Or, as a meditation.

‡ Heb. as for the days of four years in them are seventy years.

§ Heb. cause to come.



"The days of our years are threescore years and ten."—Verse 10.

CANOVA.

TITLE, "Moses."—It is generally agreed that this psalm was really written by Moses, as the title intimates. To the also the Hebrews attribute the nine following psalms; for which they do not appear to have any other foundation than their own absurd canon of criticism, under which they assign all anonymous psalms to that author whose name occurred in the last preceding title. It is clear, for instance, that the ninety-ninth psalm could not have been written by Moses, since the sixth verse mentions Samuel, who was not born till very long after his death.

Verse 6. "*In the morning it flourisheth*," &c.—Here is another comparison, derived from the transitory character of vegetable life, not less beautiful than that which we have noticed in Ps. xxxvii. 35. We illustrated that instance by an extract from one of our elder poets; and we cannot forbear from here quoting a fine passage in which Tasso adapts and amplifies the same image which the present text offers.

"The gently budding rose (quoth he) behold,
That first scant peeping forth with virgin beams,
Half ope, half shut, her beauties doth up-fold
In their dear leaves, and less seen fairer seems,
And after spreads them forth more broad and bold,
Then languishes and dies in last extremes.

So in the passing of a day doth pass
The bud and blossom of the life of man,
Nor e'er doth flourish more, but, like the grass
Cut down, becometh withered, pale, and wan."

FAIRFAX. Edit. Windsor, 1817.

10. "Threescore years and ten."—Drs. Kennicott, Geddes, and others, incline to consider that this furnishes evidence that the psalm must have been of later date than the time of Moses. He lived himself to the age of a hundred and twenty years, when "his eye was not dim nor his natural force abated;" and the days of the other eminent persons of that period, whose ages are recorded, considerably exceeded fourscore years. Aaron lived to the same age as Moses, Joshua to a hundred and ten years, and Caleb could scarcely have been younger when he died. But all these were probably special instances of the Divine favour. "The decree which abbreviated the life of man as a general rule to seventy or eighty years," observes Dr. J. M. Good, "was given as a chastisement upon the whole race of Israelites in the wilderness; and with these few exceptions none of them, at the date of this psalm, could have reached more than seventy, and few of them so high a number. But it does not appear that the term of life was lengthened afterwards. Samuel died about seventy years old, David under seventy-one, and Solomon under sixty; and the history of the world shows that the abbreviation of life in other countries was nearly in the same proportion."

PSALM XCI.

1 *The state of the godly.* 3 *Their safety.* 9 *Their habitation.* 11 *Their servants.* 14 *Their friend; with the effects of them all.*

HE that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty.

2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because thou hast made the LORD, which is my refuge, even the most high, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

¹ Heb. lodge. ² Matth. 4. 6, Luke 4. 10. ³ Or, asp. ⁴ Heb. length of days.

PSALM XCI.—This psalm is ascribed to David in the Septuagint, Vulgate, and Arabic; and many acquiesce in the determination, while others prefer, with the Jews, to attribute it to the author of the preceding psalm. There is no internal evidence that bears very distinctly on the question: but such as can be traced seems rather to favour the latter than the former alternative. For instance, the preceding psalm dwells on the brevity of human life, and the present concludes with a promise of lengthened days to the righteous.

Verse 1. "*Shall abide under the shadow of the Almighty.*"—In the figurative language of the East, it is still very common to describe a protected person as sitting or dwelling under the shadow of his protector.

PSALM XCII.

1 *The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.*

A Psalm or Song for the sabbath day.

It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most high:

2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night,

3 Upon an instrument of ten strings, and upon the psaltery: *upon the harp with a solemn sound.*

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! and thy thoughts are very deep.

6 A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is that they shall be destroyed for ever:*

8 But thou, LORD, *are most high for evermore.*

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 But my horn shalt thou exalt like *the horn of an unicorn*: I shall be anointed with fresh oil.

11 Mine eye also shall see *my desire* on mine enemies, and mine ears shall hear *my desire* of the wicked that rise up against me.

12 *The righteous shall flourish like the palm tree*: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and *flourishing*;

15 To shew that the LORD *is upright*: *he is my rock, and there is no unrighteousness in him.*

¹ Heb. *in the nights.*

² Or, *upon the solemn sound with the harp.*

³ Heb. *Iliggaion.*

⁴ Hos. 14. 5.

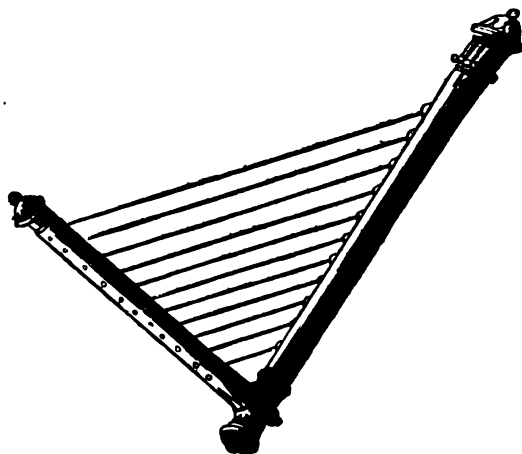
⁵ Heb. *green.*

PSALM XCII.—Some of the Rabbis depart from their plan of attributing the whole of the psalms, on which we are now engaged, to Moses, in favour of a fancy which they have, that the present psalm was written by Adam, soon after his creation. It is scarcely worth while to notice so absurd an idea: but the reader will observe the mention of musical instruments in verse 2, which were not invented (and then only one of them) till the time of Jubal, a descendant of Cain: and when Adam was in Eden, where were the brutish, foolish men of whom the psalm speaks; and where the wicked men, his enemies, that rose up against him? The cedars of Lebanon also are mentioned in verse 12. The Rabbis could scarcely have found a psalm less likely to have been written by Adam. David is probably its author: not Moses, because the musical instruments mentioned, were not introduced into the sacred services till David's time.

Verse 3. "*Psaltery*."—The original word is נֶבֶל *nebel*, which is preserved in the Greek *ναβλα*, and the Latin *nabulum*. Our information concerning it is still less distinct than concerning the *kinnor*. The only tolerably probable conclusion with respect to it is that it was a stringed instrument, and that of the harp or lyre kind. The following is we believe the amount of the information to be gleaned from the Scriptures. The *nebel* is first, chronologically, mentioned in the Psalms of David, which may assure us that it was not of nearly so high antiquity as the *kinnor* and some other instruments. From 1 Kings x. 12, we learn that this instrument as well as the *kinnor* was of precious wood; although, if we are to believe Josephus, it would seem that some of them—those used in the Temple—were ultimately made of that species of precious mixed metal called *electrum*. It is usually mentioned in connection with the *kinnor*. It was employed in the services of religion; but does not, so far as Scripture shows, appear to have been in use as a private instrument; whence we may perhaps infer that it was larger and more costly. It is also associated with the "instrument of ten strings" (עֶשְׂרִי, *assur*) of our version, and which, in Ps. xxxii. 2, and cxliv. 9, might seem to refer to the *nebel* itself, were it not that they are distinguished in the present text, where we have "upon an instrument of ten strings (עֶשְׂרִי) and upon the psaltery (נֶבֶל)." In fact, whatever inference we draw from the independent exhibition of the *assur* in the present text, we cannot but think that elsewhere it describes the number of strings either of the common *nebel* or of a particular variety of that instrument. This seems to be all the information we gain from the Scriptures on the subject. Josephus says the instrument was played with the fingers, and had twelve strings; we suppose it may have had more or fewer in different times and other different circumstances. In short, the general impression is, that the *nebes* was an instrument of the harp or lyre kind.

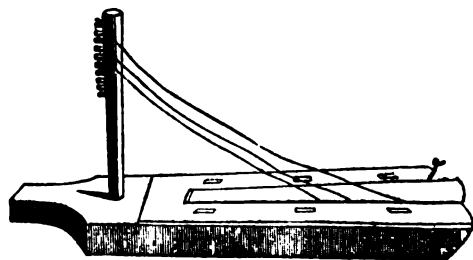
The form of the instrument has been a subject of very wide conjecture, into which we cannot profitably enter; and with respect to which it is scarcely possible to arrive at a perfectly satisfactory conclusion. We shall therefore confine our attention to the illustration of two ideas; one, founded on the most tangible intimations furnished by preceding writers; and the other offered by ourselves, as a conjecture founded on the observation of certain forms of Egyptian instruments,—with which we have only in the course of the present century become acquainted, and from which, consequently, the laborious writers of the last century could obtain no assistance in their investigations.

The general statement which has come down to us from the Christian fathers amounts to little more than that the *nebel* was in the form of the Greek letter *delta* (Δ). They say the same indeed of the *assur* (עֶשְׂרִי) mentioned above, in this and the preceding note; but if the names express distinct instruments, we conjecture this to be true of one only, and this we will for the present assume to be the *nebel* rather than the *assur*. On the hint thus furnished we have sought for examples of stringed instruments of the form indicated; and we have done this the more cheerfully because we saw reason to conclude that instruments of this form must have been known to the Hebrews, by whatever name they called them: and it is really of less consequence to determine the precise appropriation of names than to ascertain the forms and characters of instruments and objects.



INSTRUMENTS FROM HERCULANEUM.

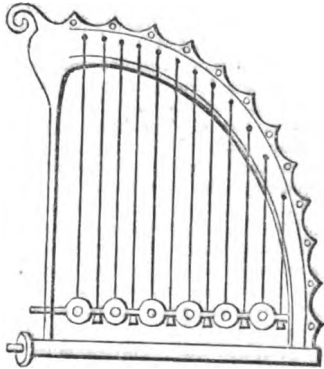
Triangular forms of stringed instruments do not frequently occur on ancient classical monuments; and then they are very different from our harps, to which the mere mention of the triangular form has led some to compare them. The usual form is very simple, that of an irregular triangle, open on one side, and crossed by strings the number of which is various. The manner in which it was held and played is shown in the figure of the dancing Cupid, from Herculaneum, and another cut shows a more complete representation of a similar instrument from the same source. Now it was allowed by the Greeks that instruments of the trigonal form came from the East. It is usually said to have been borrowed from the Syrians, those near neighbours of the Jews, if the denomination did not indeed, in the Greek acceptance, include the Jews themselves.



EGYPTIAN INSTRUMENTS.—FROM ROSSELLINI.

The triangular form was also in use with the Egyptians. Athenæus mentions a certain musician, called Alexander Alexandrinus, who was so admirable a performer on the trigonum, and gave such proof of his abilities at Rome, that he made the inhabitants *musically mad*. Burney, who cites this, observes, that the performer being a native of Alexandria, as his name implies, makes it probable that it was an Egyptian instrument upon which he gained his high reputation at Rome. Burney also refers to the figure of the Theban harp, engraved in his work after a drawing from Bruce, in proof that the Egyptians had the triangular form of the instrument: but, unfortunately, the triangulation is one of the errors into which Bruce fell, the particular harp in view being really in the form of a bow. But the observation, although not the reference, is still applicable, as very distinct triangular instruments have been found represented in the paintings of the ancient Egyptians. Of these we have copied one of the most remarkable from Rosellini. It is played on, with both hands, by one of those monsters which the Egyptian mind was so prolific in producing; and whether we consider its size, its peculiar character and form, no instrument of the kind claims

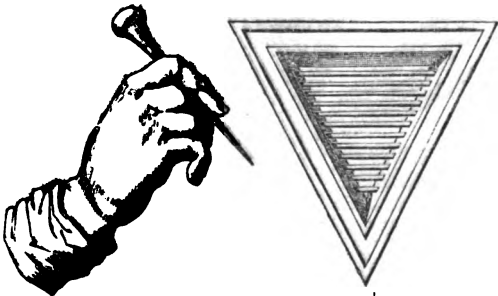
a more attentive consideration. To the same class essentially belongs another Egyptian instrument, of very simple construction; and which is also given in Rosellini, not from a painting, but from a real instrument found in Egypt, and deposited in the museum at Florence. In this, the strings (originally ten in number, as appears from the pegs) form a triangle by their extension from the upper end of a piece inserted at right angles into a large harmonical body of wood, with which the strings are at the other extremity connected; as shown in the above engraving. Portions of the strings still remain, and appear to have been formed from the intestines of animals. Remembering that Solomon obtained wood for his "psalteries" by distant commerce, it is remarkable that the wood of this instrument is what Rosellini calls "a mahogany (*swietana*) from the East Indies;" and which the Egyptians must have obtained through commercial channels. Coupling the delta form, which the old authorities assign to the *nebel*, with the number of the strings, Rosellini himself suggests that the present instrument has probably some resemblance to the נבל עשור, "the ten-stringed nebel" of the Hebrews. He of course thinks that the *assur* and *nebel* are identical. It is remarkable that the instruments of this class have generally one side of the triangle open: but one of our cuts shows a very curious and beautiful instrument, which has a complete frame, and which is a sort of nondescript, being a combination of the triangular forms which now engage our attention, and the arched ones which we shall hereafter notice. As a suitable, though not, strictly speaking, an authentic illustration, we have introduced below a specimen of the lyre, in the form of a perfect Δ , and struck with a sort of stylus or plectrum, which the ancient illuminators of psalters were accustomed to represent in the hands of David.—Josephus says that the *nebel* was played upon with the hand, as is the case in the figure from Egypt, and that from Heracleum; but the plectrum may have been employed in some forms of the instruments. We do not know whether the *nebel* was the same instrument as the *nebla* or nablum of the Greeks and Romans; nor is this of much consequence, as we have little information concerning the latter. It seems however to have been highly appreciated. One proof of this has been given; and another has been adduced by Bochart, from the 'Adulterer' of Philemon, where, when one says that he is ignorant of the nablā, it is answered, "Not know the nablā! then thou knowest nothing that is good."



Grecian Trigonum.



Figure supposed to represent King David. Engraved in Donatus' 'Lyra Barberina.'

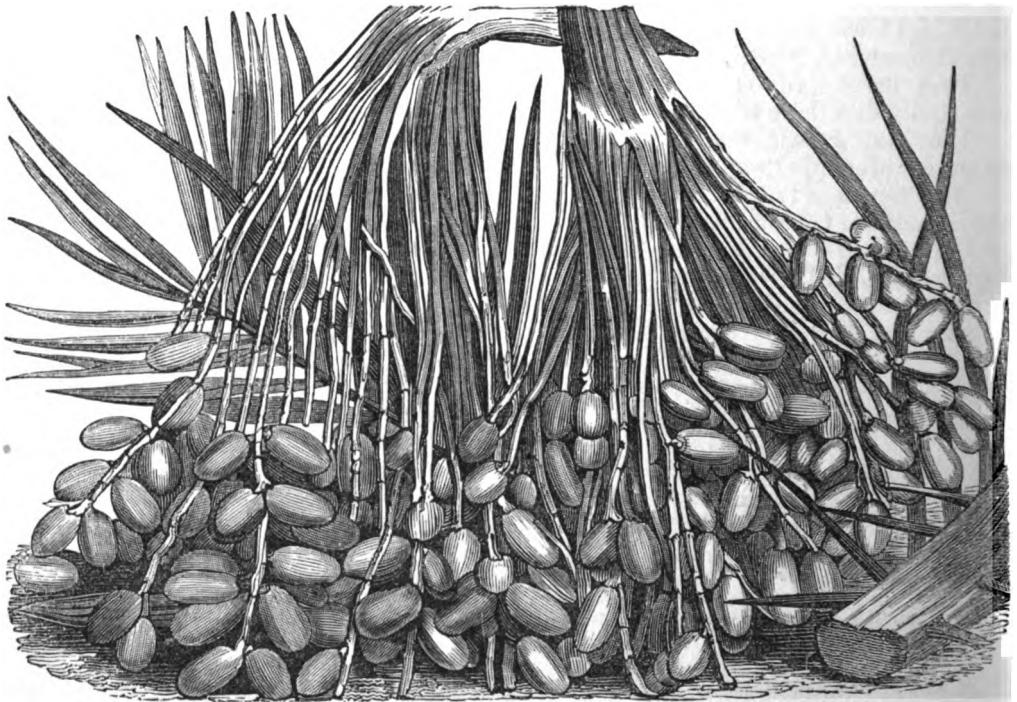


Instrument and Plectrum of adjoining figure.

"The harp with a solemn sound."—The word translated "solemn sound" is חֲנֻכָּה *hanna*, which occurs untranslated in Pa. ix. 17; and in xix. 14, is rendered "meditation." Some think that it means a musical instrument; and if so, it would doubtless denote a species of harp or lyre of peculiarly grave tone: others refer it not to any distinct instrument, but to the modulation of the common *kinnor*, as, "In a soft whisper upon the harp" (Mudge): "Upon the murmuring harp" (Parkhurst): "With the sweet melody of the harp" (Boothroyd): and see the marginal reading. The Septuagint renders it by *song*, "With a song upon the cithara;" and so the Vulgate, followed by Waterland and others, and approved by Gesenius. All these modifications of meaning are derivable from the primary sense in חָגַח *hagah*, to meditate," or, "to speak" with reflection: and we should certainly prefer, in the present text, to understand it as an epithet applied to the notes of the *kinnor*, rather than as describing a particular instrument.

13. "*Shall flourish in the courts of our God.*"—We should not wonder if there were here an allusion to the actual presence of palm-trees, if not cedars, in the courts of houses. Of domesticated cedars we cannot speak: but it is quite usual for trees to be planted in the courts both of religious buildings and domestic habitations in the East; and while residing in the countries of the palm (Turkish Arabia for instance) we observed that this tree was almost invariably employed for the purpose. It is equally recommended to this preference by the elegance of its form, the excellence of its fruit, and the broken shade which its spreading head diffuses over the court in which it is placed.

14. "*They shall still bring forth fruit in old age.*"—The literal reference is evidently to the palm-tree, which is very long lived for a fruit-tree, and continues in fertility and vigour at an age far more than equivalent to the extreme old age of man. The palm-tree reaches its full maturity in about thirty years (but bears fruit much earlier); and continues in full productiveness and perfect beauty for about seventy years longer. After this it begins gradually to decline, and perishes towards the latter end of its second century. This may serve as a general statement; but it is liable to large exceptions. Trees far more than two centuries old have been known; and perhaps the best general rule is afforded by the popular expression of the Arabs, which states that after it has attained maturity, it remains in undiminished vigour during three human generations. The fruit is produced in clusters, which grow from the trunk of the tree, between the branches, or rather, leaves. The form of these clusters is best shown in our engraving. In a good tree, and productive season, there may be from fifteen to twenty of these clusters, each weighing about as many pounds; but this differs with differing circumstances, and in the different varieties, of which there are many. The same variation extends to the size and quality of the fruit itself. When perfectly ripe, the most common sort is soft and pulpy, and very sweet, without any acidity. But those that are intended to be dried are not allowed to attain their softest condition. Great quantities are dried, and are then very hard, and have a shrunk and shrivelled appearance. They are then of great service as a standing article of food; and, from their hardness and portability, are very valuable to persons on a journey. The date has an exceedingly hard and solid kernel; but, like every other part of this precious tree, this is valuable, forming a most nourishing and acceptable food to camels and other cattle, when ground, or softened by being soaked for two or three days in water. In the date countries, so much of man's subsistence depends upon this fruit, that the season of gathering is watched for with all the anxiety, and attended with all the joy, of harvest or of vintage. After this, it will be perceived that palm-trees must form a valuable property, and confer importance on their owners; so much is this the case, that there is an Arabic proverb reflecting on the custom for persons, who affect consequence to which they have no claim, to pretend that the dates they consume are produced by trees of their own. (See Burckhardt's 'Arabic Proverbs,' No. 126.) These observations are chiefly confined to the fruit; but we shall perhaps avail ourselves of another occasion to notice the tree itself more particularly.



CLUSTER OF RIPE DATES.

PSALM XCIII.

The majesty, power, and holiness of Christ's kingdom.

THE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is established, that it cannot be moved.

2 Thy throne *is* established 'of old: thou art from everlasting.

¹ Heb. *from then.* ² Heb. *to length o' days.*

PSALM XCIII.—The Septuagint and other ancient versions attribute this psalm to David; and there does not appear any good ground for disputing this conclusion.

PSALM XCIV.

1 *The prophet, calling for justice, complaineth of tyranny and impiety.* 8 *He teacheth God's providence.* 12 *He sheweth the blessedness of affliction.* 16 *God is the defender of the afflicted.*

O LORD 'God, to whom vengeance belongeth; O God, to whom vengeance belongeth, 'shew thyself.

2 Lift up thyself, thou judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 'Yet they say, The LORD shall not see, neither shall the God of Jacob regard it.

8 Understand, ye brutish among the people: and *ye* fools, when will ye be wise?

9 'He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

11 'The LORD knoweth the thoughts of man, that they are vanity.

12 Blessed *is* the man whom thou chas-

¹ Heb. *God of revenges.* ² Heb. *shine forth.* ³ Psal. 10. 11, 13. ⁴ Exod. 4. 11. Prov. 20. 12. ⁵ 1 Cor. 3. 20. ⁶ Heb. *shall be after it.* ⁷ Or, *quickly.*

PSALM XCIV.—The Septuagint and Vulgate ascribe this psalm also to David; nor is there anything in it calculated to render this determination improbable; although Calmet and some others seem rather disposed to refer it to the Captivity.

PSALM XCV.

1 *An exhortation to praise God, 3 for his greatness, 6 and for his goodness, 8 and not to tempt him.*

O COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

¹ Heb. *prevent his face.*

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, 'for ever.

tenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart 'shall follow it.

16 Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help, my soul had 'almost dwelt in silence.

18 When I said, My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea,* the LORD our God shall cut them off.

2 Let us 'come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD *is* a great God, and a great King above all gods.

4 'In his hand *are* the deep places of the

² Heb. *in whose.*

earth: *'the strength of the hills is his also.*

5 *'The sea is his, and he made it: and his hands formed the dry land.*

6 O come, let us worship and bow down: let us kneel before the LORD our maker.

7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. *'To day if ye will hear his voice,*

8 Harden not your heart, *'as in the 'pro-*

² Or, *the heights of the hills are his.*

⁴ Heb. *whose the sea is.*

⁷ Heb. *contention.*

vocation, *and as in the day of temptation in the wilderness:*

9 When your fathers tempted me, proved me, and saw my work.

10 Forty years long was I grieved with *this* generation, and said, *It is a people that do err in their heart, and they have not known my ways:*

11 Unto whom I swear in my wrath *'that they should not enter into my rest.*

⁵ Heb. *2. 7. and 4. 7.*

⁶ Exod. 17. 2, 7. Num. 14. 22, &c.

⁸ Heb. *if they enter into my rest.*

PSALM XCV.—This psalm is likewise attributed to David in the Greek and Latin copies. It is certain that St. Paul (Heb. iv. 7) quotes a passage (verses 7 and 8) under his name; and this strengthens the probability, but is not perfectly conclusive, since it was usual, popularly, to call the whole book 'The Psalms of David.' It was probably intended as an invitation or introduction to worship on certain solemn occasions. We do not see on what foundation Calmet ascribes it to the Captivity.

PSALM XCVI.

1 *An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 11 for his general judgment.*

O *'SING* unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and greatly to be praised: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the LORD made the heavens.

6 Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

¹ 1 Chron. 16. 23.

² Heb. *of his name.*

³ Or, *in the glorious sanctuary.*

⁴ Psal. 93. 1, and 97. 1.

PSALM XCVI.—This psalm corresponds to the latter half of that which is given in 1 Chron. xvi., and which David is there said to have "delivered first to thank the Lord into the hand of Asaph and his brethren," on the day when the ark was removed from the house of Obed-edom to Mount Zion. There are, however, in the present psalm some alterations, which are supposed to have been made by Ezra, when the Temple was rebuilt, after the Captivity.

PSALM XCVII.

1 *The majesty of God's kingdom. 7 The church rejoiceth at God's judgments upon idolaters. 10 An exhortation to godliness and gladness.*

THE LORD reigneth; let the earth rejoice; let the *'multitude of isles be glad thereof.*

2 Clouds and darkness *are* round about him: *'righteousness and judgment are the 'habitation of his throne.*

3 A fire goeth before him, and burneth up his enemies round about.

¹ Heb. *many or great isles.*

² Psal. 89. 14.

³ Or, *establishment.*

⁴ Exod. 20. 4. Lev't. 26. 1. Deut. 5. 8.

⁵ Heb. 1. 6.

8 Give unto the LORD the glory *'due unto his name: bring an offering, and come into his courts.*

9 O worship the LORD *'in the beauty of holiness: fear before him, all the earth.*

10 Say among the heathen *that 'the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.*

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 *'Confounded be all they that serve graven images, that boast themselves of idols: 'worship him, all ye gods.*

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, art high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, 'hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks 'at the remembrance of his holiness.

⁶ Psal. 34. 14. Amos 5. 15. Rom. 12. 9. ⁷ Or, to the memorial.

PSALM XCVII.—The Septuagint and Vulgate call this "A Psalm of David when his land was restored." It is not clear what they mean by this: but the psalm probably was written by David, though it may be difficult to determine the occasion on which it was written. Indeed there is something very uncertain in attempting, without strong internal evidence, to determine the occasion of particular psalms; since it is probable that very many were written without reference to particular circumstances, or, at least, to any such circumstances as history records.

Verse 11. "Light is sown for the righteous."—The Prayer-book version is, "There is sprung up a light for the righteous," which certainly furnishes a more natural image, and is sanctioned by all the ancient versions, except the Syriac, which has, "Light has shone." They appear to have read the word a letter differently (זרע for אור) from our present copies, which require the version which our translation exhibits.

PSALM XCVIII.

1 The psalmist exhorteth the Jews, 4 the Gentiles, 7 and all the creatures to praise God.

A Psalm.

O SING unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

2 The LORD hath made known his salvation: his righteousness hath he 'openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap their hands: let the hills be joyful together

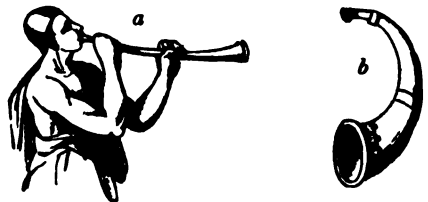
9 Before the LORD; 'for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

¹ Isa. 52. 10. ² Or, revealed. ³ Psal. 96. 12.

PSALM XCVIII.—This psalm also is ascribed to David in the Greek and Latin versions; and it is generally believed to have been written by him, although Calmet and some others would rather ascribe it to the Captivity.



a. Trumpet or Funeral Pipe, from an ancient Tomb at Troy.
b, Smaller, of the same kind, from Herculaneum.



Ancient Cornets—*a*, from Herculaneum; *b*, from Calmet.

Verse 6. "Trumpets...cornet."—With respect to these wind instruments, our information is rather more distinct and satisfactory than with reference to any others mentioned in Scripture. Concerning the cornets or horns we have already spoken in the note to Jesh. vi. 4. The trumpets of the last Temple were probably formed after the ancient model; and as these are represented among the spoils of that temple on the triumphal arch of Titus at Rome (see the engraving).

ing, vol. i. p. 200), we are enabled to see that they were long, straight trumpets, of a form which has always been and continues to be common. Straight trumpets, as well as curved horns, natural or artificial, are rather common on the ancient monuments of Greece and Rome; and the former sometimes occurs in Egyptian paintings. In Rosellini's 'Monumenti dell' Egitto,' there is a plate (M. R. xcii) representing a battle scene, copied from a painting on the walls of an Egyptian tomb, and in which a trumpeter, blowing vehemently a trumpet of this form, makes a very conspicuous appearance. He has another of the same sort under his left arm. They are both painted yellow, to indicate, probably, that they were either of gold or brass; and, as compared with the trumpeter's stature seem to be about eighteen inches in length. Trumpets and horns are the only instruments concerning which any directions are given in the Law. "In the infancy of a state," says Burney, "a nation has but little leisure for cultivating music any otherwise than it is connected with religious rites and the military art;" and it is thus that he accounts for the fact that (with the exception of Miriam's timbrel) no instruments but horns and trumpets are noticed in the Law. And indeed it may be said that they are scarcely mentioned as musical instruments, but as suited to and employed for making signals, calls, and conveying intimations during the religious solemnities, and in the field of war. In the main the trumpet thus served the same purpose, in a religious and civil sense, as bells among Christians, and the voice among Mohammedans. Indeed, it is understood that Mohammed directed the voice to be employed, in order to mark a distinction between his own sect and the Jews with their trumpets and the Christians with their bells. It is clear, however, that trumpets and cornets were introduced into the musical choirs in the time of David; while they still continued to be employed in their former service. The following particulars concerning the use of trumpets in the Temple will be useful, and are collected chiefly from Lightfoot's 'Temple Service.' The trumpets were sounded exclusively by the priests who stood not in the Levitical choir, but apart, and opposite to the Levites, on the other side of the altar, both parties looking towards it—the priests on the west side and the Levites on the east. The trumpets did not join in the concert; but were sounded during certain regulated pauses in the vocal and instrumental music. "The manner of their blowing with their trumpets was first a long plain blast; then a blast with breakings and quaverings; and then a long plain blast again... The priests did never blow but these three blasts went together... The Jews do express these three several soundings that they made at one blowing by the words (translated) 'An alarm in the midst, and a plain note before and after it:'—which our Christian writers do most commonly express by, *Taratantara*; though that word seems to put the quavering sound before and after, and the plain in the midst, contrary to the Jewish description of it." The trumpets sounded this *taratantara* in the morning when the gates were opened, and served to call the Levites and others to their duties, and the people to worship. They were again sounded at the times of sacrifice; and again, several times, as above intimated in the course of the musical service. They were never sounded in one day less than seven times, nor more than sixteen, that is, taking the three distinct blowings as one sounding—a point which has been much disputed by the Hebrew writers. The number of trumpets was not, according to regulation, to be less than two, nor more than a hundred and twenty. This information is of course derived from Rabbinical authorities, and refers particularly to the temple service in the times of the New Testament, although much, if not all of it, may be supposed equally applicable to a much earlier period.



Ancient Trumpet, from Calmet.



Idea (not an ancient authority) of a Levitical Trumpeter. From Van Bleywyck's figure, in Calmet.

PSALM XCIX.

- 1 The prophet, setting forth the kingdom of God in Zion, exhorteth all, by the example of forefathers, to worship God at his holy hill.

THE LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth 'be moved.

2 The LORD is great in Zion; and he is high above all the people.

3 Let them praise thy great and terrible name; for it is holy.

4 The king's strength also loveth judgment; thou dost establish equity, thou executekest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his footstool; for he is holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his

¹ Heb. stagger.

² Or, it is holy.

name; they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our

God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

PSALM XCIX.—The old versions attribute this psalm to David: and there does not appear any better conclusion. It would seem to have been written when he was quietly and firmly established in his kingdom. But Calmet, with the concurrence of some other Biblical critics, rather conceives that it was used at the dedication of the second temple, or of the city walls, after the Captivity. The mention of Samuel, in verse 7, shows that it could not have been written by Moses, and strengthens the probability of its being the composition of David. If it had been written after the Captivity, it is likely that some other and later prophet would also have been mentioned.

PSALM C.

1 *An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.*

A Psalm of 'praise.

MAKE a joyful noise unto the LORD, 'all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he is God: *it*

¹ Or, *thanksgiving.*

² Heb. *all the earth.*

³ Or, *and his we are.*

⁴ Heb. *to generation and generation.*

PSALM C.—The Septuagint ascribes this as well as the preceding psalms to David. It is not very clear by whom it was written; but it is generally believed that it was designed to be used when the sacrifices of thanksgiving (Lev. vii. 12) were offered. The present is the only psalm that bears this title; in which the word translated "praise" is, as the marginal reading intimates, the same that is rendered "thanksgiving" in verse 4.

PSALM CI.

David maketh a vow and profession of godliness.

A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart:

3 I will set no 'wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked *person*.

¹ Heb. *thing of Belial.*

² Or, *perfect in the way.*

³ Heb. *shall not be established.*

PSALM CI.—This psalm appears to have been written when David was established in his kingdom, and to express the views with which he purposed to conduct its government. Some think it was written soon after he became king of all Israel.

PSALM CII.

1 *The prophet in his prayer maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God. 18 The mercies of God are to be recorded. 23 He sustaineth his weakness by the unchangeableness of God.*

A Prayer 'of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.

¹ Or, *for.*

² Or (as some read), *into smoke.*

³ Or, *flesh.*

is he that hath made us, 'and not we ourselves; *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* 'to all generations.

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh 'in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies 'shall not tarry in my sight.

8 I will early destroy all the wicked of the land; *that* I may cut off all wicked doers from the city of the LORD.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

3 For my days are consumed 'like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones cleave to my 'skin.

6 I am like a pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house top.

8 Mine enemies reproach me all the day; and they that are mad against me are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping,

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 'My days *are* like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, *and* favour the dust thereof.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner; to loose *those* that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He *weakened* my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 *Of* old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt *endure*: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

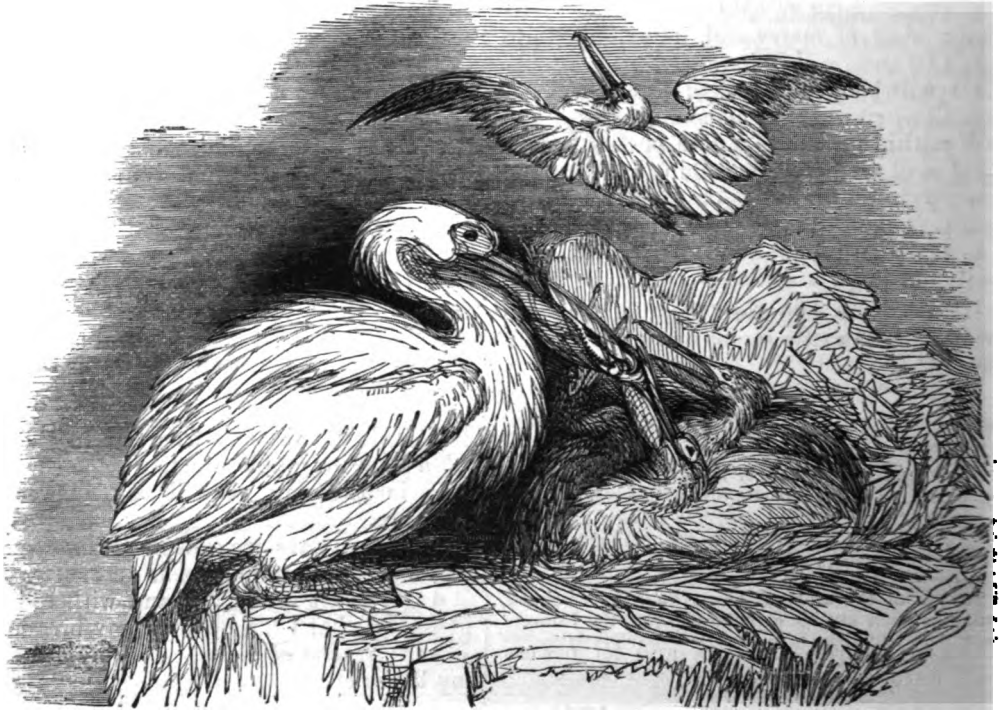
⁴ Isa. 40. 6. James 1. 10.

⁵ Heb. the children of death.

⁶ Heb. afflicted.

⁷ Heb. 1. 10.

⁸ Heb. stand.



PELICAN AND YOUNG (*Pelicanus onocrotalus*).

PSALM CII.—It appears from verse 13, that this psalm was written towards the end of the Captivity; but its author cannot be determined. Daniel and Nehemiah have been named.

Verse 6. "*Pelican*"—(*תנין*, *kaath*). The pelican (*Pelecanus onocrotalus*) is spread over many parts of Asia, Africa, and Europe. Its plumage, when full grown, is nearly all white; with an expanse of wings that sometimes reaches to twelve feet. The most remarkable feature in the pelican is the pouch, a curious dilatation of the throat, for the bestowment of the food till the hour of retirement and eating has come round. We have often seen one of the species sitting on the ledge of a rock, a foot or two above the surface of the water, in pensive silence during the whole day; the continuity of its proceeding being only interrupted at distant intervals by the near approach of some unlucky fish, upon which it darted with unerring certainty, and then resumed its wonted stillness. At other times we have observed them urging their way, with rapid flight, thirty or forty miles into the country, after a day's fishing, to feast in the lonely wilderness upon the contents of their well-stored pouches: and were then reminded of the words, "I am like a pelican in the wilderness."

7. "*Sparrow*."—The word *תנין*, *tsippor*, we have explained elsewhere to be a general term for birds, or perhaps for small birds in particular, while, at the same time, it is the proper name of the sparrow. It is quite clear that the word should be understood here in its general, not its restricted, signification; for the intimations do not by any means agree with a pert, active, chattering bird, fond of society, like the sparrow, but seems rather to require some moping bird, that sits watching solitary upon the house tops, in the night season. The owl might well enough be understood; but it is safer to take the reference indefinitely, as indeed most translators do, having, instead of "sparrow alone,"—"solitary bird," or "solitary little bird;" and "bird alone," or "little bird alone."

PSALM CIII.

1 *An exhortation to bless God for his mercy, 15 and for the constancy thereof.*

A Psalm of David.

BLESS the LORD, O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For 'as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and 'it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 'To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, 'that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

¹ Exod. 24. 6, 7. Num. 14. 18. Deut. 5. 10. Nehem. 9. 17. Psal. 96. 15. Jer. 32. 18.

² Heb. according to the height of the heavens.

⁴ Heb. it is not.

⁵ Deut. 7. 9.

³ Heb. great of mercy.

⁶ Heb. mighty in strength.

PSALM CIII.—Patrick, Delaney, and others, conceive this psalm to have been composed after David had recovered from a dangerous illness; but Dathie concludes that it was written after his affliction for the child of Bathsheba.

Verse 5. "*Thy youth is renewed like the eagle's*."—This most probably alludes to the renewal of vigour and activity in birds after the moulting season, when they appear with full and renovated plumage. The change is of course most remarkable in such full-feathered and powerful birds as the eagle. That the eagle actually renews its youth, is one of those old absurdities, to which this text, properly understood, affords no sanction.

PSALM CIV.

1 *A meditation upon the mighty power, 7 and wonderful providence of God.* 31 *God's glory is eternal.* 33 *The prophet voweth perpetually to praise God.*

BLESS the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

2 Who coverest *thyself* with light as with a garment: who stretchest out the heavens like a curtain:

3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

4 Who maketh his angels spirits; his ministers a flaming fire:

5 *Who* laid the foundations of the earth, that it should not be removed for ever.

6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 He sendeth the springs into the valleys, which run among the hills.

11 They give drink to every beast of the field: the wild asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation, which sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

16 The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted;

¹ Heb. l. 7. ² Heb. he hath founded the earth upon her bases.

³ Heb. walk. ⁴ Heb. break. ⁵ Heb. give a voice.

⁶ Judg. 9. 13. ⁷ Heb. to make his face shine with oil, or more than oil.

⁸ Heb. all the beasts thereof do trample on the forest.

⁹ Heb. formed.

¹⁰ Psal. 145. 15.

¹¹ Heb. shall be.

PSALM CIV.—This psalm is generally admitted to have been written by David, with whose name it is superscribed in the old versions. Bishop Lowth in different lectures returns repeatedly to this magnificent composition, which he puts under the head of the Idyllium. "The hundred and fourth psalm," he observes, "demonstrates the glory of the Creator from the wisdom, beauty, and variety of his works. The poet embellishes this noble subject with the clearest and most splendid colouring of language; and with imagery the most magnificent, lively, diversified, and pleasing, at the same time select, and happily adapted to the subject. There is nothing of the kind extant, indeed nothing can be conceived, more perfect than this hymn, whether it be considered with respect to its intrinsic beauties, or as a model of that species of composition."

17 Where the birds make their nests: as for the stork, the fir trees are her house.

18 The high hills are a refuge for the wild goats; and the rocks for the conies.

19 He appointed the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

21 The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

26 There go the ships: there is that leviathan, whom thou hast made to play therein.

27 These wait all upon thee; that thou mayest give them their meat in due season.

28 That thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

Verse 17. "*As for the stork, the fir trees are her house.*"—We have spoken generally of the stork in the note to Levit. xi. 19, and have given a representation of it under Job xxxix. In the note, we mentioned the situations in which the bird prefers to establish its nest, being the elevated points of public buildings and private houses. That it does not usually build in trees, has been urged as an objection to our considering the stork to be intended in the present text. But this objection has less weight than appears at first view. The storks will build any where, rather than on the ground or in very low situations; and in the East the roofs are flat, and form in some sort an occupied part of the house; while those high stacks of chimneys are wanting which in Europe afford them an ample choice of convenient foundations for their nests. It is true the wind chimneys mentioned under Lev. xi., furnish an admirable substitute; but these occur only in a limited region of Asia, and then only to the better sort of houses. It hence follows that when all the elevated points have been secured, there remain some birds, and in some situations the greater number of them, that have no other alternative than to resort to the trees in the neighbourhood. Never having had occasion to observe their habits in a place where fir-trees grew, we cannot from our own knowledge speak of their preference for such trees: but Shaw says that then "the fir and other trees" became the dwelling of the stork in Barbary. In fact, we conjecture that the psalmist does not speak of a general but a local habit. The stork in every locality naturally selects the trees best adapted to its purpose; and we may suppose that this happened to be the fir-tree in the place where this psalm was written.

21. "*The young lions roar after their prey.*"—With respect to the lion, the ideas of prey and roaring are almost constantly associated in the Bible. Accordingly, it is commonly stated that the lion does not roar except when he has his prey in view, or is in the act of striking it down. This the more explains, also, the terror which all creatures manifest at the lion's roar, since it affords them ground to suspect that they are themselves the objects of his destroying notice.

PSALM CV

1 *An exhortation to praise God, and to seek out his works. 7 The story of God's providence over Abraham, 16 over Joseph, 23 over Jacob in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.*

O 'GIVE thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: seek his face evermore.

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He is the LORD our God: his judgments are in all the earth.

8 He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

9 "Which covenant he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

11 Saying, "Unto thee will I give the land of Canaan, 'the lot of your inheritance:

12 When there were but a few men in number; yea, very few, and strangers in it.

13 When they went from one nation to

another, from one kingdom to another people;

14 He suffered no man to do them wrong: yea, he reprov'd kings for their sakes;

15 Saying, Touch not mine anointed, and do my prophets no harm.

16 Moreover he called for a famine upon the land: he brake the whole staff of bread.

17 He sent a man before them, 'even Joseph, who was sold for a servant:

18 "Whose feet they hurt with fetters: 'he was laid in iron:

19 Until the time that his word came: the word of the LORD tried him.

20 "The king sent and loosed him; even the ruler of the people, and let him go free.

21 "He made him lord of his house, and ruler of all his 'substance:

22 To bind his princes at his pleasure; and teach his senators wisdom.

23 "Israel also came into Egypt; and Jacob sojourned in the land of Ham.

24 And he increased his people greatly; and made them stronger than their enemies.

25 "He turned their heart to hate his people, to deal subtilly with his servants.

26 "He sent Moses his servant; and Aaron whom he had chosen.

27 "They shewed "his signs among them, and wonders in the land of Ham.

28 "He sent darkness, and made it dark; and they rebelled not against his word.

29 "He turned their waters into blood, and slew their fish.

30 "Their land brought forth frogs in abundance, in the chambers of their kings.

¹ Chron. 16. 8. ² Isa. 12. 4. ³ Gen. 17. 9; 22. 16, &c.; 26. 3; 28. 13; and 28. 11. ⁴ Luke 1. 73. ⁵ Heb. 6. 17. ⁶ Gen. 12. 15, and 15. 18.
⁷ Heb. the cord. ⁸ Gen. 37. 28. ⁹ Gen. 39. 20. ¹⁰ Heb. his soul came into iron. ¹¹ Gen. 41. 14. ¹² Gen. 41. 40. ¹³ Heb. possession.
¹⁴ Gen. 46. 6. ¹⁵ Exod. 1. 8, &c. ¹⁶ Exod. 3. 10. ¹⁷ Exod. 7. 9. ¹⁸ Heb. words of his signs. ¹⁹ Exod. 10. 22. ²⁰ Exod. 7. 20.
²¹ Exod. 8. 4.

31 ¹He spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 ²He gave them hail for rain, *and* flaming fire in their land.

33 He smote their vines also and their fig trees; and brake the trees of their coasts.

34 ³He spake, and the locusts came, and caterpillars, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 ⁴He smote also all the firstborn in their land, the chief of all their strength.

37 ⁵He brought them forth also with silver and gold: and *there was* not one feeble person among their tribes.

38 ⁶Egypt was glad when they departed: for the fear of them fell upon them.

¹ Exod. 8. 17, 24.

² Exod. 9. 23.

³ Heb. *he gave their rain hail.*

⁴ Exod. 10. 4.

⁵ Exod. 12. 23.

⁶ Exod. 12. 33.

⁷ Exod. 12. 33.

⁸ Exod. 12. 31.

⁹ Exod. 16. 12, &c.

¹⁰ Exod. 17. 6.

¹¹ Num. 20. 11.

¹² 1 Cor. 10. 4.

¹³ Heb. *singing.*

¹⁴ Deut. 6. 10, 11.

¹⁵ Josh. 3. 17.

PSALM CV.—The first part of this psalm (to verse 16) is the same, with some small variation, as that given in 1 Chron. xvi., which was sung on the bringing of the ark to Mount Zion; and some think that the remainder was added by David at a subsequent period. But it is the opinion of Calmet and Dathe that the sequel was added by some holy person after the Captivity, and sung at the dedication of the second temple. This and the following psalm are chiefly historical and refer to circumstances which have already engaged our attention.

PSALM CVI.

1 *The psalmist exhorteth to praise God. 4 He prayeth for pardon of sin, as God did with the fathers. 7 The story of the people's rebellion, and God's mercy. 47 He concludeth with prayer and praise.*

¹ PRAISE ye the LORD. O ²give thanks unto the LORD; for *he is* good: for his mercy endureth for ever.

2 Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

3 Blessed are they that keep judgment, *and* he that doeth righteousness at all times.

4 Remember me, O LORD, with the favour that *thou bearest* unto thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; ⁸but provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 ¹²And the waters covered their enemies: there was not one of them left.

12 ¹³Then believed they his words; they sang his praise.

13 ¹⁴They soon forgot his works; they waited not for his counsel:

14 ¹⁵But ¹⁶lusted exceedingly in the wilderness, and tempted God in the desert.

15 ¹⁷And he gave them their request; but sent leanness into their soul.

16 ¹⁸They envied Moses also in the camp, and Aaron the saint of the LORD.

17 ¹⁹The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 ²⁰And a fire was kindled in their company; the flame burned up the wicked.

19 ²¹They made a calf in Horeb, and worshipped the molten image.

20 Thus they changed their glory into the similitude of an ox that eateth grass.

21 They forgot God their saviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, and terrible things by the Red sea.

Heb. *Hallelujah.*

² Psal. 107. 1, and 118. 1, and 136. 1.

³ Exod. 14. 11, 12.

⁴ Exod. 14. 27, and 15. 5.

⁵ Exod. 14. 31, and 15. 1.

⁶ Exod. 15. 24, and 17. 2.

⁷ Heb. *they made haste, they forgot.*

⁸ Num. 11. 4.

⁹ 1 Cor. 10. 6.

¹⁰ Heb. *lusted a lust.*

¹¹ Num. 11. 3.

¹² Num. 16. 1, &c.

¹³ Num. 16. 31.

¹⁴ Deut. 11. 6.

¹⁵ Num. 16. 35, 46.

¹⁶ Exod. 32. 4.

23 ¹⁵Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, they despised ¹⁶the pleasant land, they believed not his word :

25 ¹⁷But murmured in their tents, and hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness :

27 ¹⁸To overthrow their seed also among the nations, and to scatter them in the lands.

28 ¹⁹They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 ²⁰Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was counted unto him for righteousness unto all generations for evermore.

32 ²¹They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes :

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, ²²concerning whom the LORD commanded them :

35 ²³But were mingled among the heathen, and learned their works.

36 And they served their idols: which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto devils,

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 ²⁴Many times did he deliver them; but they provoked *him* with their counsel, and were ²⁵brought low for their iniquity.

44 Nevertheless he regarded their affliction, when he heard their cry :

45 ²⁶And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them also to be pitied of all those that carried them captives.

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

¹⁵ Exod. 32. 10. ¹⁶ Heb. a land of desire. ¹⁷ Num. 14. 2. ¹⁸ Heb. to make them fall. ¹⁹ Num. 25. 3. ²⁰ Num. 25. 7.
²¹ Num. 20. 13. ²² Deut. 7. 2. ²³ Judg. 1. 21. ²⁴ Judg. 2. 16. ²⁵ Or, impoverished, or weakened. ²⁶ Deut. 30. 3.

PSALM CVI.—The first and the two last verses of this psalm are ascribed to David in 1 Chron. xvi., which affords a reason for concluding that the whole was written by him. Yet it is supposed by many to have been composed during the Captivity: but this opinion does not seem to be well supported, for verse 47, on which it chiefly rests, happens to be one of those which occur in the psalm of David, in 1 Chron. xvi. This psalm ends the fourth of the books into which the Psalms are divided by the Jews.

Verse 28, "*Ate the sacrifices of the dead.*"—It appears that "the dead," is a term of contempt applied to idols; perhaps without some reference to the fact that many of these idols were no other than men, deified after their deaths. To eat of what had been offered to them in sacrifice, implied a certain participation in the act of sacrifice. Some interpreters are, however, of opinion that the sacrifices which it was usual among the heathen to offer in honour of the dead, are here intended.

PSALM CVII.

1 *The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 23 over seamen, 33 and in divers varieties of life.*

O ¹GIVE thanks unto the LORD, for he is good: for his mercy endureth for ever.

2 Let the redeemed of the LORD say so,

whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and ⁴from the south.

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

¹ Psal. 106. 1, and 118. 1, and 136. 1. ² Heb. from the sea.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;

11 Because they rebelled against the words of God, and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.

17 Fools because of their transgression, and because of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered *them* from their destructions.

21 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, *'and* raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and *'are* at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the watersprings into dry ground;

34 A fruitful land into barrenness, *for* the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are minished and brought low through oppression, affliction, and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is* no way.

41 Yet setteth he the poor on high *'from* affliction, and maketh *him* families like a flock.

42 The righteous shall see *it*, and rejoice: and all *'iniquity* shall stop her mouth.

43 Whoso *is* wise, and will observe these things, even they shall understand the lovingkindness of the LORD.

² Job. 33. 20. ⁴ Heb. *singing*. ⁵ Heb. *maketh to stand*. ⁶ Heb. *all their wisdom is swallowed up*. ⁷ Heb. *saltness*. ⁸ Isa. 41. 12.

⁹ Job 12. 21. ¹⁰ Or, *void place*. ¹¹ 1 Sam. 2. 8. ¹² Psal. 113. 7, 8. ¹³ Or, *after*. ¹⁴ Job 22. 12. ¹⁵ Job 6. 16.

PSALM CVII.—The author of this psalm is not known; but it was probably David, although some think it better to consider it as having been written after the return from the Babylonish captivity. This psalm is of very singular con-

tion, and was obviously intended to be sung in responses. It has a frequently recurring double burden, or inter-
 verse. The first burden is found in verses 6, 13, 19, 28; the second, in verses 8, 15, 21, 31; that is, after the
 description of a class of calamities comes the first chorus expressing the cry to the Lord for deliverance; then a single
 verse describes the deliverance as granted, after which follows the chorus of thanksgiving—and thus on to verse 35,
 where the system ends. The last two burdens are however separated by two verses, instead of one, as before.
 It will also be observed that the second chorus has sometimes annexed another reflective distich illustrative of the
 sentiment, as verses 9, 16. There are many other examples of a similar arrangement to be found in the psalms; but,
 according to Lowth's opinion, few of them are equal and none superior to this.



"They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble."—*Verse 26.*

PSALM CVIII.

*God encourageth himself to praise God. 5 He
 seeketh for God's assistance according to his pro-
 perty. 11 His confidence in God's help.*

A Song or Psalm of David.

O GOD, my heart is fixed; I will sing and
 give praise, even with my harp.

Awake, psaltery and harp: I *myself*
 will awake early.

I will praise thee, O LORD, among the

people: and I will sing praises unto thee
 among the nations.

4 For thy mercy is great above the hea-
 vens: and thy truth reacheth unto the 'clouds.

5 Be thou exalted, O God, above the
 heavens: and thy glory above all the earth;

6 *That thy beloved may be delivered:
 save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will
 rejoice, I will divide Shechem, and mete out
 the valley of Succoth.

* Or, *skies.*

* Psal. 60. 5.

8 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

9 Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain is the help of man.

13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

PSALM CVIII.—This Psalm is made up out of two others, lvii. and lx. as indicated in the marginal references.

Verse 2. "*Psaltery*."—Having already, under Psalm xci. illustrated that old opinion which assigns a triangular form to the *nebel*, we are now prepared to illustrate another view, which was suggested to us by the examination of some of the splendid works which, in the course of the present century, have made us so well acquainted with the public and private life of the ancient Egyptians, and which are calculated to afford us, indirectly, much valuable information concerning the arts and implements of their neighbours, and more particularly of the Jews.

At p. 573, in the note on the *kinnor*, we noticed the tradition which ascribed the origin of stringed instruments of the lyre or harp class to an observation of the sound caused by the twanging of a bow. It might therefore be inferred that the earliest instruments founded on this idea would bear the form of a bow. Yet we have not met with any figures from Greek or Roman monuments which bear in their form any indication of such an origin, whilst all the harps of Egypt are more or less of the bow shape, so that the idea of such an origin would be suggested even were there no tradition to support it. This the reader will perceive by an examination of the harps in our present engravings, as well as by those contained in the group of musical performers at p. 559. Indeed we think that the engravings taken together will enable him to trace the progress of the idea from the simplest modification of the bow-form to the largest and magnificent bowed harp. The most simple application of this idea seems to be that afforded by the instrument represented in the figure hereto annexed; and which is given by Rosellini, as copied from a real instrument preserved in the museum at Florence. It is constructed of the same materials as that triangular instrument represented in the fourth fig. at page 620, and preserved in the same Museum. From the number of the pegs, the strings seem to have been four in number; and which appear to have been conducted through a box or belly, framed at one extremity of the arc, in order to strengthen the sound. Fig. 2 exhibits another instrument of the same kind, with the four strings stretched over a box. This figure is further interesting as showing the manner in which the instrument was played, as carried upon the shoulder. In the two very interesting and highly enriched instruments played by the two central figures in the engraving at p. 559, the very simply arched figure is preserved, but, instead of a rather extraneous box, more of unity is obtained by an extensive hollow, gradually widening, being formed between the outer and inner surfaces of the arched frame. It is also large, and is not portable while played, but rests rather awkwardly upon the ground, without any base for its support. Fig. 3 exhibits another smaller instrument of this description; and fig. 4 shows the largest of the class, and which has the same number of strings that Josephus gives to the Hebrew *nebel*. Our remaining small cuts exhibit instruments also of the arc form, but in which the arc is more bent. In all these the hollow frame is much enlarged towards the lower end, and its bend there sometimes furnishes a sort of base, on which the instrument may be more conveniently poised than those last noticed. None of them seem to be portable; and as they are short, they are either placed on a stand, or the player sits on the ground, on which the instrument is rested. One of these cuts (fig. 7) is particularly interesting, as from the fine manner in which the player's head is thrown back, with the mouth open, he appears to be singing, proving that the performer sometimes accompanied the instrument with his voice.

Our large cut exhibits what seems the most perfect and finished forms to which the Egyptian harp ultimately arrived. It is from a painting on the walls of what, on account of this and another similar representation, is called the "Harp Tomb," at Thebes. Bruce was the first to describe these representations, in a letter to Dr. Burney, which the latter printed in his 'History of Music.' He also gave a drawing, engraved in that work, which appears to have been intended to represent the harp of our engraving. It is however so different in form and principle, though some resemblance is observable, that, as Brown suspected, it was probably finished from recollection. Denon afterwards gave, in a rude sketch, a more correct representation, preserving the arc form which Bruce had destroyed. Then came the great French work on Egypt, which gave the more finished engraving, from which ours are copied; and also of the other, which is so similar that we have not thought it necessary to be here inserted. We are aware that the accuracy of even these representations has been strongly questioned by Dr. Richardson and others; but, so far as we can ascertain, the objections refer chiefly to colouring, and to some small matters of detail, which do not affect the general accuracy, particularly in a wood engraving. The only serious error seems to be, that, according to Rosellini, the second harp contains *thirteen* strings, not eighteen, as stated by Bruce, nor twenty-one, as in the French work. We need not expatiate on the form of the harp which our engraving so adequately represents. But we will quote a few of the observations of Bruce, whose written account is much better than his figure, and correct, except as to his fundamental error in the *form* of the harp and the number of the strings. After describing correctly the figure of the player, he says, "To guess by the detail of the figure, the painter should have had about the same degree of merit with a good sign painter in Europe; yet he has represented the action of the musician in a manner never to be mistaken. His left (right) hand seems employed in the upper part of the instrument among the notes in *alto*, as if in *arpeggio*; while, stooping forwards, he seems with his right (left) hand to be beginning with the lowest string, and promising to ascend with the most rapid execution; this action, so obviously rendered by an indifferent artist, shows that it was a common one in his time; or, in other words, that great hands were then frequent, and consequently that music was well understood and diligently followed. If we allow the performer's stature to be about five feet ten inches, then we may compute the harp, in its extreme length, to be somewhat less than six feet and a half. It seems to support itself in equilibrio on its foot, or base, and needs only the player's guidance to keep it steady. It has thirteen (eleven) strings, and the length of these, with the force and liberty with which they are treated, show that they are made in a very different manner from those of

Fig. 1.

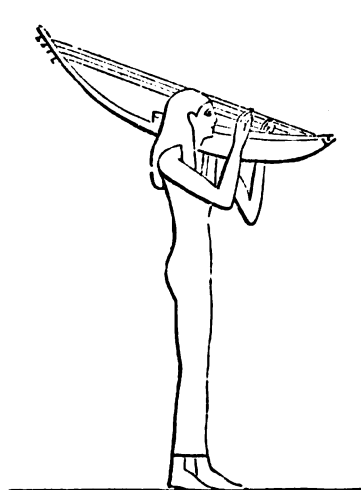


Fig. 2.

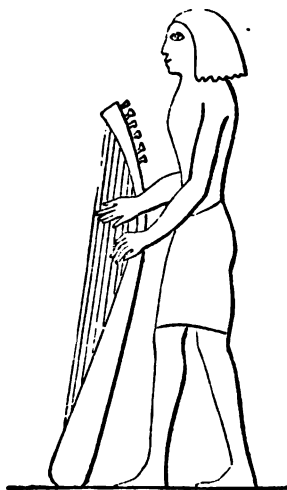


Fig. 3.



Fig. 4.



Fig. 5.



Fig. 6.



Fig. 7.

the lyre." He observes, that the absence of a forepiece, opposed to the longest string, must have improved its tone; but at the same time must have rendered the instrument itself weaker, and more liable to accidents, if carriage had not been so convenient in Egypt. He adds, "Besides that the whole principles upon which the harp is constructed are rational and ingenious, the ornamental parts are likewise executed in the very best manner: the bottom and sides of the frame seem to be fineered, or inlaid, probably with ivory, tortoiseshell, and mother-of-pearl; the ordinary produce of the neighbouring seas and deserts. It would be even now impossible to finish an instrument with more taste and elegance." Dr. Burney himself has some interesting remarks on the same subject (vol. i. p. 224, *et seq.*), liable however to the correction necessary from his having been in some respects misled by Bruce's drawing.

When, some years after his letter to Dr. Burney, Bruce published his own work, he gave a representation of the second harp, which he had overlooked on the previous occasion; and which, although considerably "*improved*," is far more faithfully copied than the other. With reference to both he says, "These harps, in my opinion, overturn all the accounts hitherto given of the earliest state of music and musical instruments in the East; and are altogether, in their form, ornaments, and compass, an incontestable proof, stronger than a thousand Greek quotations, that geometry, drawing, mechanics, and music, were at the greatest perfection when this instrument was made; and that the period from which we date the invention of these arts was only the beginning of the æra of their restoration. This was the sentiment of Solomon, a writer who lived about the time when these harps were painted. 'Is there,' says Solomon, any thing whereof it may be said, See, this is new! It hath been already of old time which was before us.'"

Here then we observe real *harps*—the only ones of which antiquity has left any trace, and differing very considerably from any of those in use among ourselves. Such harps being in use among the Egyptians, the probability will scarcely be disputed that they were known also to the Jews; and then when we reflect that the *nebel* appears to have been a large stringed instrument of the harp kind, it will appear as good a probability as can be obtained that the name

is applicable to some such instruments as our present cuts exhibit. However, we are not solicitous to contend that the harp must certainly have been the *nebel* of the Hebrews. But if it be allowed that they were acquainted with such an instrument, we will not contend that it might not be denoted by some other undetermined name of stringed instrument, such as "the instrument of ten strings," "the harp of solemn sound," or "the pleasant harp," rather than that of the *nebel*; and shall therefore not object to be understood as introducing, under a name not distinctly appropriated, an instrument which may possibly not have been the *nebel* of the Hebrews, but which, by whichever of the undetermined names they called it, could scarcely fail to have been known to them. It may also be observed, that the two great harps, having, respectively, eleven and thirteen strings, have only one less and one more than the twelve which Joseph assigns to the *nebel*. Several of the smaller ones also offer such a number of strings as would alone suffice to suggest an approximation to the instrument in question.



FROM A PAINTING FOUND IN A TOMB AT THEBES.

PSALM CIX.

¹ David, complaining of his slanderous enemies, under the person of Judas devoteth them. ¹⁶ He sheweth their sin. ²¹ Complaining of his own misery, he prayeth for help. ²⁹ He promiseth thankfulness.

To the chief Musician, A Psalm of David.

HOLD not thy peace, O God of my praise;

2 For the mouth of the wicked and the 'mouth of the deceitful 'are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me without a cause.

4 For my love they are my adversaries: but I give myself unto prayer.

¹ Heb. mouth of deceit.

² Heb. have opened themselves.

³ Or, an adversary.

⁶ Or, charge.

⁴ Heb. go out guilty, or wicked.

⁵ Acts 1. 20.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let 'Satan stand at his right hand.

7 When he shall be judged, let him be condemned: and let his prayer become sin.

8 Let his days be few; and 'let another take his 'office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.

12 Let there be none to extend mercy

unto him : neither let there be any to favour is fatherless children.

13 Let his posterity be cut off; and in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the name of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the innocent in heart.

17 As he loved cursing, so let it come unto him : as he delighted not in blessing, let it be far from him.

18 As he clothed himself with cursing like with his garment, so let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20 Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O God the Lord,

for thy name's sake : because thy mercy is good, deliver thou me.

22 For I am poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth : I am tossed up and down as the locust.

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach unto them : when they looked upon me they shook their heads.

26 Help me, O LORD my God : O save me according to thy mercy :

27 That they may know that this is thy hand; that thou, LORD, hast done it.

28 Let them curse, but bless thou : when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

⁷ Heb. within him.

⁸ Heb. from the judges of his soul.

Verse 18. "*Like water.*"—There is probably an allusion here to the water of jealousy. See Num. v. 18.

23. "*Tossed up and down as the locust.*"—The locusts fly in enormous compact swarms, which are often tossed to and fro and broken by gales of wind, which very often also drive them over the sea, into which they fall when no longer able to sustain their flight. The wind is the great agent in the confusion and destruction of their devastating hosts.

PSALM CX.

The kingdom, 4 the priesthood, 5 the conquest, 7 and the passion of Christ.

A Psalm of David.

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion : rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness

*from the womb of the morning : thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, *Thou art a priest for ever after the order of Melchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way : therefore shall he lift up the head.

¹ Matt. 22. 44. Mark 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13.
² Or, more than the womb of the morning : thou shalt have, &c. ³ Heb. 5. 6, and 7. 17. ⁴ Or, great.

Verse 3. "*From the womb of the morning : thou hast the dew of thy youth.*"—"In the interpretation of this passage," says Bishop Lowth, "what monstrous blunders has an ignorance of the Hebrew idiom produced!" But he adds, "In this passage however the mixture of the metaphor and comparison, as well as the ellipses of the word to be repeated, rates a degree of obscurity : 'Beyond the womb of the morning is the dew of thine offspring to thee;' that is, 'Preparable to the dew which proceeds from the womb of the morning; more copious, more abundant.'" This explanation now generally received.

PSALM CXI.

1 *The psalmist by his example inciteth others to praise God for his glorious, 5 and gracious works.*
10 *The fear of God breedeth true wisdom.*

'PRAISE ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 The works of the LORD *are* great, sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

5 He hath given *'meat* unto them that

¹ Heb. *Hallelujah.*

² Heb. *prey.*

³ Heb. *are established.*

⁴ Job 28. 28. Prov. 1. 7, and 9. 10. Eccles. 1. 16.

⁵ Heb. *that do them.*

⁶ Or, *good success.*

PSALM CXI.—This and the following psalm are two of the twelve alphabetical poems, and two of the three which are more strictly alphabetical than the other nine, inasmuch as every line, not merely every stanza, begins with its proper initial. The third of the poems thus perfectly alphabetical is Lament. iii.

PSALM CXII.

1 *Godliness hath the promises of this life, 4 and of the life to come.* 10 *The prosperity of the godly shall be an eyesore to the wicked.*

'PRAISE ye the LORD. Blessed *is* the man that feareth the LORD, that delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with *'discretion.*

¹ Heb. *Hallelujah.*

² Heb. *judgment.*

³ 2 Cor. 9. 9.

PSALM CXII.—Although this psalm has no superscription, it is usually ascribed to David.

PSALM CXIII.

1 *An exhortation to praise God for his excellency, 6 for his mercy.*

'PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

2 'Blessed be the name of the LORD from this time forth and for evermore.

3 'From the rising of the sun unto the going down of the same the LORD's name *is* to be praised.

4 The LORD *is* high above all nations, and his glory above the heavens.

¹ Heb. *Hallelujah.*

² Dan. 2. 20.

³ Mal. 1. 11.

⁴ Heb. *exalteth himself to dwell.*

⁵ 1 Sam. 2. 8. Psal. 107. 41.

⁶ Heb. *to dwell in an house.*

fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* sure.

8 They *'stand* fast for ever and ever, and *are* done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 'The fear of the LORD *is* the beginning of wisdom: *'a* good understanding have all they *'that* do *his* commandments: his praise endureth for ever.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart *is* fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until he see *his* desire upon his enemies.

9 'He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

5 Who *is* like unto the LORD our God, who *'dwelleth* on high,

6 Who humbleth *himself* to behold *the* things *that* are in heaven, and in the earth!

7 'He raiseth up the poor out of the dust and lifteth the needy out of the dung-hill;

8 That he may set *him* with princes, *et cetera* with the princes of his people.

9 He maketh the barren woman *'to* keep house, and *to be* a joyful mother of children. Praise ye the LORD.

PSALM CXIII.—This psalm is also generally attributed to David. This, and the five that follow, are the psalms which the Jews used to recite at their tables on occasions of religious festival, and particularly on the Paschal night, after the lamb had been eaten. A portion of these psalms probably composed "the hymn" which was sung by our Saviour and his disciples after the Passover. (Matth. xxvi. 30; Mark xiv. 26.)

Verse 9. "*He maketh the barren woman to keep house.*"—Probably this means no more than that she, thus blessed, becomes the maternal head of a family. However the literal meaning, as given in our version, is susceptible of illustration from the usages of the harems or female establishments of the East. The virgins, and those who have borne no children, live together in community; but when one bears a son, she becomes entitled to a distinct establishment for herself, with suitable appointments and attendance. In the East it is always a joyful thing to be the mother of children; and in establishments of this nature, the distinction of being allowed to "keep house" does of course give added intensity to the joys of motherhood.

PSALM CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN 'Israel went out of Egypt, the house of Jacob from a people of strange language;

2 Judah was his sanctuary, and Israel his dominion.

3 'The sea saw it, and fled: 'Jordan was driven back.

¹ Exod. 13. 3.

² Exod. 14. 21.

³ Josh. 3. 13.

⁴ Exod. 17. 6. Num. 20. 11.

PSALM CXIV.—This and all the remaining untitled psalms are usually ascribed to David, unless where a note conveys a contrary intimation. Many of them are however ascribed by Calmet and some others to the Captivity, as we shall particularly state when there appears any satisfactory ground for such a conclusion.

PSALM CXV.

1 *Because God is truly glorious, 4 and idols are vanity, 9 he exhorteth to confidence in God. 12 God is to be blessed for his blessings.*

NOR unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

2 Wherefore should the heathen say, 'Where is now their God?

3 'But our God is in the heavens: he hath done whatsoever he hath pleased.

4 'Their idols are silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; so is every one that trusteth in them.

¹ Psal. 42. 10, and 79. 10.

² Psal. 135. 6.

³ Psal. 135. 15.

⁴ Heb. with.

⁵ Dan. 2. 20.

PSALM CXVI.

1 *The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.*

I LOVE the LORD, because he hath heard my voice and my supplications.

¹ Heb. in my days.

² Psal. 18. 5. 6.

³ Heb. found me.

4 The mountains skipped like rams, and the little hills like lambs.

5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 'Which turned the rock into a standing water, the flint into a fountain of waters.

9 O Israel. trust thou in the LORD: he is their help and their shield.

10 O house of Aaron, trust in the LORD: he is their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he is their help and their shield.

12 The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the LORD, both small and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye are blessed of the LORD which made heaven and earth.

16 The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 'But we will bless the LORD from this time forth and for evermore. Praise the LORD.

2 Because he hath inclined his ear unto me, therefore will I call upon him 'as long as I live.

3 'The sorrows of death compassed me, and the pains of hell 'gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious is the LORD, and righteous; yea, our God is merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me

7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the LORD in the land of the living.

10 'I believed, therefore have I spoken: I was greatly afflicted:

11 I said in my haste, 'All men are liars.

12 What shall I render unto the LORD for all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.

15 Precious in the sight of the LORD is the death of his saints.

16 O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

⁴ 2 Cor. 4. 12.

⁵ Rom. 3. 4.

Verse 13. "*The cup of salvation*," &c.—This is doubtless an allusion to the drink offering of strong wine poured before the LORD in the holy place. (Num. xxviii. 7.) But the Jews had also in their families a more private cup thanksgiving, as well for the common benefits of life as for the more marked instances of the Lord's mercies and covenances. The use of this was daily, at each meal, and more solemn at a festival. On the daily occasions, the man took the cup, and thus "called upon the name of the Lord: 'Blessed be our God, the Lord of the world, who has created the fruit of the vine;'" and having first drunk of it himself, it was presented in order to all who were present. This observance was more marked at the celebration of the passover; and was followed by Christ at the last supper which he kept with his disciples.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.
O 'PRAISE the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

¹ Rom. 15. 11.

PSALM CXVIII.

1 *An exhortation to praise God for his mercy. 5 The psalmist by his experience sheweth how good it is to trust in God. 19 Under the type of the psalmist the coming of Christ in his kingdom is expressed.*

O 'GIVE thanks unto the LORD; for he is good: because his mercy endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them now that fear the LORD say, that his mercy endureth for ever.

5 I called upon the LORD in distress: the LORD answered me, and set me in a large place.

6 'The LORD is on my side; I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

8 It is better to trust in the LORD than to put confidence in man.

9 'It is better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees: they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 'The LORD is my strength and song and is become my salvation.

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

¹ 1 Chron. 16. 8. ² Psal. 106. 1, and 107. 1, and 136. 1.

³ Heb. out of distress.

⁴ Psal. 56. 4, 11. ⁵ Heb. 13. 6.

⁶ Heb. for me.

⁷ Psal. 146. 2.

⁸ Heb. cut them off.

⁹ Heb. cut down.

¹⁰ Exod. 15. 2. ¹¹ Isa. 12. 2.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The stone which the builders refused is become the head stone of the corner.

⁹ Matth. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 4. ¹⁰ Heb. *This is from the LORD.* ¹¹ Matth. 21. 9.

Verses 12. "*They compassed me about like bees.*"—Homer employs a similar figure, more expanded, to describe the congregation of a hostile multitude:

"As in the hovel, where the peasant milks
His kine in spring-time, when his pails are fill'd
Thick clouds of humming insects on the wing
Swarm all around him, so the Grecians swarm'd,
An unsumm'd multitude, o'er all the plain,
Bright-arm'd, high-crested, and athirst for war."
Iliad, ii. 530. COWPER.

"*They are quenched as the fire of thorns.*"—This is very elliptical, and in the true genius of Hebrew poetry, which frequently leaves more than half of what is intended, to be understood from what is expressed. The quenching the hostile array suddenly, as the most easily quenched fire, implies the previous comparison of such array to a fire. It is remarkable that, in a similar connection, Homer has such a comparison of an hostile army to fire, in which he expresses what David left to be understood, and omits (for he had no occasion to introduce) what David expresses, namely, the sudden quenching of the fire:

"As when devouring flames some forest seize
On the high mountains, splendid from afar,
The blaze appears, so, moving in the plain,
The steel-clad host innum'rous flash'd to heav'n."
Iliad, ii. 516. COWPER.

PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

N ALEPH.

BLESSED are the 'undefiled in the way, who walk in the law of the LORD.

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded us to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

23 "This is the LORD's doing; it is marvellous in our eyes.

24 This is the day which the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 "Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

29 O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

8 I will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart that I might not sin against thee.

12 Blessed art thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as much as in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

¹ Or, perfect, or, sincere.

² Heb. judgments of thy righteousness.

J GIMEL.

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 *Open thou mine eyes, that I may behold wondrous things out of thy law.

19 *I am a stranger in the earth: hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight *and* *my counsellors.

7 DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: *teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul *melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

7 HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it *unto the end*.

34 Give me understanding, and I shall keep thy law: yea, I shall observe it with *my whole heart*.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 *Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 Stablish thy word unto thy servant, *who is devoted to thy fear*.

39 Turn away my reproach which I fear: for thy judgments *are good*.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

7 VAU.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 *So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk *at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

7 ZAIN

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This is my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

7 CHETH.

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.

58 I intreated thy *favour with *my whole heart*: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The *bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks

⁸ Heb. *Reveal*. ⁴ Gen. 47. 9. 1 Chron. 29. 18. Psal. 39. 12. Heb. 11. 13.

⁷ Heb. *droppeth*.

⁸ Heb. *Make to pass*.

⁹ Or, *so shall I answer him that reproacheth me in a thing*.

¹⁰ Or, *companies*.

⁵ Heb *men of my counsel*.

⁶ Psal. 35. 4, and 27. 11, and 86. 11.

¹⁰ Heb *at large*

¹¹ Heb. *fare*.

unto thee because of thy righteous judgments.

63 I am a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

☞ TETH.

65 Thou hast dwelt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray: but now have I kept thy word.

68 Thou *art* good, and doest good; teach me thy statutes.

69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as grease; *but* I delight in thy law.

71 *It is* good for me that I have been afflicted; that I might learn thy statutes.

72 ¹⁷The law of thy mouth is better unto me than thousands of gold and silver.

☞ JOD.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments are ¹⁸right, and *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be ¹⁹for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

☞ CAPH.

81 My soul fainteth for thy salvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* ²⁰faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

☞ LAMED.

89 For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness is ²¹unto all generations: thou hast established the earth, and it ²²abideth.

91 They continue this day according to thine ordinances: for all *are* thy servants.

92 Unless thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I *am* thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 I have seen an end of all perfection: *but* thy commandment is exceeding broad.

☞ MEM.

97 O how love I thy law! *it is* my meditation all the day.

98 Thou through thy commandments hast made me wiser than mine enemies: for ²³they *are* ever with me.

99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 ²⁴How sweet are thy words unto my ²⁵taste! *yea, sweeter* than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every false way.

☞ NUN.

105 Thy word is a ²⁶lamp unto my feet, and a light unto my path.

¹⁷ Psal. 19. 10. Prov. 8. 11.

¹⁸ Heb. righteousness.

¹⁹ Heb. to comfort me.

²⁰ Heb. faithfulness.

²¹ Heb. to generation and generation.

²² Heb. standeth.

²³ Heb. it is ever with me.

²⁴ Psal. 19. 10.

²⁵ Heb. palate.

²⁶ Or, candle.

106 I have sworn, and I will perform it, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

109 My soul is continually in my hand: yet do I not forget thy law.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

112 I have inclined mine heart ²²to perform thy statutes *always, even unto the end.*

○ SAMECH.

113 I hate *vain* thoughts: but thy law do I love.

114 Thou art my hiding place and my shield: I hope in thy word.

115 ²³Depart from me, ye evildoers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

119 Thou ²⁴puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

℣ AIN.

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

125 I am thy servant; give me understanding, that I may know thy testimonies.

126 *It is time for thee, LORD, to work: for they have made void thy law.*

127 ²⁵Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all *thy* precepts concerning all things to be right; and I hate every false way.

℣ PR.

129 Thy testimonies are wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, ²⁶as thou usest to do unto those that love thy name.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant; and teach me thy statutes.

136 Rivers of waters run down mine eyes, because they keep not thy law.

℣ TZADDI.

137 Righteous art thou, O LORD, and upright are thy judgments.

138 Thy testimonies that thou hast commanded are ²⁷righteous and very ²⁸faithful.

139 ²⁹My zeal hath ³⁰consumed me, because mine enemies have forgotten thy words.

140 Thy word is very ³¹pure; therefore thy servant loveth it.

141 I am small and despised: yet do not I forget thy precepts.

142 Thy righteousness is an everlasting righteousness, and thy law is the truth.

143 Trouble and anguish have ³²taken hold on me: yet thy commandments are my delights.

144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

℣ KOPH.

145 I cried with my whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, ³³and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou art near, O LORD; and all thy commandments are truth.

²² Heb. to do. ²³ Matth. 7. 23.

²⁴ Heb. righteousness.

²⁵ Heb. causest to cease.

²⁶ Heb. faithfulness.

²⁷ Heb. found me.

²⁸ Psal. 19. 10. Prov. 8. 11.

²⁹ Psal. 69. 9.

³⁰ John 2. 17.

³¹ Heb. cut me off.

³² Heb. according to the custom towards thee, &c.

³³ Heb. tried, or, refused.

³⁴ Or, that I may keep.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

resh.

153 Consider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation is far from the wicked: for they seek not thy statutes.

156 "Great are thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

160 "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

schin.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

⁸² Or, Many.

⁸³ Heb. The beginning of thy word is true.

⁸⁷ Heb. they shall have no stumbling-block.

PSALM CXIX.—This very remarkable psalm is generally admitted to have been written by David; and from its length and very artificial construction, we may infer with Bishop Patrick, that he was "in a very sedate condition, under no extraordinary motions, when he composed this psalm, but quietly considered things as they were represented to his remembrance." The construction of the psalm is, that it is divided into as many parts as there are letters in the Hebrew alphabet: each of these parts consists of eight verses, and every verse begins with that letter from which the section takes its name. Thus the initial letter of each verse in the first section is *aleph* (א), in the second *beth* (ב), and so on. Thus there are altogether eight initial repetitions of every letter which the Hebrew alphabet contains. For this reason the psalm is, in the Masora, styled, 'The Great Alphabet.' The intention of this arrangement obviously was to facilitate the labour of those who learned the psalm by heart, or who wished to refer to particular verses, which would otherwise have been a matter of some difficulty in so long a psalm, consisting for the most part of unconnected sentences.

It is further remarkable in this psalm, that there are not more than two or three verses in it in which there is not some word or other signifying the law of God. Ten different terms, correctly rendered in our version, are employed for this purpose, the *law*, the *testimonies*, the *statutes*, the *commandments*, the *judgments*, the *word*, the *ways*, the *precepts*, the *righteousness*, and the *truth* of God. Sometimes two of these terms occur in the same verse.

Verse 70. "*Their heart is as fat as grease.*"—Fatness of heart is used to express the insensibility, dulness, or sensuality of those feelings or affections of which the heart is considered the seat. There is much propriety in this as a figure, if, as physiologists inform us, the lean, membranous parts of our bodily frame are the only sensitive ones.

83. "*Like a bottle in the smoke.*"—This doubtless refers to a leathern bottle, of kid or goat-skin. The peasantry of Asia keep many articles, both dry and liquid, in such bottles, which, for security, are suspended from the roof or hung against the walls of their humble dwellings. Here they soon become quite black with smoke; for as, in the dwellings of the peasantry, there are seldom any chimneys, and the smoke can only escape through an aperture in the roof, or by the door, the apartment is full of dense smoke whenever a fire is kindled in it. And in those nights and days, when the smokiness of the hovels in which we daily rested during a winter's journey in Persia, Armenia, and Turkey, seemed to make the cold and weariness of actual travel a relief, we had ample occasion to observe the peculiar blackness of such skin vessels, arising from the manner in which substances offering a surface of this sort, receive the full influence of the smoke, and detain the minute particles of soot which rest upon them. When such vessels do not contain liquids, and are not quite filled by the solids which they hold, they contract a shrunk and shrivelled appearance, to which the Psalmist may also possibly allude as well as to the blackness. But we presume that the leading idea refers to the latter circumstance, as in the East *blackness* has an opposite signification to that felicitous meaning of *whiteness* which we have explained in the note to Psalm lxxviii. 14. Perhaps a contrast is intended between such skin bottles and the rich vessels of gold and silver employed in the palaces of kings.

163 I hate and abhor lying: but thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

165 Great peace have they which love thy law: and "nothing shall offend them.

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

tau.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments are righteousness.

173 Let thine hand help me; for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD; and thy law is my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

103. "How sweet are thy words unto my taste!"—To characterise words of instruction or affection by the quality of sweetness, and, superlatively, by the sweetness of honey, is still very common in the East.

136. "Rivers of waters run down mine eyes."—The Orientals are in general very copious weepers; and this strong hyperbole is still much employed among them to express the highest degree of lamenting grief.

148. "The night watches."—The Hebrews divided the natural day into three portions—morning, noon, and evening. These are mentioned by David as hours or times of prayer. The night also was divided into three parts, called "watches." These are mentioned indefinitely by the Psalmist; but in Lament. ii. 19, we read of the first or beginning watches; in Judg. vii. 19, of the middle watch; and in Exod. xiv. 24, of the morning watch. In Homer and the early Greek writers there are references to a similar division of the night. But, afterwards, the strictness of military discipline occasioned the introduction of a fourth night watch among the Greeks and Romans, from whom it was ultimately borrowed by the Jews. Hence we read of "the fourth watch of the night" in the New Testament (Matth. xiv. 25), and the four are mentioned together in Mark xiii. 35. The precise beginning and ending of these four watches is thus determined by Dr. Hales, to whose elaborate work we may refer for more detailed information in this matter.

"1. *Ὠψις*, the late, began at sunset, and ended with the third hour of the night, including the evening-dawn, or twilight. It was also called *ὦψις ἄρα*, eventide, Mark xi. 11; or simply *ὦψις*, evening, John xx. 19, &c.—2. *Μεσσημία*, the midnight, lasted from the third hour till midnight.—3. *Ἀλεκτρυόφωνος*, the cock crowing, lasted from midnight till the third hour after, or the ninth hour of the night. It included the two cock-crowings, with the second or principal of which it ended.—4. *Πρωή*, the early, lasted from the ninth to the twelfth hour of the night, or sunrise, including the morning-dawn, or twilight. It is also called *πρωίνα*, morning, or morning-tide, *ἀρα* being understood, John xviii. 28, &c."

PSALM CXX.

1 David prayeth against Doeg, 3 reproveth his tongue, 5 complaineth of his necessary conversation with the wicked.

A Song of degrees.

IN my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.

3 What shall be given unto thee? or

what shall be 'done unto thee, thou false tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I sojourn in Mesek, that I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I am 'for peace: but when I speak they are for war.

¹ Or, what shall the deceitful tongue give unto thee? or, what shall it profit thee?

² Or, it is as the sharp arrows of the mighty man with coals of juniper.

³ Heb. added.

⁴ Or, a man of peace.

TITLE, "Song of degrees."—Fifteen psalms bear this title, which has given occasion to an immense quantity of discussion, an able analysis of which may be found in Calmet's "Dissertation sur les quinze Psaumes Graduels." The word rendered "degrees" (גִּדְּלוֹת) implies, radically, *ascent*, and is susceptible of shades of meaning which have respectively been taken to support various theories. "Degrees" is most usually given, and from its indefinite character suited to the obscurity in which the subject is involved. Some call them "Songs of the steps," and suppose that they were sung on the Temple steps; and their nearly uniform shortness has been alleged in favour of this opinion. Others call them "songs of ascent, or ascension," and suppose they were intended to be sung either on ascending the hill upon which the Temple stood; or else, at intervals, during the journey which the people made to Jerusalem three times a year. But others, who similarly translate, think that the occasion on which they were employed, was during the journey of the returning captives from Babylon to Jerusalem. Calmet, after stating numerous alternatives of explanation, and characterising many of them as "*vaines et frivoles conjectures*," takes up this last as the most probable opinion. It seems indeed clear, that at least some of them must be understood with reference to that occasion; but it does not necessarily follow that they were all written for it. It is possible that some of the psalms were originally composed to be sung by the Jews in their three annual journeys to Jerusalem; and these, being judged by the returning captives suitable to their longer journey, were appropriated to the occasion, with the addition of some other psalm bearing a more distinct reference to their own actual circumstances. There are some, however, who reject this line of explanation altogether, and understand that the word in question, whether rendered *degrees*, *ascents*, or *elevations*, has no other reference than to some circumstance, common to all the fifteen psalms, in the versification or the music—and particularly, perhaps, to the uniform or gradually elevated voice with which they were sung. Some others consider the title as one of excellence, applied either to the music or the words, equivalent, in fact, to "an exalted song." There are other opinions: but these are all we feel it necessary to state on a subject involved in great uncertainty, and concerning which it is perhaps now impossible to arrive at a satisfactory conclusion.

It will appear from the preceding statement that authorities must necessarily differ as to the time and the author of these psalms. The question of time is involved in that of author: we have therefore only to state that some ascribe the whole of them to David, and conclude that those which appear to refer to the Babylonian captivity were composed in the spirit of prophecy. Some have attributed them to Solomon, on the same principle, and apparently because the 127th psalm bears his name. Others conceive that they were all composed on occasion of the return from Captivity. A middle opinion seems more probable; which is, that some were composed by David, others by Solomon, and a few perhaps by other writers who lived afterwards, before the Captivity; and that a further addition was made by one or more of the prophets (Esa, Haggai, or Zechariah) after the edict had been issued for the restoration of the Jews to the city of their fathers. These observations may serve as a general introduction to the whole fifteen "songs of degrees."

Verse 4. "Coals of juniper."—See the note on 2 Kings xix. 4. It would appear that this shrub burnt with more intense flame, or that its embers continued longer to glow than most other kinds of wood used for fuel by the Hebrews.

5. "Sojourn in Mesek... dwell in the tents of Kedar."—Mesek was a son of Japhet, whose descendants are supposed to have settled between the Caspian and Black Seas, and the Kedarites were a people of Arabia. As it seems difficult to suppose that the former nation can be here intended, in a literal sense, even with respect to the captives at

Babylon, and much less to David; some suppose that this Meshech was a part of Arabia, the nomades of which lived in tents covered with skins, as the word implies a *skin* in Chaldee and Syriac. Others, feeling the same objection, relinquish the proper name, and recur to one of the *significations* of the word, implying extension or prolongation, and render, "Woe is me! for my sojourning is prolonged." As to Kedar, it does not appear that either David or the captives dwelt among the Arabians, although it seems that the former remained on the skirts of Arabia, at one period of his wanderings; therefore some also give up the word as a proper name; and, with reference to its primary signification of *blackness*, as figuratively expressive of a depressed and sorrowful condition, translate, "in the tents of mourning." The proper names may, however, be retained, if we understand that there is merely a figurative comparison of the condition which the psalm describes, to that of one who dwells among a wandering people, averse to peace and living by rapine and plunder. However, we will suggest another consideration, without pretending to think it conclusive. This is, that possibly some of the captives of the first Captivity (of Israel) may have been transported to the northern country, near the sources of the river Cyrus (Kur), denoted by the word Meshech; while it is certain, on the other hand, that Babylonia, and indeed all the country eastward to the Tigris, was, and is to this day, considered part of Arabia, and continues to bear the name of *Irak-Arabi*. Thus understood, therefore, the sojournings in Meshech and Kedar might be supposed to refer to the captive condition of the two great sections of the seed of Abraham.

PSALM CXXI.

the great safety of the godly, who put their trust in God's protection.

A Song of degrees.

I WILL lift up mine eyes unto the hills,
from whence cometh my help.

2 My help cometh from the LORD, which
made heaven and earth.

3 He will not suffer thy foot to be moved:
he that keepeth thee will not slumber.

¹ Or, Shall I lift up mine eyes to the hills? whence should my help come?

² Psal. 124. 8.

Verse 6. "*The sun shall not smite thee by day.*"—We have already had occasion to notice the effect of the powerful beams of the East, as manifested in what is called a sun-stroke. This is probably here alluded to. Those on whom this visitation falls sometimes perish instantly, others die soon from its effects, some live on in a state of idiocy and there are comparatively few who survive and perfectly recover.

"*Nor the moon by night.*"—The meaning of the psalmist is not very clear. His general intention obviously is to describe the Lord as protecting his people from the calamities of the day and of the night, the sun and the moon being respectively mentioned, poetically, merely as the presiding luminaries of each season. But if, in conformity with popular opinion, he ascribes deleterious influences on the human body to the moonbeams, we may observe that this belief is to this day almost universal in the East. We have already had several occasions to notice the custom of sleeping in the open air during the nights of summer. Where the air is dry, and night dews do not fall, this custom is perfectly safe; but where the night air is moist, or where the cold of the night is too strongly contrasted with the heat of the day, bad consequences often follow, which are almost invariably attributed to the moon. For this reason people are always careful, even in places where the nights are dry, to cover their heads and faces when they sleep in the open air, to elude the malignant influence of the beams. Although the moon thus gets the blame of all the evils produced by the sun and the cold night air, it may be well worth enquiry whether some foundation may not exist for an opinion which describes the moonbeams as injuriously affecting those who lie passively exposed to them. As Europeans do not sleep in the open air, their experience affords no data for a satisfactory solution of the enquiry: and, for ourselves, we can only say that we have slept full in the moonbeams, during whole summers, without any bad effect, although we neglected the Oriental precaution of covering our face. But this was in one of the driest countries of Western Asia.

PSALM CXXII.

David professeth his joy for the church, 6 and prayeth for the peace thereof.

A Song of degrees of David.

I WAS glad when they said unto me, Let us
go into the house of the LORD.

2 Our feet shall stand within thy gates,
Jerusalem.

3 Jerusalem is builded as a city that is
compact together:

4 Whither the tribes go up, the tribes of

the LORD, unto the testimony of Israel, to
give thanks unto the name of the LORD.

5 For there are set thrones of judgment,
the thrones of the house of David.

6 Pray for the peace of Jerusalem: they
shall prosper that love thee.

7 Peace be within thy walls, and pros-
perity within thy palaces.

8 For my brethren and companions' sakes,
I will now say, Peace be within thee.

9 Because of the house of the LORD our
God I will seek thy good.

¹ Heb. do sit.

PSALM CXXII.—This psalm very strongly favours the opinion, that at least some of the "songs of degrees" were originally composed for the periodical journeys of the tribes to Jerusalem.

PSALM CXXIII.

1 *The godly profess their confidence in God, 3 and pray to be delivered from contempt.*

A Song of degrees.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the

Verse 2. "*The eyes of servants look unto the hand of their masters.*"—It is the custom in the East to convey orders to attendants or officers by slight but well understood motions of the hands or fingers. Thus a person, while entertaining guests or visitors, and conversing with them, will give directions to the attendants by a slight motion, seldom noticed by the strangers, as he does not interrupt the conversation or make any marked movement, not even to look towards those for whom his intimation is intended, as he well knows that their attention is steadily directed to the hands of their master. Thus a despot has been known, while in company, to convey silent orders for the decapitation of scores of persons, by a slight horizontal movement of his hand. The hands are also employed, by clapping them together, to summon the servants who may be in waiting outside, but not in immediate attendance—as there are no domestic bells in the East.

PSALM CXXIV.

The church blesteth God for a miraculous deliverance.

A Song of degrees of David.

IF it had not been the LORD who was on our side, now may Israel say;

2 If it had not been the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when their wrath was kindled against us:

eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

¹ Psal. 131. 2.

PSALM CXXV.

1 *The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.*

A Song of degrees.

THEY that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed be the LORD, who hath not given us as a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our help is in the name of the LORD, who made heaven and earth.

3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

¹ Heb. wickedness.

PSALM CXXVI.

1 *The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.*

A Song of degrees.

WHEN the LORD turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said

they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us; whereof we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

¹ Heb. returned the returning of Zion.

² Heb. hath magnified to do with them.

³ Or, singing.

⁴ Or, seed-bearing.

Verse 6. "*He that goeth forth and weepeth, bearing precious seed,*" &c.—What is meant is explained in the preceding verse. If it be more than a current proverbial expression, it probably refers to the dangers which attend agricultural labours, particularly the sowing and the harvest, in countries so unsettled as Judea appears to have been when the captive Jews returned thither. In neighbourhoods infested by the wandering hardmen, who neither sow nor reap themselves, and obtain the corn which they require by depredations or exactions upon the cultivators of the soil, it is truly a dangerous undertaking to carry forth the "precious seed" to sow the field. It is carried from the town or the village with anxiety and fear; and very often the presence of armed men is found necessary to protect the conveyance of the seed and the operation of sowing. The same danger and dread again occur at the season of harvest; and he is counted happy who has been enabled to sow his seed and reap his harvest in peace. None in this country can imagine the continual anxiety which is felt in unsettled or exposed neighbourhoods in the East, about the safety of the corn in all circumstances, and the extraordinary expedients which are resorted to for its protection. It is very often deposited in pits or dry cisterns, very carefully concealed: and on one occasion, when in the monastery of Rutch Kelesia in Armenia, near Mount Ararat, the writer saw the corn belonging to the establishment heaped up *in the church*, which is a building highly venerated, and a place of pilgrimage to the Armenians. It was placed there, as the monks explained to us, that it might be, as they conceived, under the more special protection of God; and partly in the hope, that should the Koords break into the monastery to look for corn, the reputed sanctity of the church would deter them from intruding to carry off that which lay there.

PSALM CXXVII.

1 *The virtue of God's blessing.* 3 *Good children are his gift.*

A Song of degrees ¹for Solomon.

EXCEPT the LORD build the house, they labour in vain ²that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is vain for you to rise up early, to sit*

¹ Or, of Solomon.

² Heb. that are builders of it in it.

³ Heb. hath filled his quiver with them.

⁴ Or, shall subdue, as Psal. 18. 47, or destroy.

up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

3 Lo, children *are* an heritage of the LORD: and the fruit of the womb *is* his reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that ³hath his quiver full of them: they shall not be ashamed, but they ⁴shall speak with the enemies in the gate.

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

A Song of degrees.

BLESSED *is* every one that feareth the LORD; that walketh in his ways.

2 For thou shalt eat the labour of thine hands: happy *shalt* thou be, and *it shall be* well with thee.

3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, and peace upon Israel.

Verse 3. "*Fruitful vine by the sides of thine house... olive plants round about thy table.*"—We do not remember to have met with a single instance, in the East, of vines trained against the walls of a house, or of olives near or about a house. Neither have we read of such instances. The passage doubtless derives its figures from the fertility of the vine, and from the appearance of the olive, or the order in which olive trees are planted. The construction would then be: "Thy wife, in the sides (interior apartments) of thy house, shall be as the fruitful vine; and thy children, round about thy table, like olive plants."

PSALM CXXIX.

1 *An exhortation to praise God for saving Israel in their great afflictions.* 5 *The haters of the church are cursed.*

A Song of degrees.

¹MANY a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass *upon* the house-tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

¹ Or, Much.

Verse 3. "*Plowed upon my back . . . made long their furrows.*"—The apparent harshness of this figure will disappear if it be considered to refer to severe public scourgings. To those who have been so unhappy as to witness such scourgings, this allusion will then appear most expressive. The long weals or wounds which the scourge leaves at each stroke may most aptly be compared either to furrows or (as the original admits) to the ridges between the furrows. The furrows made by the plough in the East are very superficial, and (although straight) are usually carried to a great length, the fields not being enclosed as in this country.

6. "*The grass upon the housetops.*"—The Orientals generally endeavour to cover their flat roofs with sun compost, which shall at the same time be impervious to the wet and prevent vegetation. But it frequently happens that the local want or the cost of proper materials, prevents these objects from being fully realized, particularly in the humbler class of houses. But still the attempt, so far as local or individual means allow, is generally so far successful that although grass will arise in the tufts and patches after the roof has been partially saturated by the rains, the vast depth of soil, with the mixture and preparation it has received, renders the growth feeble and sickly, and it soon perishes when the return of drought and heat has absorbed the very superficial moisture to which it owes its existence.

8. "*Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.*"—Precisely the same customs of salutation which are here indicated still prevail in Mohammedan Asia. Nearly the same form of words, implying the blessing and peace of God, is retained, and the neglect to give the salutation is still an indignity and insult.

Mohammed did not, as is commonly supposed, establish the existing usages in this matter. The Scripture proves the contrary. But he made imperative, as practical duties of religion, what had been mere matters of usage and spontaneous civility. It appears also from Imran-bin-Husain, that he made some change in the previous formula; for that authority says: "In the days of ignorance we used to *Salâm* by these words: 'May God brighten our eyes by thee,' and 'May your morning be happy.' Then when we became Muslemans, we were forbidden these words." The substituted forms and existing usages are very well stated by Mr. Lane in his recent work on the 'Modern Egyptians' (vol. i. p. 250): "Several of their (the Mohammedans') most common usages are founded upon precepts of their religion. Among these is their custom of greeting each other with the salutation of 'Peace be on you!' To which the reply is, 'On you be peace, and the mercy of God, and his blessings!' This salutation is never to be addressed by a Moslim to one whom he knows to be of another religion, nor *vice versa*. The giving it by one Moslim to another is a duty, but one that may be omitted without sin: the returning it is absolutely obligatory. . . Should a Moslim however thus salute, by mistake, a person not of the same faith, the latter should not return it; and the former, on discovering his mistake, generally revokes his salutation; so also he sometimes does if a Moslim refuse to return his salutation; usually saying, 'Peace be on us, and on [all] the right worshippers of God.'"

The present text shows the manifestation of degradation and insult by either the omission of any salutation, or by one different from the customary formularies, as illustrated by the above extract. We subjoin a few sentences from the book of Mohammedan traditions (*Mishkat ul Masabih*), which will show the importance attached to the *Salâm*, and explain the manner in which the Arabians were instructed to treat the Jews. "Omar said, a man asked his majesty (Mohammed), 'What quality is best for a Musleman?' He said, 'Giving food to others, and returning the salutation of acquaintance or strangers.'" Mohammed is also reported by Abuhurairah to have said, "You shall not enter into paradise until you believe; and you will not complete your faith till you love one another; and that is, making *Salâm* to friends and strangers." Again, "The person riding must make *Salâm* to him on foot first; and he that goes along to a person who is sitting down; and a small party must *Salâm* to a large party; and the young to the old." And further, "Do not *Salâm* first to Jews and Christians; and when one of them meets you in a road, tell him to go on one side." He states also, that the Jews, out of spite to Mohammedans, and under the covert of equivocal or imperfect utterance, were in the habit of saying, *Al-sâmô-âlaica* ("Death unto you!"), instead of *Al-salâmô-âlaica* ("Peace be upon you"); and he tells his followers to reply, *O-âlaicem* ("Be the same to you"). Mohammed's wife, Aayeshah relates that when once saluted, as above, by a party of Jews, he gave the answer intimated; but that she herself, less patient, answered, "*Al-sâmô-âlaicem*, and may God curse and be angry with you." She adds, "Then his highest said, 'Be mild, O Aayeshah! and make a point of being kind, and withhold yourself from speaking harshly.' I said, 'Did you not hear what they said?' His majesty answered, 'Did you not hear what I said? I answered them by what they said, and my prayer for them will be accepted, but not theirs for me.'" We will conclude with a strikingly illustrative passage. Mohammed had said, "Refrain from sitting by the roads;" and the account goes on—"The companions said, 'O messenger of God! *certainly we must sit in roads, because we converse with one another.*' His highest then said, 'If you do not desist from sitting in the roads, give the road its right.' The companions asked, 'What is the right of the road?' He said, 'It is, not to look at people passing; and to remove any thing inconvenient to passengers, as stones and thorns; and to answer the *Salâm* of people passing; and to tell people to act agreeably to the laws; and to hinder them from that which is unlawful; and to show them the road.'" This last extract illustrates several customs of the road mentioned in Scripture.

PSALM CXXX.

1 *The psalmist professeth his hope in prayer, 5 and his patience in hope. 7 He exhorteth Israel to hope in God.*

A Song of degrees.

OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldst mark iniquities, O LORD, who shall stand?

4 But *there is* forgiveness with thee, that thou mayest be feared.

5 I wait for the LORD, my soul doth wait and in his word do I hope.

6 My soul *waiteth* for the Lord more than they that watch for the morning: 'I say, more than they that watch for the morning.'

7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him is plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

¹ Or, *which watch unto the morning.*

PSALM CXXXI.

1 *David, professing his humility, 3 exhorteth Israel to hope in God.*

A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I 'exercise myself in

¹ Heb. *walk*.

² Heb. *wonderful*.

great matters, or in things too 'high for me.

2 Surely I have behaved and quieted 'myself, as a child that is weaned of his mother: my soul is even as a weaned child.

3 Let Israel hope in the LORD 'from henceforth and for ever.

³ Heb. *my soul*.

⁴ Heb. *from now*.

PSALM CXXXII

1 *David in his prayer commendeth unto God the religious care he had for the ark. 8 His prayer at the removing of the ark, 11 with a repetition of God's promises.*

A Song of degrees.

LORD, remember David, *and* all his afflictions:

2 How he sware unto the LORD, *and* vowed unto the mighty God of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I find out a place for the LORD, 'an habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worship at his footstool.

8 'Arise, O LORD, into thy rest; thou, *and* the ark of thy strength.

9 Let thy priests be clothed with righteousness; *and* let thy saints shout for joy.

¹ Heb. *habitations*.

² Num. 10. 25. ³ Chron. 6. 41.

⁴ 2 Sam. 7. 12.

⁵ Or, *surely*.

⁶ Luke 1. 69.

⁷ Or, *candle*.

PSALM CXXXIII.

The benefit of the communion of saints.

A Song of degrees of David.

BEHOLD, how good and how pleasant *it is* for brethren to dwell 'together in unity!

2 *It is* like the precious ointment upon

¹ Heb. *even together*.

Verse 2. "Went down to the skirts of his garments."—See the notes on Exod. xxx. 25, and Levit. viii. 12.

3. "Dew of Hermon."—This Hermon is not supposed to be the same as that of Lebanon, mentioned in the note to Deut. iii. 8; but another—the same that is associated with Tabor in Ps. lxxxix. 12. It is described by Buckingham as a range of hills, running for several miles east and west, and forming the southern boundary of the plain of Esdraelon, in which Mount Tabor is situated. Speaking of this Hermon, Maundrell says:—"We were sufficiently instructed by experience what the psalmist means by 'the dew of Hermon,' our tents being as wet with it as if it had rained all night." ('Journey,' p. 57, edit. 1707.)

PSALM CXXXIV.

An exhortation to bless God.

A Song of degrees.

BEHOLD, bless ye the LORD, all ye servants

¹ Or, *in holiness*.

of the LORD, which by night stand in the house of the LORD.

2 Lift up your hands 'in the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

PSALM CXXXV.

1 *An exhortation to praise God for his mercy, 5 for his power, 8 for his judgments. 15 The vanity of idols. 19 An exhortation to bless God.*

PRAISE ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God,

3 Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant.

4 For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.

5 For I know that the LORD is great, and that our Lord is above all gods.

6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

8 Who smote the firstborn of Egypt, both of man and beast.

9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

¹ Jer. 10. 13.

² Exod. 12. 29.

³ Heb. from man unto beast.

⁴ Heb. to generation and generation.

⁵ Num. 21. 24, 25, 26, 34, 35.

⁶ Josh. 12. 7.

⁷ Psal. 115. 4, 5, 6, 7, 8, 9, 10, 11.

Verse 7. "*Lightnings for the rain.*"—This probably refers to the regular rainy season of autumn. This comes towards the latter end of September, in which month there is lightning almost every night; and when this is seen in the western hemisphere, accompanied by thunder, the very near approach of rain is considered certain.

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

O GIVE thanks unto the LORD; for he is good: for his mercy endureth for ever.

2 O give thanks unto the God of gods: for his mercy endureth for ever.

3 O give thanks to the Lord of lords: for his mercy endureth for ever.

4 To him who alone doeth great wonders: for his mercy endureth for ever.

5 To him that by wisdom made the heavens: for his mercy endureth for ever.

6 To him that stretched out the earth above the waters: for his mercy endureth for ever.

7 To him that made great lights: for his mercy endureth for ever.

8 The sun to rule by day: for his mercy endureth for ever:

¹ Psal. 106. 1, and 107. 1, and 118. 1.

² Exod. 12. 29.

³ Gen. 1. 1.

⁴ Gen. 1. 9.

⁵ Jer. 10. 12.

⁶ Exod. 14. 28.

⁷ Gen. 1. 14.

⁸ Heb. *shook off.*

⁹ Heb. *for the rainings by day.*

¹⁰ Exod. 15. 22.

9 The moon and stars to rule by night: for his mercy endureth for ever.

10 To him that smote Egypt in their firstborn: for his mercy endureth for ever:

11 And brought out Israel from among them: for his mercy endureth for ever:

12 With a strong hand, and with stretched out arm: for his mercy endureth for ever.

13 To him which divided the Red sea into parts: for his mercy endureth for ever:

14 And made Israel to pass through the midst of it: for his mercy endureth for ever:

15 But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.

16 To him which led his people through the wilderness: for his mercy endureth for ever.

17 To him which smote great kings: for his mercy *endureth* for ever:
 18 "And slew famous kings: for his mercy *endureth* for ever:
 19 "Sihon king of the Amorites: for his mercy *endureth* for ever:
 20 "And Og the king of Bashan: for his mercy *endureth* for ever:
 21 "And gave their land for an heritage: or his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.
 23 Who remembered us in our low estate: for his mercy *endureth* for ever:
 24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.
 25 Who giveth food to all flesh: for his mercy *endureth* for ever.
 26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

¹⁸ Deut. 29. 7. ^{Psalm} 135. 10, 11. ¹⁹ Num. 21. 23. ²⁴ Num. 21. 32. ²⁵ Josh. 12. 7.

PSALM CXXXVI.—This psalm is, in substance, very nearly the same as the preceding; and although the author cannot be distinctly determined, there is sufficient probability in the common opinion which ascribes them to David. They appear to have been both intended for use on stated and recurring occasions.

PSALM CXXXVII.

The constancy of the Jews in captivity. 7 The prophet curseth Edom and Babel.

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us 'a song; and they that 'wasted us *required of us* mirth, saying, Sing us *one of the songs of Zion*.

4 How shall we sing the LORD's song in a 'strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above 'my chief joy.

7 Remember, O LORD, 'the children of Edom in the day of Jerusalem; who said, 'Rase it, rase it, *even to the foundation thereof*.

8 O daughter of Babylon, who art to be 'destroyed; happy *shall he be*, 'that rewardeth thee as thou hast served us.

9 Happy *shall he be*, that taketh and 'dasheth thy little ones against 'the stones.

¹ Heb. the words of a song. ² Heb. laid us on heaps. ³ Heb. land of a stranger. ⁴ Heb. the head of my joy. ⁵ Obad. 10, &c. Heb. Make bare. ⁶ Heb. wasted. ⁷ Heb. that recompenseth unto thee thy deed which thou didst to us. ⁸ Isa. 13. 16. ⁹ Heb. the rock.

PSALM CXXXVII.—This psalm was of course written during the Captivity, and, as it would seem, not long after the arrival of the captives at Babylon. It expresses very strongly the feelings of a people who had still fresh in their recollection the ruin of their glorious city, the profanation and destruction of their Temple, and the scenes of blood and rapine which had rendered their own homes desolate. It shows how acutely they, captives in the monotonous and sultry plains of Babylonia, regretted their own pleasant land—the land of the olive and the vine (which Babylonia is not)—and their own possessions and comforts there. Their condition must have been very miserable in the first years of their captivity, before their minds were subdued to their depressed condition, and before that condition became itself somewhat ameliorated, as appears to have been the case ultimately; and this was partly, perhaps, through the favour of the Babylonian kings to Daniel and his three friends, and the power in the state which they acquired, and through which it pleased God to evince that his mercy had not wholly departed from the house of Israel.

Verse 2. "Hanged our harps upon the willows."—On the banks of the Babylonian rivers (say the Euphrates and Tigris) there are no woods or forests, or any considerable trees besides the cultivated date-palm. But these rivers are in some parts rather extensively lined with a growth of tall shrubs and bushes, interspersed with some small, and a few middling trees, among which the willow is at this day the most frequent and remarkable.

5. "Let my right hand forget her cunning."—There is a striking and appropriate point in this, which has been overlooked. It is, that as it is customary for people in the East to swear by their possessions, so one who has no possessions—who is poor and destitute, and has nothing of recognised value in the world—swears by his right hand, which is his sole stake in society, and by the "cunning" of which he earns his daily bread. Hence the common Arabic proverb (given by Burckhardt, No. 550) reflecting on the change of demeanour produced by improved circumstances:—"He was wont to swear 'by the cutting off of his right hand!' He now swears, 'by the giving of money to the poor!'"

PSALM CXXXVIII.

1 David praiseth God for the truth of his word
 4 He prophesieth that the kings of the earth shall praise God. 7 He professeth his confidence in God.

A Psalm of David.

I will praise thee with my whole heart:

'before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst

¹ Psalm 119. 46.

me, and strengthenedst me *with strength* in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will perfect *that which* con-
cerneth me: thy mercy, O LORD, *endureth*
for ever: forsake not the works of thine own hands.



'Whither shall I go from thy spirit?... If I ascend up into heaven, thou art there.'—*Psalms 7, 8.*

GUIDO.

PSALM CXXXIX.

1 *David praiseth God for his allseeing providence, 17 and for his infinite mercies. 19 He defleth the wicked. 23 He prayeth for sincerity.*

To the chief Musician, A Psalm of David.

O LORD, thou hast searched me, and known me.

2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

3 Thou 'compassest my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, but, lo, O LORD, thou knowest it altogether.

• Or, winnowest.

5 Thou hast beset me behind and before,
 6 laid thine hand upon me.
 6 Such knowledge is too wonderful for
 7; it is high, I cannot attain unto it.
 7 Whither shall I go from thy spirit? or
 8 either shall I flee from thy presence?
 8 "If I ascend up into heaven, thou art
 9 ere: if I make my bed in hell, behold,
 10 thou art there.
 9 If I take the wings of the morning,
 10 dwell in the uttermost parts of the
 11; Even there shall thy hand lead me,
 12 and thy right hand shall hold me.
 11 If I say, Surely the darkness shall
 12 cover me; even the night shall be light
 13 over me.
 12 Yea, "the darkness hideth not from
 13; but the night shineth as the day:
 14 the darkness and the light are both alike
 15 thee.
 13 For thou hast possessed my reins:
 14 thou hast covered me in my mother's
 15 womb.
 14 I will praise thee; for I am fearfully
 15 and wonderfully made: marvellous are thy
 16 works; and that my soul knoweth "right
 17 l.

15 My 'substance was not hid from thee,
 when I was made in secret, and curiously
 wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet
 being imperfect; and in thy book "all my
 members were written, "which in continuance
 were fashioned, when as yet there was none
 of them.

17 "How precious also are thy thoughts
 unto me, O God! how great is the sum of
 them!

18 If I should count them, they are more
 in number than the sand: when I awake, I
 am still with thee.

19 Surely thou wilt slay the wicked O
 God: depart from me therefore, ye bloody
 men.

20 For they speak against thee wickedly,
 and thine enemies take thy name in vain.

21 Do not I hate them, O LORD, that
 hate thee? and am not I grieved with those
 that rise up against thee?

22 I hate them with perfect hatred: I
 count them mine enemies.

23 Search me, O God, and know my
 heart: try me, and know my thoughts:

24 And see if there be any "wicked way
 in me, and lead me in the way everlasting.

⁵ Amos 9. 2, 3, 4. ⁶ Job 36, 6. ⁷ Heb. 4. 13. ⁸ Heb. darkness not. ⁹ Heb. as in the darkness, so is the light.
¹⁰ Heb. greatly. ¹¹ Or, strength, or, body. ¹² Heb. all of them. ¹³ Or, what days they should be fashioned. ¹⁴ Psal. 40. 5.
¹⁵ Heb. way of pain, or, grief.

verse 9. "The wings of the morning."—This probably refers to the rapidity with which the morning rises to perfect
 and which is particularly marked in the East, where the morning and evening twilights are very short. On the
 idea Aurora, or the morning, was represented with wings by the European ancients. We imagine this general
 to be preferable to the common one which supposes that the rays of the rising sun are called "the wings of the
 wing," from their inconceivable rapidity. The essential meaning is however the same.

5. "Curiously wrought."—The word thus rendered is that which is usually employed to describe embroidery or de-
 signing in needlework. Whether the image implied in the term be taken directly from the work of the embroiderer,
 refers generally, by a derived figure, to any work of complicated and involved nature, but furnishing beautiful
 its—it may be difficult to determine. Ainsworth at once renders, "embroidered;" and Lowth, who translates,
 valently, "wrought with a needle:" adds, "Whoever observes this, (in truth he will not be able to observe it in the
 mon translations,) and at the same time reflects upon the wonderful mechanism of the human body, the various
 locations of the veins, arteries, fibres, and membranes, and the undescribable texture of the whole fabric, will feel
 beauty and gracefulness of this well adapted metaphor." Many parts of this fine hymn, which celebrate the
 om of God in the organization of the human frame, might receive very effective illustration from physiological
 ments: but these are not usually furnished, nor does it fall within our own line of illustration to supply them.

PSALM CXL.

avid prayeth to be delivered from Saul and Doeg.
 He prayeth against them. 12 He comforteth
 himself by confidence in God.

To the chief Musician, A Psalm of David.

LIVER me, O LORD, from the evil man:
 serve me from the 'violent man;

Which imagine mischiefs in their heart;
 continually are they gathered together for

They have sharpened their tongues

like a serpent; "adders' poison is under
 their lips. Selah.

4 Keep me, O LORD, from the hands of
 the wicked; preserve me from the violent man;
 who have purposed to overthrow my
 goings.

5 The proud have hid a snare for me,
 and cords; they have spread a net by the
 wayside; they have set gins for me. Selah.

6 I said unto the LORD, Thou art my
 God: hear the voice of my supplications,
 O LORD.

¹ Heb. man of violence.

² Psal. 58. 4. Rom. 3. 13.

7 O God the LORD, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; ¹lest they exalt themselves. Selah.

9 As for the head of those that compass me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them: let

them be cast into the fire: in deep pits, that they rise not up again.

11 Let not ²an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

12 I know that the LORD will maintain the cause of the afflicted, and the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

² Or, let them not be exalted.

⁴ Heb. a man of tongue.

¹ Or, an evil speaker, a wicked man of violence be established in the earth: let him be hunted to his overthrow.

Verse 3. "Adders' poison."—The word rendered "adder," אֲשָׁפִיז *ashafiz*, occurs here only; and it is perhaps impossible to determine what species is intended. As the word, in its proper signification, seems to express coiling, or bending back—an act common to most serpents, the name has perhaps no determinate reference; or it may be another name for the *pethen*, mentioned under Job xx.; which seems also to have been the opinion of the Seventy, as they render both words by *aspid*, and are followed by the Vulgate (*aspis*).

As to the poison, it will be observed, that in the venomous serpents there is a gland under the eye secreting the poisonous matter, which is conveyed, in a small tube or canal, to the end of a fang which lies concealed at the roof of the mouth. This fang is moveable at the pleasure of the serpent, and is protruded when it is about to strike at an antagonist. The situation of this poison, which is, in a manner, behind the upper lip, gives great propriety to the expression, "adders' poison is under their lips." The usage of the Hebrew language renders it by no means improbable that the fang itself is called לֶשׁוֹן *lashon*, "a tongue," in the present text: and a serpent might then be said to sharpen its tongue, when, in preparing to strike, it protruded its fangs. We do not see any explanation by which a more consistent meaning may be extracted from the expression here employed.

PSALM CXLI.

1 David prayeth that his suit may be acceptable, 3 his conscience sincere, 7 and his life safe from snares.

A Psalm of David.

LORD, I cry unto thee; make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be ¹set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

5 ²Let the righteous smite me; *it shall*

be a kindness: and let him reprove me; *it shall be an excellent oil, which shall not break my head:* for yet my prayer also *shall be in their calamities.*

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

8 But mine eyes *are* unto thee, O God the Lord: in thee is my trust; ³leave not my soul destitute.

9 Keep me from the snares *which they* have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal ⁴escape.

¹ Heb. directed.

² Or, let the righteous smite me kindly, and reprove me; let not their precious oil break my head, &c.

³ Heb. make not my soul bare.

⁴ Heb. pass over.

PSALM CXLI.—This psalm appears to have been composed by David, during that life of banishment and trouble which the hostility of Saul obliged him to lead.

Verse 2. "Incense... evening sacrifice."—This verse probably expresses David's desire that, being precluded from his customary attendance at the regular ordinances of religion, his simple prayer might be accepted, the same as though he had been present at the offering of the morning incense or the evening sacrifice. The variation of phrase expresses a reference to the first and last daily acts of public worship. For the people prayed without, while the incense was offered in the holy place. In the morning this took place *before* the sacrifice was laid upon the altar of burnt offering; but in the evening (at the ninth hour), *after* the sacrifice was laid upon the altar; and then, consequently, the sacrifice and the incense were at the same time offered. See Lightfoot's 'Temple Service,' c. ix. sect. 5.

"The lifting up of my hands as the evening sacrifice."—At the morning and evening sacrifice the priests blessed the people in the form of words in Num. vi. 24—26; and as they did this, they lifted their hands high above their heads, with their fingers spread out. This uplifting of the hands, was on some particular days omitted at the evening service, but never in the morning. See Lightfoot, as above.

5. "Let the righteous smite me," &c.—This verse has greatly exercised the ingenuity of interpreters. The Septuagint and other ancient versions, generally seem to understand it to express that the reproofs and smitings of the righteous were better than the rich and fragrant oils of the ungodly. We are rather disposed to understand, as in our version, that the intention is to affirm that the corrections of the righteous are, from their good intentions and beneficial

as excellent oils, which do not wound but heal the head on which they fall. Mr. Roberts informs us that in common correction is usually administered on the crown of the head. Then, on the other hand, to anoint the head is a common practice; and there are certain oils which are believed, by external application, to have a most salutary effect on the head, in the cure or prevention of the complaints to which it is subject. Now from a combination of ideas resulting from these usages, arise certain popular forms of expression precisely equivalent to that which we find in the present text, as, to quote no more, "My master has been beating my head, but it has been good oil for me." The Arabs have a proverb of equivalent meaning: "The blow that is profitable does not hurt the neck."

PSALM CXLII.

And sheweth that in his trouble all his comfort was in prayer unto God.

Child of David; A Prayer when he was in the cave.

And cried unto the LORD with my voice; with voice unto the LORD did I make my supplication.

I poured out my complaint before him; renewed before him my trouble.

When my spirit was overwhelmed within me, then thou knewest my path. In the secret wherein I walked have they privily laid snares for me.

¹ Or, A psalm of David giving instruction.

² Or, look on the right hand, and see.

³ Heb. perished from me.

⁴ Heb. no man sought after my soul.

TITLE, "The cave."—In the history we read particularly of two caves in which David took shelter, those of Adullam and Engedi: the latter is most generally supposed to be here intended.

PSALM CXLIII.

David prayeth for favour in judgment. 3 He complaineth of his griefs. 5 He strengtheneth his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for sanctification, 12 for destruction of his enemies.

A Psalm of David.

Hear my prayer, O LORD, give ear to my applications: in thy faithfulness answer me, and in thy righteousness.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 I remember the days of old; I medi-

¹ Exod. 34. 7. Rom. 3. 20. Gal. 2. 16.

² Or, for I am become like, &c.

³ Heb. hid me with thee.

PSALM CXLIII.—In some copies of the Septuagint, and in the Vulgate, this psalm has a title, describing it as having been composed during Absalom's rebellion: the general opinion concurs in this appropriation.

4 I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me: no man cared for my soul.

5 I cried unto thee, O LORD: I said, Thou art my refuge and my portion in the land of the living.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

tate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

PSALM CXLIV.

1 *David blesseth God for his mercy both to him and to man. 5 He prayeth that God would powerfully deliver him from his enemies. 9 He promiseth to praise God. 11 He prayeth for the happy state of the kingdom.*

A Psalm of David.

BLESSED be the LORD 'my strength, 'which teacheth my hands 'to war, and my fingers to fight:

2 'My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

3 'LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

4 'Man is like to vanity: his days are as a shadow that passeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

6 'Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine 'hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

¹ Heb. my rock. ² 2 Sam. 22. 35. ³ Heb. to the war, &c. ⁴ 2 Sam. 22. 2, 3, 40. ⁵ Or, my mercy. ⁶ Job 7. 17. ⁷ Psal. 8. 4. ⁸ Heb. 14. 2. ⁹ Psal. 35. 5. ¹⁰ Heb. hands. ¹¹ Or, victory. ¹² Heb. cut. ¹³ Heb. from kind to kind. ¹⁴ Heb. able to bear burdens; or, laden with flesh. ¹⁵ Psal. 33. 12, and 65. 4.

PSALM CXLIV.—This is clearly a song of triumph for victory, or series of victories, gained by David, and may be referred to the war with the Ammonites, 2 Sam. x.

Verse 8. "Their right hand is a right hand of falsehood."—This probably refers to the use of the right hand explained on a former occasion, in the act of taking an oath. The expression of course describes the parties as covenant breakers.

12. "Corner stones, polished after the similitude of a palace."—The paraphrase of Bishop Patrick doubtless conveys the real meaning: "Tall and beautiful, like those polished pillars which are the ornaments of a palace."

13. "In our streets."—Streets are not proper places for sheep. The word (חַיִּיזוֹת, *chizoth*) is different from the properly rendered "streets" in the ensuing verse, and is the same that is translated "fields" in Job v. 10. The word literally means "out places," and as such is susceptible of various applications: in the present text it probably denotes the out pastures in the commons and deserts.

PSALM CXLV.

1 *David praiseth God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 for his saving mercy.*

David's Psalm of praise.

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great is the LORD, and greatly to be praised; 'and his greatness is unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

¹ Heb. and of his greatness, there is no search. ² Heb. things, or, words. ³ Heb. declare. ⁴ Exod. 34. 6, 7. Num. 14. 18. Psal. 86. 5, 15, and 103. 2. ⁵ Heb. great in mercy.

8 Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing; I raises unto thee.

10 It is he that giveth 'salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

12 That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, 'polished after the similitude of a palace:

13 That our garners may be full, affording 'all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:

14 That our oxen may be 'strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.

15 'Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous 'works.

6 And men shall speak of the mighty thy terrible acts: and I will 'declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 'The LORD is gracious, and full of compassion; slow to anger, and 'of great mercy.

9 'The LORD is good to all: and his tender mercies are over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is *'an everlasting kingdom, and thy dominion endureth throughout all generations.*

14 The LORD upholdeth all that fall, and raiseth up all *those that be bowed down.*

15 The eyes of all *'wait upon thee; and thou givest them their meat in due season.*

16 Thou openest thine hand, and satisfiest the desire of every living thing.

⁶ Heb. *a kingdom of all ages.*

⁷ Or, *look unto thee.*

⁸ Or, *merciful, or, bountiful.*

PSALM CXLV.—This is one of the alphabetical psalms, in which each verse begins with its proper initial. But it will be observed that there are but twenty-one verses, whereas the Hebrew alphabet has twenty-two letters. This is because the psalm appears to be imperfect, as a verse beginning with *י* (*y*) is wanting in the present Hebrew copies. A verse occupying the place in which we should expect to find it, appears in the Septuagint and Vulgate, whence we may perhaps infer that it existed in the more ancient Hebrew copies, and has since been lost. It would come between verses 13 and 14, and is, "The Lord is faithful in all his words, and holy in all his works," being nearly the same as verse 17.

PSALM CXLVI.

1 *The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.*

'PRAISE ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 **Put not your trust in princes, nor in the son of man, in whom there is no ⁴help.*

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God:

¹ Heb. *Hallelujah.*

² Psal. 118, 8, 9.

³ Or, *salvation.*

⁴ Exod. 15, 18.

PSALM CXLVL.—This and the four following psalms are particularly styled the "*Hallelujahs*," because they all begin and end with the word "*Hallelujah*" (*הללו יה*), that is, "*Praise ye JAH*," or, as invariably given in our version, "*Praise ye the LORD*." The psalm is generally supposed to have been written after the Captivity, in the time when the Jews were distressed by the powerful opposition which was made to the rebuilding of the Temple. The Septuagint and Vulgate attribute it to Haggai and Zechariah.

PSALM CXLVII.

1 *The prophet exhorteth to praise God for his care of the church, 4 his power, 6 and his mercy: 7 to praise him for his providence: 12 to praise him for his blessings upon the kingdom, 15 for his power over the meteors, 19 and for his ordinances in the church.*

PRAISE ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

¹ Heb. *grief.*

² Heb. *of his understanding there is no number.*

17 The LORD is righteous in all his ways, and *'holy in all his works.*

18 The LORD is high unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

6 Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

8 The LORD openeth *the eyes of the blind:* the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10 *'The LORD shall reign for ever, even thy God, O Zion, unto all generations* Praise ye the LORD.

2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their *'wounds.*

4 He telleth the number of the stars; he calleth them all by *their names.*

5 Great is our LORD, and of great power: *'his understanding is infinite.*

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 ^aHe giveth to the beast his food, and to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 ^aHe maketh peace in thy borders, and filleth thee with the ^bfinest of the wheat.

15 He sendeth forth his commandment upon earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 He sheweth ^chis word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation: and ^das for his judgments, they have not known them. Praise ye the LORD.

^a Job 38. 41. Psal. 104. 27, 28.

^b Heb. who maketh thy border peace.

^c Heb. fit of wheat.

^d Heb. his words.

PSALM CXLVII.—This psalm of praise is generally supposed to have been composed when the returned captives had at last been allowed to complete the re-establishment of their city and temple. The Septuagint ascribes the psalm to Haggai and Zechariah; but some rather suppose Nehemiah to have been the author.

Verse 10. "*The legs of a man*."—Infantry is doubtless intended by this rather remarkable expression, as is cavalry by "*the strength of the horse*" in the preceding clause.

16. "*Snow like wool*."—Snow to cover the ground, as wool does the sheep, both being white. Another explanation might perhaps be suggested by the fact, that the word for wool (*צֶמֶר*, *tzemer*) is, in the plural form, by a transfer of ideas not unusual in Hebrew, sometimes applied to the foliage of trees: the comparison might then be derived from the fall of leaves from the trees.

"*Hoarfrost like ashes*."—When a fire of wood is made in the open air, the fine light ashes dispersed by the wind over the adjoining grass and bushes, gives an appearance which may not inaptly be compared to that of hoarfrost. We suppose this to be intended.

17. "*Ice like morsels*."—Hail or sleet is unquestionably intended.

PSALM CXLVIII.

1 *The psalmist exhorteth the celestial, 7 the terrestrial, 11 and the rational creatures to praise God.*

¹PRaise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also established them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ye dragons, and all deeps:

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and ^aflying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: for his name alone is ^bexcellent; his glory is above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD.

¹ Heb. Hallelujah.

^a Heb. birds of wing.

^b Heb. exalted.

PSALM CXLVIII.—The author and occasion of this psalm, if it had any particular occasion, are equally uncertain. Calmet regards it as a sequel to the preceding, and supposes that it was sung at the dedication of the walls of Jerusalem. Others attribute it to David. This fine ode, in which the whole creation is called upon to unite in one grand chorus of praise to God, has been beautifully imitated by Milton, in that well known morning hymn which he has given to Adam in paradise. See '*Paradise Lost*,' b. v. l. 153, &c.

PSALM CXLIX.

The prophet exhorteth to praise God for his love to the church, 5 and for that power which he hath given to the church.

PRAISE ye the LORD. Sing unto the LORD new song, and his praise in the congregation of saints.

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his

people: he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 Let the high praises of God be in their mouth, and a twoedged sword in their hand;

7 To execute vengeance upon the heathen, and punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

¹ Heb. *Hallelujah.*

² Or, *with the pipe.*

³ Heb. *in their throat.*

⁴ Deut. 7. 1, 2.

PSALM CXLIX.—This, being a song of victory, is usually ascribed to David, in whose reign the most distinguished victories were obtained by the Hebrews.

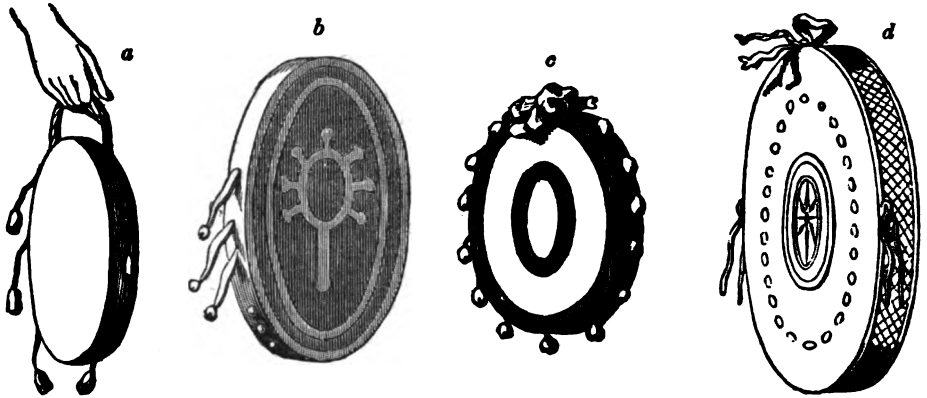
Verse 3. "*Timbrel.*"—This is the same word (תוף, *toth*) elsewhere rendered "tabret." There is a note concerning it in Gen. xxxi. 27. The mention of it in that early portion of Scripture evinces the antiquity of its origin, and intimates that origin to have been Oriental; for the great ancient European nations did not exist until ages long subsequent to the mention of the *toth* in the East; and, in later ages, it was confessed by the Greeks and Romans that their instruments of this class were derived from the Egyptians and Syrians. The forms, therefore, which our engravings exhibit, although derived from the antiquities of Egypt, Greece, and Rome, may be fairly supposed to suggest the names of the instruments known to the Hebrews, particularly as most of these forms, together with many others, are preserved in the East.



EGYPTIAN TAMBOURINE PLAYERS.—FROM ROSELLINI.

is interesting to observe, that the sculptures and paintings of Egyptian and European antiquity exhibit instruments of this class as being employed in precisely the same manner as mentioned in Scripture. They are almost always represented in the hands of females, as in choral dances, and religious or festal processions. This is the case in the above engraving, which we consider of great interest, not only as exhibiting in the most authentic shape the manner in which instruments were employed "in the dance," as the verse before us describes, but also as exhibiting the forms in which those instruments bore among the Egyptians. Some of these forms are very remarkable, and different from any known to ourselves, or which the Greeks and Romans appear to have possessed. Out of four, only one has that round form which is invariably exhibited in the tambourines of classical antiquity as well as in our own. They are moreover simple, none having any such addition of bells, jingles, or rappers, which are often attached to such instruments,

and which appear in our other (classical) specimens. Of these the next engraving exhibits the most usual forms for in ancient paintings and sculptures, and the one that follows shows the manner in which they were played.



CLASSICAL TAMBOURINES OF EASTERN ORIGIN.

The principle of a tambourine, that of a prepared skin stretched on a hoop or frame, is well known. The only difference to be sought is in the compass and depth of the circle, the nature of the additions, the ornaments, and the manner of playing. All the specimens in the above cut, and many other varieties, are still in use in the East, where they doubtless originated. In fig. *a*, we see, attached to the frame, strings terminating in weights which, by the twirling of the tambourine, strike on the skin, and produce or assist the sound required. This one is probably covered on both sides, and is now known to us only as an Oriental instrument. One of the kind is given by Dr. Burney, in his 'History of Music;' but he does not appear to have understood it, perhaps from being unacquainted with the similar Oriental tambourine. Fig. *b* is of a mixed character: it not only has these rappers, but what appear to be bells. It was probably struck by the hand, and the rappers only intended to vary the effect. This specimen, and the others, have the covering painted or stained in ornamental figures, as mentioned by ancient writers. Fig. *c* has the frame surrounded with bells, and is of the same kind as those in the hands of the opposite playing figures. This sort is very common in ancient remains. Fig. *d* is a large tambourine, without additions, as are many of those used in the East. Our common tambourine, with small cymbals inserted in the frame, also appears in some paintings, and is now very common in Western Asia, as appears in the cut below. We are told that the frame was either of metal or wood, and that the ass's skin was usually employed for the covering. They were not always played by the naked hand; but some were sometimes struck with small batons, or with a knotty whip with many thongs, instead of which, on particular festivals, a sprig of some tree or plant, considered suitable to the occasion, was sometimes employed.



Tambourine Players.—From Herculaneum.

We have not been able to discover that such instruments of this class as our cylindrical or kettle-drums appear on ancient monuments. But as they originated in the East, and were there known in ancient times, we shall perhaps take another opportunity of considering whether such forms were probably known to the Hebrews. Meanwhile, the vignette at the bottom of the page will serve to show the forms which instruments of this class now usually bear in Egypt and Western Asia.

Verse 5. "Upon their beds."—That is, upon the divans or couches (too frequently called "beds" in our version), which they were wont to recline or sit, when at ease.



MODERN ORIENTAL INSTRUMENTS OF THE DRUM KIND.

PSALM CL.

n exhortation to praise God, 3 with all kind of instruments.

praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of power.

Praise him for his mighty acts: praise according to his excellent greatness.
Praise him with the sound of the ¹trum-

pet: praise him with the psaltery and harp.

4 Praise him with the timbrel and ²dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

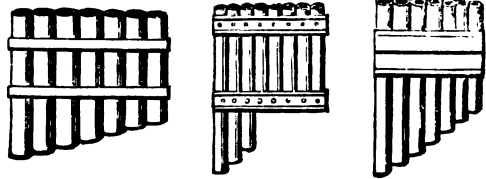
6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

¹ Heb. *Hallehjah.* ² Or, *cornet.* ³ Or, *pipe.*

LM CL.—This appears to be a sequel to the preceding psalm, and forms a most appropriate conclusion to the book. The tradition of the Jews concerning this psalm, however, is that when the people of any place brought their first-fruits to Jerusalem, as soon as they came to the mountain of the Temple, every one took his basket into hand and sung this psalm, till they came to the court of the Lord's house, where the Levites met them singing the Psalm.

se 4. "*Organs.*"—In the note to Gen. iv. 21, we have stated the common opinion, which we see no reason to alter, that the Hebrew *אֹּוּגָב* *ougab*, mentioned as existing before the Deluge, was the still common instrument called "outh organ," or the syrinx of the ancients. The classical ancients ascribed the invention of it to Pan, the great god; and accordingly he was usually figured with the instrument in his hands. The fable states that he med it of reeds that grew by the river, and caused it to produce all kinds of agreeable sounds, while his goats were kicking around him, and feeding on the banks. This shows that it was regarded as properly a sylvan and rural instrument; and so it seems to be mentioned by Job (ch. xxi. 11, 12). Another story shows that a very opinion of this instrument was entertained by, at least, the alleged inventor. He even thought it superior to the reed of Apollo, whom he challenged to the trial; and, the challenge being accepted, the umpire (being no other than Pan) decided in favour of Pan's pipe. It is indeed probable that the lyre (*kinnor*) and syrinx (*ougab*), were the first instruments of music, the invention of which is mentioned in Scripture, and the only ones that are mentioned before the Deluge; and that subsequently the *ougab* is always mentioned in connection with the *kinnor*. The principle of the instrument is so simple that it has been one of the most diffused of musical instruments. "A reed *fistula Panis*, made of reeds tied together, exactly like that of the ancients, has been found to be in use in the island of New Amsterdam, in the East Indies, as flutes and drums have been in Otaheite and New Zealand; which indisputably proves them to be instruments natural to every people in a state of barbarism."

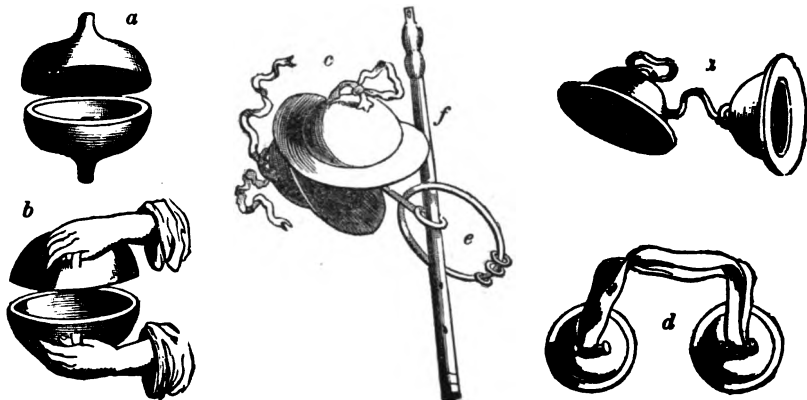
They were first used by the Egyptians and during the infancy of the musical art among them; and they seem to have been invented and practised at a very early period by nations remote from each other, and between whom it is hardly possible that there even could have been any intercourse or communication." (Burney, vol. i. p. 267.) The combination of pipes in question is still used in the present parts of Asia. The number of tubes which these instruments exhibit on ancient monuments varies from three to eleven. Our cut exhibits the most usual forms. There is also another in which the tubes are joined, and, in the larger and deeper sorts, the tubes are sometimes confined by three bands. Independently of the opinion which considers the name *ougab* to refer to instruments of this class, it will be observed that from the diffusion of the syrinx, it is scarcely possible that it could have been unknown to the Hebrews.



the loud cymbals... the high-sounding cymbals.—The original word, here and elsewhere translated by "cymbals," is *תְּצִלְצֵלִים* *tzeltzelim*, which both the Septuagint and Vulgate render by *cymbala*. This singular name is undoubtedly intended to make an approach to the sound which the instruments afforded, as happens in several of our own names for musical instruments; and this sound we shall find in the instruments of the cymbal or sistrum kind. The present passage speaks of two kinds of *tzeltzelim*, namely "the voice-*tzeltzelim*" (rendered "loud cymbals," though the contrary may be meant), and the "high sounding *tzeltzelim*;" and it therefore appears that there was more than one instrument of this class, and we may infer that *tzeltzelim* was a general name for all metallic instruments of agitation, and probably the cymbal and sistrum kinds. Some indeed think the *sistrum* to be exclusively meant by this word;

cymbals, properly speaking, are denoted by the word *שִׁלְשִׁימ* *shalishim*, in 1 Sam. xviii. 6, which is equally often rendered *cymbala* by the Septuagint and the Vulgate, and which our version translates, "instruments of music." We are not anxious to enquire minutely into these distinctions; but being satisfied with the admission in the text of either alternative, that both cymbals and sisterns were in use among the Jews—and which, on any probable ground, there is not the least reason to question—we take the opportunity of laying the more common ancient forms of these instruments before our readers.

Ancient cymbals were of sonorous brass or copper, and exhibit greater diversity of form than our own instruments of the same name. Most of these variations may be estimated from our miscellaneous engraving. The difference is in the depth or shallowness of the bowl, in the presence or absence of the border or rim, and in the character of the handle by which the player held the instrument. All this is better seen by our engraving than by a description. The variety most markedly different from our own is that, shown in our engraving (a), in which the bowl not only want the brim, but their convexities terminate in erect points which furnished the player his hold. Most of them have a deeper concavity than our own instruments of the same class.



ANCIENT CYMBALS, &c.—FROM HERCULANEUM.

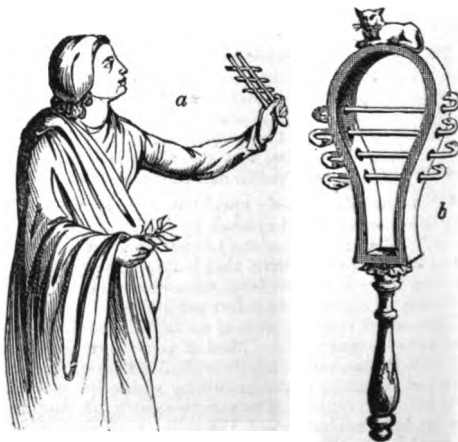
Cymbals were much employed in the sacred mysteries and religious processions of the ancient pagans; so that those people who were the most noted for their mysteries were also the most celebrated for their skill with the cymbals. They particularly figured in the services of Cybele and Bacchus; and the aversion with which men of sense and reflection, among the Romans, regarded the disgraceful orgies of the Bacchanalia, seems to have extended in some degree to the instruments which were associated with them. Thus Cicero reproaches Piso for using the cymbals. Livy says that the reason why these and the tambourines were employed in the more ancient mysteries of paganism was, that their loud noise might drown the cries and complaints of those who were slain, or on whom other violence was committed.

Another set of instruments of the same class, and which were probably included under the name of *tseltzeim*, or some one other of the undetermined names of the Hebrew, were the castagnets, or crotals, snapped with the fingers to mark the time in choral dances. The sound they gave is compared by some ancient writers to that which a stork makes by the concussion of its mandibles—a comparison which also, not unaptly, illustrates the mode in which they were used. Some of them were like our own, and others of the form which appears in the annexed engraving. We suspect that the small instruments in the left hands of the two standing figures in the engraving, at the end of this note, from a curious Egyptian painting, are intended for the same purpose, although of a different form from any that we have elsewhere seen.

We now come to the *sistrum*; the general form and character of which instrument will be best understood from the fig. *b*, of the annexed engraving. It is composed of a frame of sonorous metal, crossed by bars of the same. These bars move freely in the holes through which they are passed; and when the instrument is agitated, the reverted ends, striking upon the frame, produce the sound. It is sometimes crowned with the figure of a cat, as a symbol of Isis, by whom it was said to have been invented, and in whose worship it was abundantly employed. They are often, however, seen, very simple and even rude in form, and without any ornament, as in fig. *a*, and also in those represented in the final engraving, where the performers appear to be delivering to the seated personage their *sistrums* in exchange for the other instruments which they have in their left hands. The engraving is copied from Rosellini, and would prove, if any proof were wanting, the great antiquity of the instrument among the Egyptians. But this, although questioned by Winckelmann, has long since been demonstrated by the evidence of most ancient Egyptian monuments. When employed at sacrifices, the agitation of the *sistrum* is said to have been understood to denote, mystically, the motion of the universe. It appears to have been sometimes used in war to give signals: and the Greeks also employed it to mark the rhythm in noted music, the sound given as the bars struck right and left, serving to mark the cadence.



Dancing Figures, with Castagnets.—From Herculanæum.



Ancient Sistrums.

It is remarkable that the Abyssinians, who confess that they derived the instrument from Egypt, employ it conspicuously in their religious services. Bruce says, "It is used in the quick measure, or in allegros of singing psalms or thanksgivings. Each priest has a sistrum which he shakes in a very threatening manner at his neighbour, leaping and turning round with such an indecent violence, that he resembles rather a priest of paganism, whence this instrument was derived, than a Christian."

We have now only to add, that some writers think that the Hebrews had a knowledge of an instrument of this class, consisting of a round, oval, or triangular metallic rod, which afforded its sound by being struck with another straight rod, like our "triangle." The last named instrument is indeed of Oriental origin, and some of the same kind (triangular) are supposed, both by Calmet and Gesenius, to be denoted by the Hebrew word *shalishim*, mentioned above. In some instruments of this class a jingling was produced by the insertion of moveable rings—as shown in one of the figures (c) of the central group of instruments (consisting of this, a pipe, and a pair of cymbals) given in the engraving at the head of the preceding page.



SISTRUMS.—FROM ROSELLINI.

THE P R O V E R B S.

CHAPTER I.

¹ *The use of the proverbs. 7 An exhortation to fear God, and believe his word. 10 To avoid the enticings of sinners. 20 Wisdom complaineth of her contempt. 24 She threateneth her contemnners.*



THE proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and ¹equity;

4 To give subtilty to the simple, to the young man knowledge and ²discretion.

5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and ³the interpretation; the words of the wise, and their dark sayings.

7 ¶ ⁴The fear of the LORD is ⁵the beginning of knowledge: *but* fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they *shall be* ⁶an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the

grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 ⁷For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread ⁸in the sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ ⁹Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 ¶ ¹⁰Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 ¹¹Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

¹ Heb. equities.

⁶ Heb. an adding.

¹⁰ Chap. 8. 1.

² Or, advisement.

⁷ Isa. 59. 7. Rom. 3. 15.

¹¹ Isa. 65. 13, and 66. 4. Jer. 7. 13. Ezck. 8. 18.

³ Or, an eloquent speech.

⁴ Job 28. 28. Psal. 111. 10. Chap. 9. 10.

⁵ Heb. in the eyes of every thing that hath a wing.

⁸ Heb. wisdoms, that is, excellent wisdom.

⁹ Heb. wisdoms, that is, excellent wisdom.

¹⁰ Job 27. 9. Isa. 1. 15. Jer. 1. 11, and 14. 12. Micah 3. 4.

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the ^{1a}turning away of the simple

shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

^{1a} Or, ease of the simple.

PROVERBS. It has never been disputed that Solomon was, in the general sense, the author of this Book: but from variations of style, frequent repetitions of the same sentence, and other circumstances, many conceive that it is not necessary to suppose every sentence it contains proceeded from him; but that when the collection was formed, some proverbs were introduced, which had been delivered by wise men and prophets, whose sayings were not thought unworthy of being preserved in the same collection with those of the wise king. We are indeed expressly told that the thirtieth chapter contains "the words of Agur, the son of Jakoh;" while the thirty-first offers "the words of Lemuel," whose identity with Solomon, although generally admitted, has been questioned by some commentators. We are told in 1 Kings iv. 13, that Solomon "spoke three thousand proverbs," but it is not intimated that he wrote any, or formed any collection of those which he seems, in the first instance, to have orally delivered: much stress is not indeed to be laid on this; but there seems sufficient probability in the opinion, that the collection of such of his proverbs as have been preserved, was formed by different persons; and it is expressly intimated, that the chapters xxv.—xxix. consist of proverbs collected very long after the death of Solomon by "the men of Hezekiah." But on this point some further observations will be found in a note to chap. xxv. The Jews believe that Solomon wrote the Canticles, or song bearing his name, in his youth, the Proverbs in his riper years, and Ecclesiastes in his old age.

"This work," says Bishop Lowth, "consists of two parts. The first, serving as a proem or exordium, includes the nine first chapters; and is varied, elegant, sublime, and truly poetical; the order of the subject is in general excellently preserved, and the parts are very aptly connected among themselves. It is embellished with many beautiful descriptions and personifications; the diction is polished, and abounds with all the ornaments of poetry; insomuch that it scarcely yields in elegance and splendour to any of the sacred writings. The second part, which extends from the beginning of the tenth chapter to the end of the book, consists almost entirely of detached parables or maxims, which have but little in them of the sublime or poetical, except in a certain energetic and concise form of expression." This latter portion is susceptible of certain distinct subdivisions which we shall point out as we proceed.

The first portion on which we now enter, "is chiefly confined to the conduct of juvenescence, or early life, before a permanent condition is made choice of. . . and all the most formidable dangers to which this season of life is exposed, and the sins which most easily beset it, are painted with the hand of a master. And while the progress and issues of vice are exhibited under a variety of the most striking delineations and metaphors in their utmost deformity and horror, all the beauties of language, and all the force of eloquence, are poured forth to win the ingenious youth to virtue and piety, and to fix him in the steady pursuit of his duties towards God and towards man." Dr. J. M. Good, in the 'Memoir of his Life,' by Dr. Gregory; see also Horne's 'Introduction,' vol. i. p. 119, &c.

Verse 20. "*Wisdom crieth without.*"—The accumulation of phrases implying publicity—the streets, the chief place of concourse, the openings of the gates, the city—probably refer to the custom in the East, particularly among the Arabians, for people to hold discussions and conversations in religion and morals in the open air, and especially in the more public parts of the town, to which the inhabitants resort for the sake of society. It is not unusual indeed for a man, respected for his eloquence, learning, or reputed sanctity, to collect in such places, a congregation, which listens with attention and interest to the address he delivers. Thus such wisdom as they possess may be said to "cry in the streets;" and as the people read very little, if at all, a very large part of the information and mental cultivation which they possess is derived from the discussions, conversations, recitations, and lectures on various subjects which they hear in the streets and public places.

CHAPTER II.

1 *Wisdom promiseth godliness to her children, 10 and safety from evil company, 20 and direction in good ways.*

My son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, if thou criest after knowledge, and ¹lifest up thy voice for understanding;

4 ²If thou seekest her as silver, and searchest for her as for hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 ³For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

10 ¶ Wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil man, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

¹ Heb. givest thy voice.

² Matt. 13. 44.

³ 1 Kings 3. 9. James 1. 5.

14 Who rejoice to do evil, *and* delight in the frowardness of the wicked;

15 Whose ways *are* crooked, and *they* froward in their paths:

16 To deliver thee from the strange woman, *'even* from the stranger *which* flattereth with her words;

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 'For the upright shall dwell in the land, and the perfect shall remain in it.

22 'But the wicked shall be cut off from the earth, and the transgressors shall be 'rooted out of it.

⁴ Chap. 8. 3, and 7. 8. ⁵ Psal. 37. 29. ⁶ Job 18. 17. Psal. 104. 25. ⁷ Or, *plucked up*.

Verse 4. "*Seekest her as silver*."—Probably the allusion is to the extraction of silver with labour and difficulty from the mine. Of "*hid treasures*" we shall have another occasion to speak.

16. "*The strange woman... the stranger*."—These expressions are elsewhere applied to women of bad character: and as it was usual for such women to withdraw from their own country and live among strangers, that their families might not be disgraced by their conduct, we are probably to understand the expression in the literal sense, as denoting a foreigner, or at least, one not a native of, or connected by any natural tie with, the place in which she resided.

CHAPTER III.

1 *An exhortation to obedience, 5 to faith, 7 to mortification, 9 to devotion, 11 to patience. 13 The happy gain of wisdom. 19 The power, 21 and the benefits of wisdom. 27 An exhortation to charitableness, 30 peaceableness, 31 and contentedness. 33 The cursed state of the wicked.*

My son, forget not my law; 'but let thine heart keep my commandments:

2 For length of days, and 'long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: 'bind them about thy neck; write them upon the table of thine heart:

4 'So shalt thou find favour and 'good understanding in the sight of God and man.

5 ¶ Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 'In all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ 'Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be 'health to thy navel, and 'marrow to thy bones.

9 'Honour the LORD with thy substance, and with the firstfruits of all thine increase:

10 'So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ 'My son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

13 ¶ Happy is the man *that* findeth wisdom, and 'the man *that* getteth understanding.

14 'For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days *is* in her right hand; and in her left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he 'established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 'Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence,

¹ Deut. 8. 1, and 30. 16. ² Heb. *years of life*. ³ Exod. 18. 9. ⁴ Deut. 6. 8. ⁵ Or, *good success*. ⁶ 1 Chron. 28. 2. ⁷ Rom. 12. 16. ⁸ Heb. *medicine*. ⁹ Heb. *watering, or, moistening*. ¹⁰ Exod. 23. 19, and 34. 26. ¹¹ Deut. 26. 2, &c. ¹² Mal. 2. 10, &c. ¹³ Luke 14. 18. ¹⁴ Deut. 28. 8. ¹⁵ Job 8. 17. ¹⁶ Heb. 12. 5. ¹⁷ Revel. 3. 19. ¹⁸ Heb. *the man that draweth out understanding*. ¹⁹ Or, *prepared*. ²⁰ Psal. 37. 24, and 91. 11, 12. ²¹ Job 28. 15, &c. ²² Psal. 19. 10. ²³ Chap. 8. 11, 19, and 16. 16.

and shall keep thy foot from being taken.

27 ¶ Withhold not good from ¹⁷them to whom it is due, when it is in the power of thine hand to do it.

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

29 ¹⁸Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 ¶ Strive not with a man without cause, if he have done thee no harm.

31 ¶ ¹⁹Envy thou not ²⁰the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: ²¹but his secret *is* with the righteous.

33 ¶ ²²The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 ²³Surely he scorneth the scorers: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame ²⁴shall be the promotion of fools.

¹⁷ Heb. the owners thereof.

¹⁸ Or, practise no evil.

¹⁹ Psal. 37. 1.

²⁰ Heb. a man of violence.

²¹ Psal. 25. 14.

²² Mal. 2. 2.

²³ James 4. 6.

²⁴ 1 Pet. 5. 5.

²⁵ Heb. exalteth the fools.

Verse 8. "*Health to thy navel.*"—Chardin thinks that this expression is derived from the habit, in the Oriental villages, of applying, for the cure of most diseases, plasters, ointments, oils, and frictions, externally, to the stomach and belly; the knowledge of, and the art of preparing internal medicines, being very little known. Roberts, however, after truly observing that the navel of an infant is often clumsily managed in the East, so that it is no uncommon thing to see that part greatly enlarged and diseased; states that such a reference as the present to the navel, as being connected with earthly prosperity, is still common in India; where, for instance, it will be said of a person who has risen from poverty to affluence, "His navel has grown much larger."

CHAPTER IV.

1 Solomon, to persuade obedience, 3 sheweth what instruction he had of his parents, 5 to study wisdom, 14 and to shun the path of the wicked. 20 He exhorteth to faith, 23 and sanctification.

HEAR, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, ¹tender and only beloved in the sight of my mother.

4 ²He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom *is* the principal thing; therefore get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head ³an ornament of grace: ⁴a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings: and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not

be straitened; ⁵and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

14 ¶ ⁶Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep *is* taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked *is* as darkness: they know not at what they stumble.

20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and ⁷health to all their flesh.

23 ¶ Keep thy heart ⁸with all diligence; for out of *it* *are* the issues of life.

24 Put away from thee ⁹a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and ¹⁰let all thy ways be established.

27 ¹¹Turn not to the right hand nor to the left: remove thy foot from evil.

Chron. 29. 1.

¹ 1 Chron. 28. 9.

² Chap. 1. 9.

³ Or, she shall compass thee with a crown of glory.

⁴ Psal. 91. 11, 12.

⁵ Psal. 1. 1. Chap. 1. 10, 15.

⁶ Heb. medicine.

⁷ Heb. above all keeping.

⁸ Heb. frowardness of mouth, and perverseness of lips.

⁹ Or, all thy ways shall be ordered aright.

¹⁰ Deut. 5. 32.

Verse 18. "*That shineth more and more unto the perfect day.*"—This beautiful metaphor is derived from the light of the sun, which from the appearance of its first faint radiance in the East, nothing can retard or prevent from rising to the glory of perfect day.

23. "*Out of it are the issues of life.*"—The word rendered "the issues," is, literally, "the goings forth." There is most probably a latent metaphor alluding to the heart as the fountain from which the blood is diffused in streams to the different parts of the body. This is also corroborated by the fact that "the blood" is metaphorically called "the life" in the Hebrew, as in Gen. ix. 4. "Flesh with the blood thereof, which is the life thereof, shall ye not eat."



"Take fast hold of instruction."—Verse 13.

RAPHAËLLE.

CHAPTER V.

1 *Solomon exhorteth to the study of wisdom.* 3 *He sheweth the mischief of whoredom and riot.* 15 *He exhorteth to contentedness, liberality, and chastity.* 22 *The wicked are overtaken with their own sins.*

MY son, attend unto my wisdom, and bow thine ear to my understanding:

2 **That thou mayest regard discretion, and that thy lips may keep knowledge.**

3 ¶ **For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil:**

4 **But her end is bitter as wormwood, sharp as a twoedged sword.**

5 **Her feet go down to death; her steps take hold on hell.**

6 **Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.**

7 **Hear me now therefore, O ye children, and depart not from the words of my mouth.**

8 **Remove thy way far from her, and come not nigh the door of her house:**

9 **Lest thou give thine honour unto others, and thy years unto the cruel:**

¹ Chap. 2. 16, and 6. 24.

² Heb. palate.

³ Chap. 7. 37

10 Lest strangers be filled with 'thy wealth; and thy labours be in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

19 Let her be as the loving hind and pleasant roe; let her breasts 'satisfy thee at all times; and 'be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 'For the ways of man are before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his 'sins.

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

⁴ Heb. thy strength.

⁵ Heb. water thee.

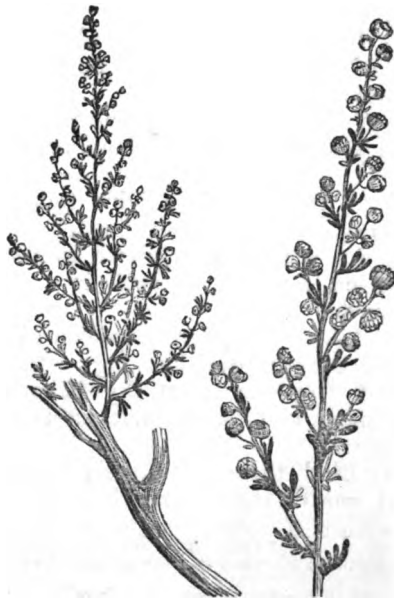
⁶ Heb. err thou always in her love.

⁷ Job 31. 4, and 24. 21. Chap. 15. 2. Jer. 16. 17, and 32. 19.

⁸ Heb. sin.

Verse 4. "*Wormwood*."—The word *לִמְנָח*, *laannah*, certainly denotes an extremely disagreeable and bitter plant: and that it was wormwood is a well supported and probable interpretation. We therefore give a cut of the *artemisia absinthium*. It must be confessed, however, that the Scripture seems to attribute to the *laannah* stronger effects than the wormwood of Europe will produce. We may therefore perhaps understand that some more hurtful species is intended; unless, as suggested by Gesenius, in the strong passages which seem to call for such an explanation, the name of the plant is employed figuratively to express poison.

19. "*The loving hind and pleasant roe*."—A reference to these animals, or at least to the latter, which we have supposed to be the gazelle, is still employed in the East to express whatever is graceful and beautiful in woman. We see in the Scriptures, that when a comparison drawn from it is applied to man, it is with reference to its agility and speed; but when to woman, the comparison regards its graceful form, timidity, and gentleness. This is precisely the same among the modern Orientals, with whom, in fact, the gazelle and the monkey represent the extremes of beauty and ugliness. It is rare to find a piece of amatory poetry in which the lady is not compared to the gazelle, or her eyes to the soft and lustrous ones of that most elegant creature. This has been well observed by D'Arvieux: "The Arabs express a woman's beauty by saying, she has the eyes of the gazelle. The burden of their love-songs is the gazelle's eyes; and it is to this creature they invariably compare their mistresses when they wish to give, in one word, the idea of a perfect beauty. These gazelles are indeed very pretty creatures; and there is especially a certain innocent fear about them, that may well be compared to the modesty and bashfulness of a young girl."



Wormwood (*Artemisia absinthium*).

CHAPTER VI.

1 Against suretiship, 6 idleness, 12 and mischiefousness. 16 Seven things hateful to God. 20 The blessings of obedience. 25 The mischiefs of whoredom.

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy

mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, 'and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

¹ Or, so shalt thou prevail with thy friend.

5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, and gathereth her food in the harvest.

9 "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?"

10 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

11 "So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 ¶ These six things doth the LORD hate: yea, seven are an abomination unto him:

17 "A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness that speaketh lies, and he that soweth discord among brethren.

20 ¶ "My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, and tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

23 "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

24 "To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

25 "Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

26 For by means of a whorish woman a man is brought to a piece of bread: and "the adulteress will hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

32 But whoso committeth adultery with a woman lacketh "understanding: he that doeth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

35 "He will not regard any ransom; neither will he rest content, though thou givest many gifts.

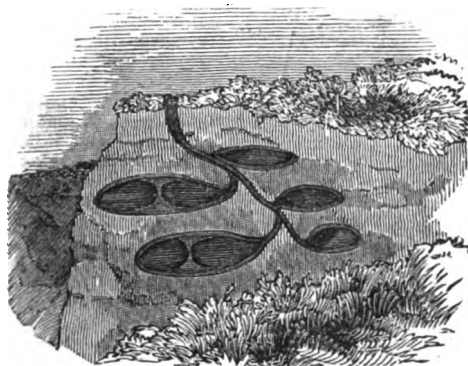
³ Chap. 24. 33. ⁴ Chap. 13. 4, and 30. 4. ⁵ Heb. casteth forth. ⁶ Heb. of his soul. ⁷ Heb. haughty eyes. ⁸ Rom. 3. 15.
⁹ Chap. 1. 8. ¹⁰ Psal. 19. 8, and 119. 105. ¹¹ Or, candle. ¹² Chap. 2. 16, and 5. 3, and 7. 5. ¹³ Or, of the strange tongue.
¹⁴ Matt. 5. 28. ¹⁵ Heb. the woman of a man, or a man's wife. ¹⁶ Heb. heart. ¹⁷ Heb. he will not accept the face of any ransom.

Verse 1. "Stricken thy hand."—This refers to the almost universal custom of striking hands to confirm a bargain or compact.

6. "Go to the ant...consider her ways, and be wise."—The study of the ways of the ant, which the wisest of men here recommends as calculated to furnish lessons of wisdom, has indeed been found most useful and instructive, revealing to us the wisdom of God as manifested in the humblest of his creatures, and furnishing important practical lessons, which the humbleness of the teacher should not lead us to despise, but to value the more highly.

The researches of Reaumur, Huber, Kirby, Spence, and other naturalists, into the habits and pursuits of these wonderful little beings, enable us much better than the early commentators, to appreciate the force and propriety of the reference, whether understood with regard to the industry, the skill, or the economy which their communities exhibit.

Our wood-cuts show what only is capable of pictorial illustration—the skill, industry, and labour with which the domiciles of the different kinds of ants are constructed, and which, considered relatively to the size and resources of the respective architects, far exceed many of those greatest results of human ingenuity and labour by which the world has been astonished. Whether as masons, carpenters, miners, or carvers of wood, they offer examples which the most ingenious need not refuse to admire, and by which the wisest may be instructed. In the various species of ants the constructions are various, and none unworthy of attention. The mason-ant offers to our contemplation its earthen hillock, the interior of which exhibits a series of labyrinths, lodges, vaults, and galleries; its construction skilful, and its situation chosen with judgment. Such nests are sometimes constructed in twenty stories above and as many below the ground, by which arrangement the ants are enabled to regulate with great facility the heat, withdrawing to the underground apartments when those above become too warm, and proceeding upward when their lower rooms are too

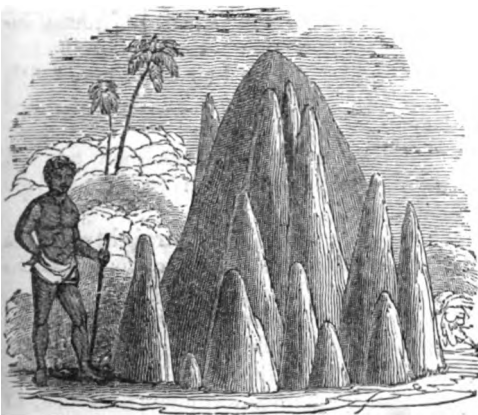


Section of a Bank, showing the Nests of the Mason Ant.

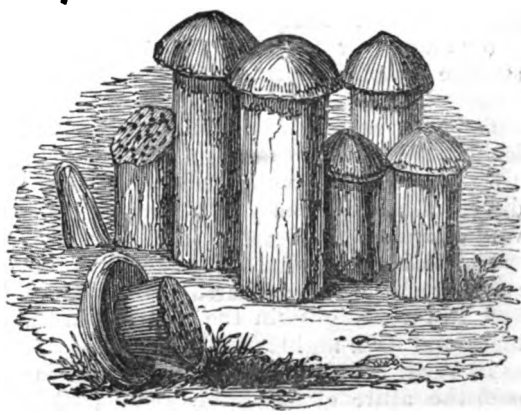


Nest of Termites in the Branch of a Tree.

cold. With equal skill, and perhaps greater labour, do the carpenter-ants chisel their stories, chambers, galleries, and colonnades in the bodies or roots of growing trees. Then other species construct nests among or upon the branches of trees, various in their kinds and dimensions, but all wonderful instances of the results of the art and industry of co-operating numbers, even among creatures so small that myriads may be crushed unregarded beneath the foot. Some of these nests are as large as hogheads; others from the size of a human head to a fist,—the latter being formed by the powerful bending of large leaves, and glueing the points of them together so as to form a purse. “But when we look at the buildings erected by the white ants of tropical climates, all that we have been conveying dwindles into insignificance. Their industry appears greatly to surpass that of our ants and bees, and they are certainly more skillful in architectural contrivances. The elevation also of their edifices is more than five hundred times the height of the builders. Were our houses built according to the same proportions, they would be twelve or fifteen times higher than the London Monument, and four or five times higher than the pyramids of Egypt, with corresponding dimensions in the basement of the edifice. These statements are perhaps necessary to impress the extraordinary labours of ants upon the mind, for we are all more or less sensible to the force of comparisons.” See ‘*Insect Architecture*,’ chap. xiv.—xvi., for this and most of the other facts in this note; and where also may be found numerous details concerning the ingenuity and industry of ants, to which our limits do not allow us to refer, however illustrative they might be considered. The nests just mentioned are frequently twelve feet high, and some have been mentioned so high as twenty feet, and large enough to contain twelve men. This is an exterior shell containing an interior building, in which are formed a vast number of apartments, galleries, and magazines. In the same regions also does the smaller white ant erect its strong pillar, with its overhanging roof or capital, in the form of a mushroom. These erections are about three feet high, the interior being divided into numerous angular cells which furnish lodging to the industrious little beings which construct this singular monument.



Pyramidal Nests of the Termites.



Turret-Nests of the White Ant.

Although we have taken this line of illustration as the most eligible for our purpose, there is much in the economy and character of these insects not less worthy of admiration. Their unwearied industry and indomitable perseverance, the arduous and sincere exertions of every individual towards the common object, their regulated labour, the alacrity and zeal with which the overburdened are assisted, their care in observing the times and seasons, the judgment with which they avail themselves of favourable circumstances, and the grand evidence which even these minute creatures are enabled to offer of the effects producible by the co-operation of numbers in a good and useful object,—are all circumstances which explain and enforce the injunction of the sacred writer: “Go to the ant, thou sluggard; consider her ways and be wise.”

13. “*Eyes... feet... fingers*.”—The Orientals are very expert in making communications to each other by means of signs and gestures, with the eyes, hands, or feet. The number of signs of this sort, having a well-understood conventional meaning, and in current use among the people, is very great, and which, although unintelligible to Europeans,

are common to different nations in the East. But besides such common significant movements or signs, it is in that artificial systems of signs, by which any kind of communication may be held without speaking, and by means of which even the deaf and dumb may receive instruction, and communicate and understand, existed in the East; before such systems were thought of in Europe for the education of the deaf and dumb; and it is not impossible that something of the sort may be alluded to in the present text, as employed by guilty persons in making their communications to each other. In confirmation of this observation, we may refer to the mutes of the Grand Signior's seraglio at Constantinople, which we cannot do better than in a brief extract from the excellent account, given more than two centuries ago, by "Master Robert Withers," in Purchas. In the seraglio "there are many dumbe men, both old and young, who have libertie to goe in and out with leave of the Capoe Agha. And this is worthie the observation, that in the seraglio both the king and others can reason and discourse of any thing as well and as distinctly, *adde sundry* by nods and signes as they can with words: a thing well befitting the gravitie of the better sort of Turkes, who care not for much babbling. The same is also used among the sultanaes and other the king's women: for with them likewise there are divers dumbe women, both olde and young. And this hath been an ancient custom in the seraglio: where they get as many mutes as they can possibly find: and chiefly for this one reason, that they hold it not a thing befitting the Grand Signior, neither stands it with his greatnesse, to speak to any about him familiarly: but he may in that manner more tractably and domestically jest and sport with the mutes than with others that are about him." The public officers and governors, who acquire the knowledge of this system of communication when young, in the seraglio for the sake of communicating with the mutes, employ it afterwards among themselves in their secret transactions and communications.

25. "*Neither let her take thee with her eyelids.*"—This probably refers to the care with which women in the East paint their eyelids, in a great measure in order to captivate the men; who, from the manner in which they are muffled up, can often see no more of their persons than their eyes—which may indeed be one reason why so much pains are taken to set them off.

CHAPTER VII.

1 *Solomon persuadeth to a sincere and kind familiarity with wisdom.* 6 *In an example of his own experience, he sheweth the cunning of an whore,* 22 *and the desperate simplicity of a young wanton.* 24 *He dehortheth from such wickedness.*

My son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near her corner; and he went the way to her house,

9 In the twilight, in the evening, in the black and dark night:

10 And, behold, there met him a woman with the attire of an harlot, and subtil of heart.

11 (She is loud and stubborn; her feet abide not in her house:

12 Now is she without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, and with an impudent face said unto him,

14 *I have peace offerings with me; this day have I paid my vows.*

15 Therefore came I forth to meet thee diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

17 I have perfumed my bed with myrrour, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the goodman is not at home, he is gone a long journey:

20 He hath taken a bag of money with him, and will come home at the day appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 She goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong men have been slain by her.

27 Her house is the way to hell, going down to the chambers of death.

¹ Deut. 6, 8, and 11. 18. Chap. 3. 3.

⁶ Heb. she strengthened her face, and said.

³ Chap. 5. 2.

⁵ Heb. the sons.

⁴ Heb. in the evening of the day.

⁹ Chap. 9. 13.

⁷ Heb. Peace-offerings are upon me.

⁸ Heb. in his hand.

⁹ Or, the new moon

¹⁰ Heb. suddenly.

¹¹ Chap. 2. 18, and 5. 5.

Verse 10. "*The attire of an harlot.*"—It seems, from this and other passages, that women of this class were obliged to be accustomed to distinguish themselves by some peculiarity of dress. In some parts of Greece also they were obliged to dress differently from other women. Speaking with reference to the present text, Archbishop Potter observes, "What sort of habit this was is not certain; but if the Athenian custom was in this, as in many other things, taken from the Jews, we may conclude that their harlots wore flowered garments; for the Athenian lawgiver, thinking it necessary to distinguish women of innocent conversation from harlots by some open and visible mark, ordered that those should never appear abroad but in grave and modest apparel, and that the rest should always wear flowered garments. Hence Clemens of Alexandria hath remarked that, 'As fugitive slaves are known by their stigmata, so flowered garments are the indication of an harlot.'" In India, women of this class usually dress in scarlet (see Rev. xvii. 4). The customs in this matter vary in different parts of the East, and frequently there is no other distinction than that of choice, which operates in rendering the dress of such persons more gay and less concealing than that of respectable women. Perhaps no more is meant in the present text.

16. "*Fine linen of Egypt.*"—In different parts of the Hebrew Scriptures there are several very different words, all of which are equally rendered "fine linen" in our version. And this seems very proper; for as it is impossible to distinguish the character and quality of the several tissues which the respective words denote, it was as well to take one general name for all, as to offer uncertain conjectures. At present we will be content to assume two points as perfectly clear, namely, that the Jews derived their fine stuffs from Egypt; which we know, indeed, from profane sources, to have been famous for its "linen" manufactures, which formed a principal branch of industry to its inhabitants, and from which the nearer nations in Asia and Europe were supplied with goods of this description; and that, from the variety of the terms employed, fabrics of different qualities, and all highly appreciated, by foreign nations, were produced by the Egyptian loom. Dr. Clarke, in his 'Commentary,' laboured under a very great error when he called the Egyptian manufactures "coarse;" it may indeed be true generally of the linen (for it is linen) in which the mummies are wound up, and from which his inference was derived. But this was only one of many sorts concerning which the dresses of the numerous figures, and other draperies, painted in Egyptian tombs, enable us to draw some tolerably certain inferences. These exhibit a large variety of qualities, colours, and patterns. Some sorts are so fine and transparent that every detail of the figures which they envelop is seen with perfect clearness through them—suggesting the idea of fine muslin or gauze; while other qualities, of various thickness, exhibit, so far as can be judged from paintings, rich and delicate workmanship; and sometimes furnish patterns and styles not unworthy our imitation, and always a brilliancy of colour which we can scarcely rival.

In the present instance it is to be understood that the whole of the verse applies to one and the same article. In this description some difficulty arises from the occurrence of two principal words which we find nowhere else in the Bible. These are, that rendered "carved works" (חֲצִיבֹתַי, *chatsaboth*), and that translated "fine linen" (פֶּנֶן, *aitan*); and which possibly form the Egyptian name of the Egyptian manufacture. By comparing the intimations of the text with the more probable interpretations of the ancient versions, the following may perhaps be offered as the meaning of the verse:—"I have covered my couch with variegated coverings of Egyptian tapestry." To which it may also be added, that the use of the word *apophaneas* in the Septuagint would suggest that it was the same on both sides. From this, in connection with the use to which the text states it to have been applied, we may gather that it was some rich figured stuff, employed for coverings to divans or sofas (which must often be understood where our version has "beds"), and perhaps also to cover such thin mattresses or quilts as now serve in Western Asia for coverlets or counterpanes. This forms, in fact, one of the chief articles of domestic luxury in the East; for as the best rooms have no other furniture than sofas and cushions, every one desires that the stuffs with which these are covered should furnish evidence of his taste and wealth. This also extends to the curtains with which the doors are hung during the warm weather; and in general it may be said, that, studious as the Orientals are of richness in their personal attire, they are not less, and perhaps still more, anxious about the draperies of their principal apartments. The present, and other texts of similar force, seem to evince that the case was the same in ancient times. The Medes and Babylonians were famous for their stuffs of the description indicated; and we know that their noted tapestries, &c. were figured by the needle. But we are also informed that in even this class of fabrics the Egyptians rivalled the Babylonians; and this we may well believe, when we consider the various evidence of their skill to which we have already alluded. If the variegated coverings mentioned in the text had been Babylonian, we should have concluded that they contained figures wrought by the needle; but as the Egyptians not only excelled in needlework, but also produced variegated patterns in the loom, as well as by the subsequent application of colours to stuffs that were woven plain, this is a point concerning which no satisfactory conclusion can be obtained.

CHAPTER VIII.

1 *The fame, 6 and evidency of wisdom.* 10 *The excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wisdom.* 32 *Wisdom is to be desired for the blessedness it bringeth.*

DOTH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.

6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

7 For my mouth shall speak truth; and wickedness is an abomination to my lips.

8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

¹ Chap. 1. 20.

² Heb. the abomination of my lips.

³ Heb. wrought.

⁴ Job 28. 15. Psal. 19. 10. Chap. 3. 15, and 16. 16.

12 I wisdom dwell with ⁴prudence, and find out knowledge of witty inventions.

13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel is mine, and sound wisdom: I am understanding; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and those that seek me early shall find me.

18 ¹Riches and honour *are* with me; *yea*, durable riches and righteousness.

19 ¹My fruit is better than gold, *yea*, than fine gold; and my revenue than choice silver.

20 I ¹lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

¹ Or, *subtily*. ² Chap. 3. 16. ³ Chap. 3. 14. ⁴ Or, *walk*. ⁵ Or, *open places*. ⁶ Or, *the chief part*. ⁷ Or, *a circle*.
⁸ Gen. 1. 9, 10. ⁹ Job 33. 10, 11. ¹⁰ Psal. 104. 9. ¹¹ Psal. 119. 1. 2. and 138. 2. ¹² Luke 11. 28. ¹³ Heb. *bring forth*.

Verse 34. "*Watching daily at my gates*."—This allusion seems to be derived from a custom for persons to attend at the gates of royal palaces, either in the course of established duty, or in testimony of respect or expectation of favour from the sovereign. See the note on Esther vi. 2.

CHAPTER IX.

1 *The discipline, 4 and doctrine of wisdom.* 13 *The custom, 16 and error of folly.*

WISDOM hath builded her house, she hath hewn out her seven pillars:

2 She hath killed ¹her beasts; she hath mingled her wine; she hath also furnished her table.

3 She hath sent forth her maidens: she crieth upon the highest places of the city,

4 Whoso is simple, let him turn in hither: *as for him that wanteth understanding, she saith to him,*

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man* getteth himself a blot.

8 ¹Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser; teach a just *man*, and he will increase in learning.

10 ¹The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

11 ¹For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear it.

¹ Heb. *her killing*. ² Matt. 7. 6. ³ Job 33. 23. ⁴ Psal. 111. 10. ⁵ Chap. 1. 7. ⁶ Chap. 10. 27.

13 ¶ *'A foolish woman is clamorous: she is simple, and knoweth nothing.*

14 *For she sitteth at the door of her house, on a seat in the high places of the city,*

15 *To call passengers who go right on their ways:*

16 *Whoso is simple, let him turn in hither:*

and as for him that wanteth understanding she saith to him,

17 *Stolen waters are sweet, and bread eaten in secret is pleasant.*

18 *But he knoweth not that the dead are there; and that her guests are in the depths of hell.*

⁸ Chap. 7. 11.

⁹ Heb. *of secreties.*

Verse 1. "*Seven pillars.*"—"Seven" is much employed in Scripture as a definite number denoting one that is indefinite.

14, 15. "*She sitteth at the door of her house... to call passengers,*" &c.—This is mentioned as a gross indecorum, and is in fact what none but the most impudent public women will dare to do, particularly when unveiled even in the most dissolute cities of the East. Cairo, which is one of these cities, furnishes ample illustrations of all the vicious usages which the wise man rebukes. Joseph Pitts describes such women as sitting at their doors and walking in the streets unveiled, and adds, "These sparks go along the streets smoking their pipes four or five feet long; and when they sit at their doors, a man can scarce pass by but they will endeavour to decoy him in." Lane also takes notice of their custom of sitting or walking about the streets unveiled; and their importunity to passengers.

CHAPTER X.

From this chapter to the five and twentieth are sundry observations of moral virtues, and their contrary vices.

THE proverbs of Solomon. *'A wise son maketh a glad father: but a foolish son is the heaviness of his mother.*

2 *'Treasures of wickedness profit nothing: but righteousness delivereth from death.*

3 *'The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.*

4 *'He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.*

5 *He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.*

6 *Blessings are upon the head of the just: but violence covereth the mouth of the wicked.*

7 *'The memory of the just is blessed: but the name of the wicked shall rot.*

8 *The wise in heart will receive commandments: but a prating fool shall fall.*

9 *'He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.*

10 *'He that winketh with the eye causeth sorrow: but a prating fool shall fall.*

11 *'The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.*

12 *Hatred stirreth up strifes: but love covereth all sins.*

13 *In the lips of him that hath understanding wisdom is found: but a rod is for*

the back of him that is void of understanding.

14 *Wise men lay up knowledge: but the mouth of the foolish is near destruction.*

15 *'The rich man's wealth is his strong city: the destruction of the poor is their poverty.*

16 *The labour of the righteous tendeth to life: the fruit of the wicked to sin.*

17 *He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.*

18 *He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.*

19 *In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.*

20 *The tongue of the just is as choice silver: the heart of the wicked is little worth.*

21 *The lips of the righteous feed many: but fools die for want of wisdom.*

22 *The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.*

23 *'It is as sport to a fool to do mischief: but a man of understanding hath wisdom.*

24 *The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.*

25 *As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.*

26 *As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.*

27 *'The fear of the LORD prolongeth*

¹ Chap. 15. 20. ² Chap. 11. 4. ³ Psal. 37. 25. ⁴ Or, *the wicked for their wickedness.* ⁵ Chap. 12. 24. ⁶ Verse 11.
⁷ Psal. 112. 6. ⁸ Heb. *a fool of lips.* ⁹ Or, *shall be beaten.* ¹⁰ Psal. 23. 4. ¹¹ (Chap. 6. 13.) ¹² Or, *shall be beaten.* ¹³ Chap. 13. 14.
¹⁴ 1 Cor. 13. 4. ¹⁵ 1 Pet. 4. 8. ¹⁶ Heb. *heart.* ¹⁷ Chap. 18. 11. ¹⁸ Or, *causeth to err.* ¹⁹ Heb. *of heart.* ²⁰ Chap. 14. 9.

days: but the years of the wicked shall be shortened.

28 The hope of the righteous *shall be* gladness: but the "expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

²⁸ Job 8. 13, and 11. 20. ²⁹ Psal. 112. 10. ³⁰ Psal. 37. 29, and 125. 1. ³¹ Heb. *frowardness*.

CHAP. X.—The book of *Proverbs*, properly so called, may be said to begin with this chapter, the portion through which we have passed being to be regarded in the light of a general introduction to the whole. The portion on which we now enter is susceptible of a sufficiently distinct division into four parts, the first of which extends from hence to chap. xxii. 16, and consists of brief and pointed expressions, for the most part antithetical, and in which, of course, from the very nature of this kind of composition, little if any connection between the several sentences is to be found or expected. A "proverb," strictly speaking, is a short moral sentence, which means something else than the words naturally and literally imply. A great number of the sentences in the present book correspond to this definition; but the Hebrew word (*משלים* *meslimim*) has a larger meaning, comprehending, also, plain maxims, sentiments, and declarative expressions—such as compose by far the greatest portion of the book of "Proverbs."

Verse 11. "*A well of life.*"—This means the same as "a living well," that is, a well supplied by a perennial spring, as distinguished from the reservoirs and cisterns in which rain water was preserved.

31. "*The froward tongue shall be cut out.*"—It is very possible that this alludes to a punishment actually inflicted upon those who indulged their tongue in offensive licence. This at least sometimes happens in the East, and particularly in Persia, where we have sometimes met with persons whose tongues have been cut out, by royal or princely order, for offences with that organ. The most notorious modern instance is perhaps that of the late king's treatment of his aged vizier, Hajee Ibrahim, who, when the machinations of his enemies prevailed (in 1802), was degraded and condemned to lose his eyes; and when, with Persian liberty of speech, he exclaimed against the injustice and ingratitude of his royal master, the king ordered his tongue to be cut out. He did not long survive.

CHAPTER XI.

A "FALSE balance *is* abomination to the LORD: but "a just weight *is* his delight.

2 "When pride cometh, then cometh shame: but with the lowly *is* wisdom.

3 "The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 "Riches profit not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but "transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 "The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An "hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

11 By the blessing of the upright the

30 "The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* "frowardness.

city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is "void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 "Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 He that is surety for a stranger "shall smart *for it*: and he that hateth "suretiship is sure.

16 A gracious woman retaineth honour. and strong *men* retain riches.

17 The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their way are* his delight.

21 *Though* hand join in hand, the wicked

¹ Levit. 19. 36. Deut. 25. 15. Chap. 16. 11, and 30. 10, 23. ² Heb. *balances of deceit*. ³ Heb. *a perfect stone*.
⁴ Chap. 15. 23, and 16. 18, and 19. 13. ⁵ Chap. 13. 6. ⁶ Chap. 10. 2. Ezek. 7. 19. Zeph. 1. 18. ⁷ Heb. *rectify*. ⁸ Chap. 5. 22.
⁹ Chap. 21. 18. ¹⁰ Job 8. 13. ¹¹ Heb. *destitute of heart*. ¹² Heb. *he that walketh, being a tale-bearer*. ¹³ 1 Kings 12. 1, &c.
¹⁴ Heb. *shall be sore broken*. ¹⁵ Heb. *those that strike hands*.

shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As a jewel of gold in a swine's snout, so is a fair woman which* ¹⁶is without discretion.

23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 ¹⁷¹⁸The liberal soul shall be made fat: and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people

shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good procureth favour: ¹⁹but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but ²⁰the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and he that ²¹winneth souls *is* wise.

31 ²²Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

¹⁶ Heb. *departeth from*.

¹⁷ 2 Cor. 9. 8, 9, 10.

¹⁸ Heb. *the soul of blessing*.

¹⁹ Psal. 7. 15, 16, and 9. 15, 16, and 10. 2, and 57. 6.

²⁰ Psal. 1. 8, and 92. 12, &c. Jer. 17. 8.

²¹ Heb. *taketh*.

²² 1 Pet. 4. 18.

Verse 22. "*Jewel of gold in a swine's snout*."—This comparison is most evidently derived from the still common practice, among the women, of wearing such nose-jewels as we have mentioned in the note to Gen. xxiv. 22.

CHAPTER XII.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the 'root of the righteous shall not be moved.

4 ¹A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 ²The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7 ³The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is ⁴of a perverse heart shall be despised.

9 *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the ⁵tender mercies of the wicked *are* cruel.

11 ⁶He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons is* void of understanding.

12 The wicked desireth ⁷the net of evil men: but the root of the righteous yieldeth *fruit*.

13 ¹⁰The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

14 ¹¹A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him.

15 ¹²The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 A fool's wrath *is* ¹³presently known: but a prudent *man* covereth shame.

17 ¹⁴*He that* speaketh truth sheweth forth righteousness: but a false witness deceit.

18 ¹⁵There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 ¹⁶A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 ¹⁷The hand of the diligent shall bear rule: but the ¹⁸slothful shall be under tribute.

¹ Chap. 10. 25.

² 1 Cor. 11. 7.

³ Chap. 1. 11, 18.

⁴ Psal. 37. 37. Chap. 11. 21.

⁵ Heb. *perverse of heart*.

⁶ Or. *humble*.

⁷ Chap. 22. 19.

⁸ Or. *the fortress*.

⁹ Heb. *the snare of the wicked is in the transgression of lips*.

¹⁰ Chap. 18. 7.

¹¹ Chap. 12. 6, and 15. 2.

¹² Chap. 10. 4.

¹³ Chap. 3. 7.

¹⁴ Heb. *on that day*.

¹⁵ Chap. 14. 5.

¹⁶ Psal. 57. 4, and 59. 7.

¹⁷ Or, *desistful*.

25 "Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

26 The righteous is more "excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

28 In the way of righteousness is life and in the pathway thereof there is death.

²⁵ Chap. 15, 12.

²⁸ Or, abundant.

Verse 27. "*The slothful man roasteth not that which he took in hunting.*"—This is a difficult text, and has been variously translated and explained. The difficulty arises from the uncertainty of the word (חַרָּא *charai*), which occurs nowhere else, except in the Chaldee of Daniel iii, 29, where it certainly means, to *singe* or *burn*. But it does not follow that it has the same meaning in the Hebrew, which has other, common, words to express this. If therefore we accept the Chaldee, and seek a meaning in the Hebrew only, we shall be rather led to conclude that it means to *secure* or *secure*. This sense is indeed that which the ancient versions give, and furnishes a clear meaning which it is perhaps difficult to obtain from the present translation. It might then intimate that diligence is in every way so essential for not only the occupations of men but many of their amusements—such as hunting—would be abortive without it: the "The slothful (hunter) secures not his prey."



JUSTICE.—REYNOLDS.

"Lying lips are abomination to the Lord: but they that deal truly are his delight."—Verse 22

CHAPTER XIII.

A WISE SON *heareth* his father's instruction : but a scorner *heareth* not rebuke.

2 'A man shall eat good by the fruit of his mouth : but the soul of the transgressors *shall eat* violence.

3 He that keepeth his mouth keepeth his life : *but* he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and *hath* nothing : but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying : but a wicked *man* is loathsome, and cometh to shame.

6 'Righteousness keepeth *him that is* upright in the way : but wickedness overthroweth 'the sinner.

7 There is that maketh himself rich, yet *hath* nothing : *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches : but the poor *heareth* not rebuke.

9 The light of the righteous rejoiceth : but the 'lamp of the wicked shall be put out.

10 Only by pride cometh contention : but with the well advised *is* wisdom.

11 'Wealth *gotten* by vanity shall be diminished : but he that gathereth 'by labour shall increase.

12 Hope deferred maketh the heart sick : but *when* the desire cometh, *it is* a tree of life.

13 Whoso despiseth the word shall be destroyed : but he that feareth the commandment 'shall be rewarded.

14 'The law of the wise *is* a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour : but the way of transgressors *is* hard.

16 'Every prudent *man* dealeth with knowledge : but a fool 'layeth open *his* folly.

17 A wicked messenger falleth into mischief : but a faithful ambassador *is* health.

18 Poverty and shame *shall be* to him that refuseth instruction : but he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul : but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise : but a companion of fools 'shall be destroyed.

21 Evil pursueth sinners : but to the righteous good shall be repayed.

22 A good *man* leaveth an inheritance to his children's children : and the 'wealth of the sinner *is* laid up for the just.

23 'Much food *is in* the tillage of the poor : but there *is that is* destroyed for want of judgment.

24 'He that spareth his rod hateth his son : but he that loveth him chasteneth him betimes.

25 'The righteous eateth to the satisfying of his soul : but the belly of the wicked shall want.

¹ Chap. 12. 14. ² Chap. 11. 3, 5, 6. ³ Heb. *sin*. ⁴ Job 18. 6, and 21. 17. ⁵ Or, *condole*. ⁶ Chap. 10. 2, and 20. 21.
⁷ Heb. *with the hand*. ⁸ Or, *shall be in peace*. ⁹ Chap. 14. 27. ¹⁰ Chap. 19. 23, and 15. 2. ¹¹ Heb. *spreadeth*
¹² Heb. *shall be broken*. ¹³ Job 27. 17. ¹⁴ Chap. 12. 11. ¹⁵ Chap. 23. 12. ¹⁶ Psal. 84. 10, and 37. 2.

Verse 20. "He that walketh with wise men shall be wise."—The Orientals abound in proverbs, maxims, and apologues, designed to express the influence upon the character of good or evil associations. So the Arabic proverbs:—"Live with him who prays, and thou prayest; live with the singer, and thou singest."—"He who intimately frequents people for forty days, has become one of their number."—"He has been among the onions, and returns with their strong smell."—The last finds a beautiful contrast in the apologue of the Persian moralist, Saadi:—"A friend of mine put into my hands a piece of scented clay. I took it, and said to it, 'Art thou musk or ambergris, for I am charmed with thy perfume?' It answered, 'I was a despicable piece of clay, but I was sometime in the company of the rose: the sweet quality of my companion was communicated to me; otherwise I should only be a bit of clay, as I appear to be.'"

CHAPTER XIV.

EVERY wise woman buildeth her house : but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD : 'but *he that is* perverse in his ways despiseth him.

3 In the mouth of the foolish *is* a rod of pride : but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean : but much increase *is* by the strength of the ox.

5 'A faithful witness will not lie but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth* it not : but 'knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

¹ Job 12. 4. ² Exod. 20. 16, and 23. 1. ³ Chap. 6. 19, and 12. 17. ⁴ Chap. 8. 9.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 'Fools make a mock at sin: but among the righteous *there is* favour.

10 The heart knoweth *'his own bitterness*; and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 'There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

13 Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

14 The backslider in heart shall be 'filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

16 A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is soon angry* dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 'The poor is hated even of his own neighbour: but 'the rich *hath* many friends.

21 He that despiseth his neighbour sinneth: 'but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches: but the foolishness of fools *is* folly.

25 'A true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

27 'The fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 *He that is slow to wrath is* of great understanding: but *he that is 'hasty* of spirit exalteth folly.

30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones.

31 'He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin *is* a reproach 'to any people.

35 The king's favour *is* toward a wise servant: but his wrath *is* against him that causeth shame.

⁴ Chap. 10. 28. ⁵ Heb. the bitterness of his soul. ⁶ Chap. 16. 25. ⁷ Chap. 1. 31. ⁸ Chap. 19. 7. ⁹ Heb. many are the lovers of the risk. ¹⁰ Psal. 112. 9. ¹¹ Verse 5. ¹² Chap. 13. 14. ¹³ Heb. short of spirit. ¹⁴ Chap. 17. 5. ¹⁵ Matt. 25. 40, 45. ¹⁶ Heb. to nations.

Verse 13. "Even in laughter the heart is sorrowful."—This finely alludes to the natural or forced laugh of agony or sorrow, which is far more terrible than tears, and which shows that the utmost extremes of hilarity on the one hand, and of bitterness on the other, may be equally expressed by the same sign—laughter, but not the same laughter. The Arabians have observed this, and in their proverbs compare such laughter to "the laughter of the nut (when cracked) between two stones," or to "the laughter of serpents in the sack of burning lime." The last refers to the agonized hissing of serpents, when tortured by being put into bags of unlaked lime, on which water is poured.

CHAPTER XV.

A 'SOFT answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools 'poureth out foolishness.

3 'The eyes of the LORD *are* in every place, beholding the evil and the good.

4 'A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.

5 'A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In the house of the righteous *is* much treasure: but in the revenues of the wicked *is* trouble.

7 The lips of the wise disperse knowledge; but the heart of the foolish *doeth* not so.

8 'The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

¹ Chap. 25. 15. ² Verse 28. ³ Chap. 12. 23, and 13. 16. ⁴ Heb. belcheth, or, bubbleth. ⁵ Job 34. 21. ⁶ Chap. 5. 21. ⁷ Jer. 16. 17, and 32. 19. ⁸ Heb. 4. 13. ⁹ Heb. the healing of the tongue. ¹⁰ Chap. 10. 1. ¹¹ Chap. 21. 27. ¹² Isa. 1. 11, and 66. 3. ¹³ Jer. 6. 30, and 7. 22. ¹⁴ Amos 5. 22.

9 The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness.

10 *Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die.

11 Hell and destruction are before the LORD: how much more then the hearts of the children of men?

12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

13 ¹⁰A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

16 ¹¹Better is little with the fear of the LORD than great treasure and trouble therewith.

17 ¹²Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 ¹³A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

19 The way of the slothful man is as an hedge of thorns: but the way of the righteous ¹⁴is made plain.

20 ¹⁵A wise son maketh a glad father: but a foolish man despiseth his mother.

21 ¹⁶Folly is joy to him that is ¹⁷destitute

of wisdom: but a man of understanding walketh uprightly.

22 ¹⁸Without counsel purposes are disappointed: but in the multitude of counselors they are established.

23 A man hath joy by the answer of his mouth: and a word spoken ¹⁹in due season, how good is it!

24 ²⁰The way of life is above to the wise, that he may depart from hell beneath.

25 ²¹The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 ²²The thoughts of the wicked are an abomination to the LORD: but the words of the pure are ²³pleasant words.

27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

29 ²⁴The LORD is far from the wicked: but ²⁵he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth ²⁶instruction despiseth his own soul: but he that ²⁷heareth reproof ²⁸getteth understanding.

33 The fear of the LORD is the instruction of wisdom; and ²⁹before honour is humility.

⁹ Or, instruction. ¹⁰ Job 26. 6. ¹¹ Chap. 17. 22. ¹² Psal. 37. 16. ¹³ Chap. 16. 8. ¹⁴ 1 Tim. 6. 6. ¹⁵ Chap. 17. 1.
¹⁶ Chap. 26. 21, and 29. 22. ¹⁷ Heb. is raised up as a cause. ¹⁸ Chap. 10. 1. ¹⁹ Chap. 10. 23. ²⁰ Heb. void of heart. ²¹ Chap. 11. 14.
²² Heb. in his season. ²³ Phil. 3. 20. ²⁴ Col. 3. 1, 2. ²⁵ Chap. 12. 7, and 14. 11. ²⁶ Chap. 6. 18. ²⁷ Heb. words of pleasantness.
²⁸ Psal. 24. 16. ²⁹ Psal. 145. 18. ³⁰ Or, correction. ³¹ Or, obeyeth. ³² Heb. possesseth an heart. ³³ Chap. 18. 12.

Verse 17. "*A dinner of herbs... a stalled ox.*"—There here seems an evident intention to place in the most marked opposition the commonest repasts of the people with the most luxurious entertainments of the great. It may seem to us remarkable that *beef* should be fixed upon as the prominent and characteristic article in the feasts of the wealthy. The text, however, merely corroborates observations we have already made, that the mass of the people seem to have made their principal daily meal upon pottages or crude vegetables, and that animal food was only in constant use among the rich. Numerous passages, supported by the current usages of the East, might be cited in support of this statement. It is indeed true that the Hebrews appear to have had flocks and herds in abundance: but this is no objection to the conclusion: for it is a singular fact that a pastoral people (such as the Arabs) eat even less animal food than the inhabitants of towns. They prefer to live on the produce of their cattle, than to diminish their stock by constant slaughter. Besides this, the daily necessity for such food is not generally recognised in the East, although often indulged in beyond all reasonable bounds of moderation when it can be obtained. See the note on chap. xxiii. 20.

CHAPTER XVI.

THE ¹preparations of the heart in man, and the answer of the tongue, is from the LORD.

2 All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.

3 ²Commit thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all things for himself: yea, even the wicked for the day of evil.

5 Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.

¹ Verse 9. Chap. 19. 21, and 20. 24. Jer. 10. 23. ² Or, disposing. ³ Chap. 21. 2.
⁴ Psal. 37. 5, and 56. 23. Matt. 6. 25. Luke 12. 22. 1 Pet. 5. 7. ⁵ Heb. roll. ⁶ Job 21. 30. ⁷ Chap. 6. 17, and 8. 12.
⁸ Heb. held innocent.



PRUDENCE.—REYNOLDS.

"The wise in heart shall be called prudent"—*Verses 21*

6 By mercy and truth iniquity is purged : and by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 *'Better is a little with righteousness than great revenues without right.*

9 *'A man's heart deviseth his way : but the LORD directeth his steps.*

10 *'A divine sentence is in the lips of the king : his mouth transgresseth not in judgment.*

11 *'A just weight and balance are the*

LORD's : *'all the weights of the bag are his work.*

12 *It is an abomination to kings to commit wickedness : for the throne is established by righteousness.*

13 Righteous lips *are the delight of kings ; and they love him that speaketh right.*

14 The wrath of a king *is as messengers of death : but a wise man will pacify it.*

15 In the light of the king's countenance *is life ; and 'his favour is as a cloud of the latter rain.*

16 *'How much better is it to get wisdom*

⁶ Psal. 37. 16. Chap. 15. 16. ¹⁰ Verse 1. ¹¹ Heb. *discretion*. ¹² Lev. 19. 36. Chap. 11. 1. ¹³ Heb. *all the stones*. ¹⁴ Chap. 12. 12. ¹⁵ Chap. 8. 11.

man gold? and to get understanding rather
be chosen than silver?

17 The highway of the upright *is* to de-
part from evil: he that keepeth his way pre-
serveth his soul.

18 "Pride *goeth* before destruction, and
haughty spirit before a fall.

19 Better *it is to be* of a humble spirit
with the lowly, than to divide the spoil with
the proud.

20 "He that handleth a matter wisely
shall find good: and whoso ¹⁹trusteth in the
LORD, happy *is* he.

21 The wise in heart shall be called pru-
dent: and the sweetness of the lips increas-
eth learning.

22 "Understanding *is* a wellspring of life
unto him that hath it: but the instruction
of fools *is* folly.

23 The heart of the wise ²⁰teacheth his
mouth, and addeth learning to his lips.

24 Pleasant words *are* as a honeycomb,
sweet to the soul, and health to the bones.

25 "There is a way that seemeth right
unto a man, but the end thereof *are* the
ways of death.

26 "He that laboreth laboreth for him-
self; for his mouth ²³craveth it of him.

27 "An ungodly man diggeth up evil:
and in his lips *there is* as a burning fire.

28 "A froward man ²⁵soweth strife: and
a whisperer separateth chief friends.

29 A violent man enticeth his neighbour,
and leadeth him into the way *that is* not
good.

30 He shutteth his eyes to devise fro-
ward things: moving his lips he bringeth
evil to pass.

31 The hoary head *is* a crown of glory,
if it be found in the way of righteous-
ness.

32 *He that is* slow to anger *is* better than
the mighty; and he that ruleth his spirit
than he that taketh a city.

33 The lot *is* cast into the lap; but the
whole disposing thereof *is* of the LORD.

¹⁹ Chap. 11. 2, and 18. 12. ²⁰ Or, *he that understandeth a matter.* ²¹ Psal. 2. 12, and 34. 8, and 135. 1. Isa. 30. 18. Jer. 17. 7.
²² Chap. 13. 14. ²³ Heb. *maketh wise.* ²⁴ Chap. 14. 12. ²⁵ Heb. *the soul of him that laboreth.* ²⁶ Heb. *boweth unto him.*
²⁷ Heb. *A man of Bekal.* ²⁸ Chap. 6. 14, 19, and 15. 18, and 26. 21, and 29. 22. ²⁹ Heb. *sendeth forth.*

verse 14. "The wrath of a king is as messengers of death."—This doubtless refers to the manner in which execution
was, and is still, in the East, performed upon persons who were high enough to incur the immediate wrath of the king.
It may be explained by an account of the usage in Persia. When the king has determined on the death of a
governor of a province, or a nobleman residing at court, an order for his execution is made out, sealed with the royal
seal, and committed to an officer appointed for the purpose. "This man," to continue in the language of Mr.
Herbert, "rides post, pressing horses as he requires them. Then, presenting himself to the principal person of the
house, he shows the royal mandate, and forces the individual to accompany him, and lend him assistance. He enters
the house of the condemned, booted, armed, and travel-stained, walks straight up to his victim, takes the warrant from
him, and places it in the hands of his witness; then, drawing his scimitar, he rushes on the unfortunate criminal,
saying, 'It is the king's command,' cuts him down, and strikes off his head. Resistance is seldom offered; for
the delinquent powerful enough for the attempt, the messenger of death would never arrive to execute the decree;
there have been instances, when the person proscribed was not in actual rebellion, of his causing the fatal officer to
behold of his warrant, thus gaining time till interest could be made for his pardon. But when once his destination
was fixed, escape is scarcely possible; for terror of the royal name arms every one against him who is denounced,—
even in his own house he is viewed as an excommunicated wretch, whom to assist or touch were ruin. Should the
officer only imply disgrace, or when its extent is yet unknown, it is melancholy to see how the object of kingly dis-
grace is instantaneously forsaken like an infected creature. 'All nature,' says Chardin, 'seems roused against him';
the man, the glance of whose eye but a moment before would have shed delight upon thousands of dependants,
is then in vain solicit a cup of water or the use of a calceon." This will enable the reader to understand the
terms in which the wrath of a king is described throughout the present book; and it may be well to compare it
with the account, in 1 Kings ii., of Joab's execution by the order of its royal author.

CHAPTER XVII.

1 "The LORD *is* a dry morsel, and quietness there-
of, than an house full of ²sacrifices *with*
noise.

2 A wise servant shall have rule over a
house that causeth shame, and shall have part
in the inheritance among the brethren.

3 "The fining pot *is* for silver, and the fur-
nace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips;
and a liar giveth ear to a naughty tongue.

5 "Whoso mocketh the poor reproacheth

his Maker: and he that is glad at calamities
shall not be ⁶unpunished.

6 "Children's children *are* the crown of
old men; and the glory of children *are* their
fathers.

7 "Excellent speech becometh not a fool:
much less do ⁸lying lips a prince.

8 "A gift *is* as ⁹a precious stone in the
eyes of him that hath it: whithersoever it
turneth, it prospereth.

9 "He that covereth a transgression
¹⁰seeketh love; but he that repeateth a
matter separateth *very* friends.

¹ Chap. 15. 17. ² Or, *good cheer.* ³ Psal. 26. 2. Chap. 27. 21. Jer. 17. 10. Mal. 3. 3. ⁴ Chap. 14. 31. ⁵ Heb. *held innocent.*
⁶ Psal. 127. 3, and 123. 3. ⁷ Heb. *a tip of excellency.* ⁸ Heb. *a tip of lying.* ⁹ Chap. 18. 16. ¹⁰ Heb. *a stone of grace.*
¹¹ Chap. 10. 12. ¹² Or, *procreth*

10 ¹⁰ "A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso ¹³ 'rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 ¹⁵ "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart to it?

17 ¹⁷ "A friend loveth at all times, and a brother is born for adversity.

18 ¹⁸ "A man void of ¹⁸ "understanding striketh hands, and becometh surety in the presence of his friend.

19 He loveth transgression that loveth

strife: *and he that exalteth his gate seeketh destruction.*

20 ²⁰ "He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

21 ²¹ "He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 ²² "A merry heart doeth good ²² "like a medicine: but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

24 ²⁴ "Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.

25 ²⁵ "A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* to strike princes for equity.

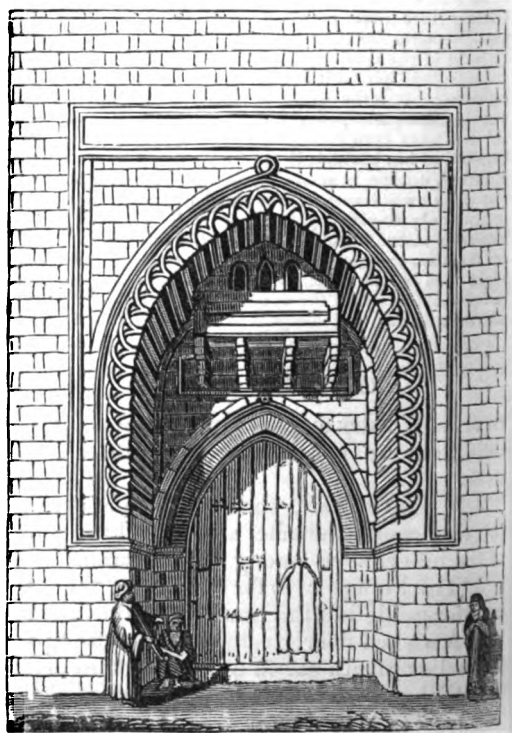
27 ²⁷ "He that hath knowledge spareth his words: *and* a man of understanding *is* of ²⁷ "an excellent spirit.

28 ²⁸ "Even a fool, when he holdeth his peace, *is* counted wise: *and* he that shutteth his lips *is* esteemed a man of understanding.

¹⁰ Or, *A reproof aweth more a wise man, than to strike a fool an hundred times.* ¹⁴ Rom. 12. 17. ¹ Thess. 5. 15. ¹ Pet. 3. 9.
¹¹ Exod. 23. 7. ¹³ Chap. 24. 24. ^{15a} Isa. 5. 23. ¹⁶ Chap. 18. 24. ¹⁷ Chap. 6. 1, and 11. 15. ¹⁸ Heb. *heart.* ¹⁹ Heb. *the froward of heart.*
²⁰ Chap. 10. 1. ²¹ Chap. 15. 13, and 15. 25. ²² Or, *to a medicine.* ²³ Eccles. 2. 14, and 8. 1. ²⁴ Chap. 10. 1, and 15. 20, and 12. 12.
²⁵ James 1. 19. ²⁶ Or, *a cool spirit.* ²⁷ Job 13. 5.

Verse 12. "*A bear robbed of her whelps.*"—This image several times occurs in the Scriptures. The rage of the female bear, when her young have been killed or taken from her, has been often noticed, and forms the subject of many interesting anecdotes in voyages and travels. There do not indeed seem to be any animals which, more strongly than the bear, manifest that attachment to their young which the wise providence of God has implanted, with various degrees of intensity, in most brute creatures. In the narrative of Lord Mulgrave's voyage for the discovery of a north-west passage, there is a touching story of a bear whose young had been shot from the ship. Though herself wounded, she scorned to withdraw and leave her young behind. She would not understand that they were dead; she placed meat before them, and by every endearing motion solicited them to eat; she endeavoured to raise them with her paws; she withdrew and looked back as expecting them to follow; but seeing that they lay motionless, she returned, and with inexpressible fondness walked round them, pawing them, licking their wounds, and moaning bitterly the while. "It would," says the narrator, "have drawn tears of compassion from the eyes of any but those who possessed hearts of adamant, to observe the affectionate concern of this poor beast." At last, as if receiving the unwilling conviction that her young were dead indeed, she turned towards the ship, and uttered a fierce and bitter growl against the murderers, which they answered by a volley of shot that laid her dead beside her young. So fine a trait in the character of the bear might well be noticed by the Sacred writers. It is said that the attachment between the dam and her young is reciprocal, and that no circumstance of danger or alarm can drive the latter from their dead or living mother.

19. "*He that exalteth his gate seeketh destruction.*"—This is literally true at the present day in the East; but whether this literal interpretation be that which the sacred writer had in view it may be difficult to determine. It will be remembered that the Oriental houses do not front the street, but that the entrance from thence leads to a court in which



Orien al Gate.

or in another beyond it, the front of the main building appears. Hence little indication can be gathered in the street concerning the probable character of the interior building, or the rank or wealth of its inmate, but from the appearance of the gate. Aware of this, and aware also that to excite the cupidity of the ruling powers by any indication of wealth is to seek destruction, the wealthiest persons are careful, among other precautions, that their gate shall not betray them, by being less low or mean than the gates of their neighbours. In going through a street, the doors are almost invariably of the most beggarly description, very low, and, although strong, formed of rough unpainted wood: and on visiting persons whom he may know to be wealthy, the traveller is surprised to be conducted to a gate which in his own country he would consider unworthy of a stable or an outhouse, and which but ill prepares him for the splendour and luxury which he may probably find when he reaches the interior. Yet the Orientals are vain of appearances; and it does sometimes happen that a wealthy man so far forgets himself, or thinks he has such ground for confidence, as to exalt his gate, in the style which our present engraving exhibits: but it rarely happens that he has long to wait, before he finds cause to learn that by this act he sought his own destruction. In the city of Bagdad the only exalted gate to a private residence which the present writer recollects to have seen, belonged to the house of a Moslem of large wealth, and of so much influence in the city as, he thought, might allow him to display it freely. He was mistaken. One day when riding through the street in which we lived, he was dragged from his horse, near our door, and put to death on the spot, by order of the pasha, who immediately took possession of all his property.

CHAPTER XVIII.

1 *THROUGH* desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 *The* words of a man's mouth *are* as deep waters, and the wellspring of wisdom as a flowing brook.

5 *It* is not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 *A* fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 *The* words of a *talebearer* *are* *'as* wounds, and they go down into the *'innermost* parts of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 *The* name of the LORD *is* a strong tower: the righteous runneth into it, and *'is* safe.

11 *The* rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 *Before* destruction the heart of man is haughty, and before honour *is* humility.

13 He that *'answereth* a matter before he heareth *it*, *it* *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 *'A* man's gift maketh room for him, and bringeth him before great men.

17 *He* that *is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is* harder to be won than a strong city: and *their* contentions *are* like the bars of a castle.

20 *'A* man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

22 *Who*so findeth a wife findeth a good thing, and obtaineth favour of the LORD.

23 The poor useth intreaties; but the rich answereth *'roughly*.

24 A man that *hath* friends must shew himself friendly: *'and* there is a friend that sticketh closer than a brother.

¹ Or, *He that separateth himself seeketh according to his desire, and intermeddleth in every business.*

² Chap. 20. 5.

³ Levit. 19. 15. Deut. 1. 17, and 16. 9. Chap. 24. 23.

⁴ Chap. 10. 14, and 12. 13, and 13. 3.

⁵ Chap. 12. 18, and 26. 22.

⁶ Or, *whisperer*.

⁷ Or, *like as when men are wounded.*

⁸ Heb. *chambers.*

⁹ Psal. 18. 2, and 27. 1, and 144. 2.

¹⁰ Heb. *is set aloft.*

¹¹ Chap. 10. 15.

¹² Chap. 11. 3, and 15. 33, and 16. 18.

¹³ Heb. *returneth a word.*

¹⁴ Chap. 17. 8.

¹⁵ Chap. 12. 14, and 13. 2.

¹⁶ Chap. 19. 14.

¹⁷ James 2. 3.

¹⁸ Chap. 17. 17.

Verse 16. "*A man's gift maketh room for him,*" &c.—This is remarkably true, at this day, in the East, where, as we have noticed on several former occasions, a complimentary present is most essential as an introduction to the presence and favourable notice of the great.

18. "*The lot causeth contentions to cease.*"—The lot, under various forms, is still much employed in the East to decide among equally balanced claims or alternatives, or in other matters which the judgment finds no way to determine with satisfaction: as its award is seldom disputed, the reference to it is all the more frequent.

CHAPTER XIX.

'BETTER *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and *is* a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

4 'Wealth maketh many friends; but the poor is separated from his neighbour.

5 'A false witness shall not be 'unpunished, and *he that* speaketh lies shall not escape.

6 Many will intreat the favour of the prince: and every man *is* a friend to 'him that giveth gifts.

7 'All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them* with words, yet *they are* wanting to him.

8 He that getteth 'wisdom loveth his own soul: he that keepeth understanding shall find good.

9 'A false witness shall not be unpunished, and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less 'for a servant to have rule over princes.

11 'The 'discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

12 'The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 'A foolish son *is* the calamity of his father: 'and the contentions of a wife *are* a continual dropping.

14 House and riches *are* the inheritance of fathers: and 'a prudent wife *is* from the LORD.

15 Slothfulness casteth into a deep sleep; and an idle soul shall 'suffer hunger.

16 'He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.

17 'He that hath pity upon the poor lendeth unto the LORD; and 'that which he hath given will he pay him again.

18 'Chasten thy son while there is hope, and let not thy soul spare 'for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must 'do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in the latter end.

21 'There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life: and *he that* hath it shall abide satisfied; he shall not be visited with evil.

24 'A slothful man hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 'Smite a scorner, and the simple 'will beware: and reprove one that hath understanding, and he will understand knowledge.

26 He that wasteth *his* father, and chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 'An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, and stripes for the back of fools.

¹ Chap. 28. 6. ² Chap. 14. 30. ³ Exod. 23. 1. Deut. 19. 16. Chap. 6. 19, and 21. 28. ⁴ Heb. *held innocent*. ⁵ Heb. *a man of gift*.
⁶ Chap. 14. 30. ⁷ Heb. *an heart*. ⁸ Verse 5. ⁹ Chap. 20. 31. Eccles. 10. 6, 7. ¹⁰ Chap. 14. 29. ¹¹ Or, *prudence*.
¹² Chap. 16. 14, 15, and 20. 2, and 28. 15. ¹³ Chap. 10. 1, and 15. 20, and 17. 21, 25. ¹⁴ Chap. 21. 9, and 27. 15. ¹⁵ Chap. 18. 22.
¹⁶ Chap. 10. 4, and 20. 13. ¹⁷ Luke 11. 38. ¹⁸ Matt. 10. 42, and 25. 40. ¹⁹ 2 Cor. 9. 6, 7. ²⁰ Or, *his deed*. ²¹ Chap. 13. 24, and 22. 12.
²² Or, *to his destruction: or, to cause him to die*. ²³ Heb. *add*. ²⁴ Job 33. 13. Psal. 33. 10, 11. Chap. 16. 1, 9. Isa. 46. 10.
²⁵ Chap. 15. 19, and 26. 13, 15. ²⁶ Chap. 21. 11. ²⁷ Heb. *will be cunning*. ²⁸ Heb. *a witness of Belial*.

Verse 24. "A slothful man hideth his hand in his bosom."—Instead of "bosom," read "dish," which is unquestionably the right meaning. It is known that the Orientals in eating use no knives, forks, or (except for liquids) spoons. In eating certain dishes, as rice or stews, it is therefore not merely necessary to pick up a morsel, but to collect and detain it in the hand: but however it is considered highly indecorous to introduce much of the hand into the dish: the proper way being to collect and take up the mouthful with the fingers only, or indeed, in strict propriety, with only three fingers. Now we understand the text to express, that a slothful man will be guilty of the gross indecorum of *hiding his hand in the dish*, in order to take up a large handfull, rather than be at the trouble of repeating the action of the hand between the dish and the mouth as often as an adherence to the rules of decorum would render necessary. For a man to *hide his hand in the dish* among the Orientals, is nearly as great an impropriety as it would be among ourselves for a man to put his hand in the dish at all.

CHAPTER XX.

WINE is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

2 'The fear of a king is as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

3 *It is* an honour for a man to cease from strife: but every fool will be meddling.

4 'The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing.

5 'Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness: but a faithful man who can find?

7 The just man walketh in his integrity: *'his children are* blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 'Who can say, I have made my heart clean, I am pure from my sin?

10 "Divers weights, and "divers measures, both of them are alike abomination to the LORD.

11 Even a child is known by his doings, whether his work be pure, and whether it be right.

12 "The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 "Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

16 "Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.

17 "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

18 "Every purpose is established by counsel: and with good advice make war.

19 "He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that "flattereth with his lips.

20 "Whoso curseth his father or his mother, his "lamp shall be put out in obscure darkness.

21 An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

22 "Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.

23 "Divers weights are an abomination unto the LORD; and "a false balance is not good.

24 "Man's goings are of the LORD; how can a man then understand his own way?

25 *It is* a snare to the man who devoureth that which is holy, and after vows to make enquiry.

26 "A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of man is the "candle of the LORD, searching all the inward parts of the belly.

28 "Mercy and truth preserve the king: and his throne is upholden by mercy.

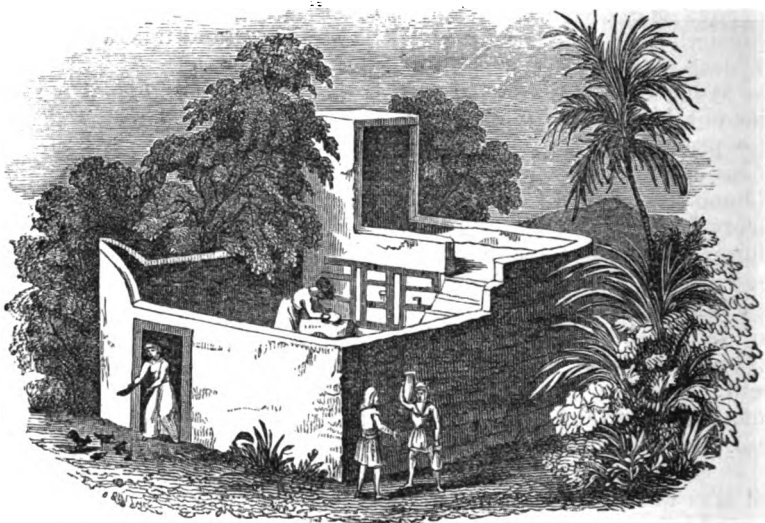
29 The glory of young men is their strength: and "the beauty of old men is the grey head.

30 The blueness of a wound "cleanseth away evil: so do stripes the inward parts of the belly.

¹ Chap. 16. 14. and 19. 12. ² Chap. 10. 4. ³ Or, winter. ⁴ Chap. 18. 4. ⁵ Or, bounty. ⁶ Psal. 112. 2.
⁷ 1 Kings 8. 46. ⁸ Chron. 6. 36. Job 14. 4. Psal. 51. 5. Eccles. 7. 10. 1 John 1. 8. ⁹ Deut. 25. 13, &c. Chap. 11. 1, and 16. 11.
¹⁰ Heb. a stone and a stone. ¹¹ Heb. an ephah and an ephah. ¹² Exod. 4. 11. Psal. 94. 9. ¹³ Chap. 12. 11. and 19. 13. ¹⁴ Chap. 27. 13.
¹⁵ Chap. 9. 17. ¹⁶ Heb. bread of lying, or falsehood. ¹⁷ Chap. 13. 32. ¹⁸ Chap. 11. 13. ¹⁹ Or, entice.
²⁰ Exod. 21. 17. Levit. 20. 9. Matt. 15. 4. ²¹ Or, candle. ²² Deut. 32. 35. Chap. 17. 13. and 24. 29. Rom. 12. 17. 1 Thess. 5. 15. 1 Pet. 3. 9
²³ Verse 10. ²⁴ Heb. balances of deceit. ²⁵ Psal. 37. 23. Chap. 16. 9. Jer. 10. 23. ²⁶ Psal. 101. 5, &c. Verse 8. ²⁷ Or, lamp.
²⁸ Psal. 101. 1. Chap. 29. 14. ²⁹ Chap. 16. 31. ³⁰ Heb. is a purging medicine against evil.

Verse 26. "Bringeth the wheel over them."—This is most probably an allusion to one of the ancient and still subsisting processes employed in the East for threshing corn. This is not by the simple treading of cattle, but by driving over the corn a sort of sledge, furnished with wheels which act upon it. The sledge, as now employed in Egypt and elsewhere, consists of two pieces of wood joined together by two cross-pieces. Between the larger sides of this sledge are fixed, transversely, three rows of small wheels, made of iron, and narrowed off towards their circumference. Upon the sledge is a high and broad seat, on which a man sits to drive the oxen which are harnessed to the machine. The whole moves on slowly, and always in a circular direction, over every part, till no more grain remains in the straw. There is a representation of this in an engraving under Num. xviii.

30. "The blueness of a wound," &c.—Probably "the suppurating of a wound," as understood by Parkhurst.



EGYPTIAN HOUSE.

CHAPTER XXI.

THE king's heart *is* in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

2 ¹Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 ²To do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 ³'An high look, and a proud heart, and ⁴the plowing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

6 ⁵The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall ⁶destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 ⁷*It is* better to dwell in a corner of the housetop, than with ⁸a brawling woman in ⁹a wide house.

10 ¹⁰The soul of the wicked desireth evil: his neighbour ¹¹findeth no favour in his eyes.

11 ¹²When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth

the house of the wicked: *but* God overthroweth the wicked for *their* wickedness.

13 ¹³'Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 ¹⁴A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth ¹⁵'pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 ¹⁶The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 ¹⁷*It is* better to dwell ¹⁸'in the wilderness, than with a contentious and an angry woman.

20 *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 ¹⁹A wise *man* scalesh the city of the mighty, and casteth down the strength of the confidence thereof.

23 ²⁰'Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

¹ Chap. 16. 2.

² 1 Sam. 15. 22.

Chap. 15. 8.

Isa. 1. 11.

Hos. 6. 6.

Mic. 6. 7, 8.

³ Chap. 6. 17.

⁴ Heb. haughtiness of eye.

⁵ Or, the light of the wicked.

⁶ Chap. 10. 3, and 13. 11.

⁷ Heb. saw them, or dwell with them.

⁸ Chap. 19. 13, and 25. 24, and 27. 14.

⁹ Heb. a woman of contentions.

¹⁰ Heb. an house of society.

¹¹ James 4. 5.

¹² Heb. is not favoured.

¹³ Heb. Chap. 19. 28.

¹⁴ Matt. 18. 30, &c.

¹⁵ Chap. 17. 8, and 18. 16.

¹⁶ Or, sport.

¹⁷ Chap. 11. 8.

¹⁸ Verse 9.

¹⁹ Heb. in the land of the desert.

²⁰ Heb. Chap. 19. 28.

²¹ Eccles. 9. 14, &c.

²² Chap. 12. 13, and 18. 21.

24 Proud and haughty scorner is his name, who dealeth ²²in proud wrath.

25 ²³The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the ²⁴righteous giveth and spareth not.

27 ²⁵The sacrifice of the wicked is abomination: how much more, when he bringeth it ²⁶with a wicked mind?

²² Heb. in the wrath of pride. ²³ Chap. 13. 4. ²⁴ Psal. 112. 9. ²⁵ Psal. 50. 9. Chap. 15. 8. Isa. 66. 3. Jer. 6. 20. Amos 5. 22. ²⁶ Heb. in wickedness. ²⁷ Chap. 19. 5, 9. ²⁸ Heb. a witness of lies. ²⁹ Or, considereth. ³⁰ Jer. 9. 23. ³¹ Psal. 33. 17. ³² Psal. 3. 8. ³³ Or, victory.

Verse 1. "As the rivers of water: he turneth it."—This seems to allude to the manner in which gardens and plantations are watered in the East, by means of various small trenches or canals, into or from any of which the gardener turns the rills of water at pleasure.

9. "It is better to dwell in a corner of the housetop," &c.—Although it is very common in the East for people who sleep on the house-tops during the nights of summer to have their beds on the perfectly open terrace, yet in some parts and in some households it is preferred to have on the roof, during that season, certain slight constructions, frequently of wicker, forming very small closets, without any door, in which the persons severally sleep. These are by no means suited for occupation during the day, and still less for permanent residence; and perhaps Solomon means that it were better to reside by day, or even constantly, in these little tenements, than in a wide house with a contentious woman. The cut we offer in illustration is drawn from a model of an Egyptian house in the collection of the late Mr. Salt.

CHAPTER XXII.

A ¹good name is rather to be chosen than great riches, and ²loving favour rather than silver and gold.

2 ³The rich and poor meet together: the LORD is the maker of them all.

3 ⁴A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 ⁵By humility and the fear of the LORD are riches, honour, and life.

5 Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

6 ⁶Train up a child ⁷in the way he should go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower is servant ⁸to the lender.

8 ⁹He that soweth iniquity shall reap vanity: ¹⁰and the rod of his anger shall fail.

9 ¹¹He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 ¹²Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, ¹³for the grace of his lips the king shall be his friend.

12 The eyes of the LORD preserve know-

28 ²⁷A false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face. but as for the upright, he ²⁸directeth his way.

30 ²⁹There is no wisdom nor understanding nor counsel against the LORD.

31 ³⁰The horse is prepared against the day of battle: but ³¹safety is of the LORD.

ledge, and he overthroweth ¹⁴the words of the transgressor.

13 ¹⁷The slothful man saith, There is a lion without, I shall be slain in the streets.

14 ¹⁸The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.

15 Foolishness is bound in the heart of a child; but ¹⁹the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For it is a pleasant thing if thou keep them ²⁰within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, ²¹even to thee.

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth ²²to them that send unto thee?

22 Rob not the poor, because he is poor: ²³neither oppress the afflicted in the gate:

23 ²⁴For the LORD will plead their cause, and spoil the soul of those that spoiled them.

¹ Eccles. 7. 1. ² Or, favour is better than, &c. ³ Chap. 29. 13. ⁴ Chap. 27. 12. ⁵ Psal. 112. 3. ⁶ Or, the reward of humility, &c. ⁷ Or, enticement. ⁸ Heb. in his way. ⁹ Heb. to the man that lendeth. ¹⁰ Job 1. 8. Hos. 10. 13. ¹¹ Or, and with the rod of his anger he shall be consumed. ¹² 2 Cor. 9. 6. ¹³ Heb. good of eye. ¹⁴ Psal. 101. 5. ¹⁵ Or, and hath grace in his lips. ¹⁶ Or, the matters. ¹⁷ Chap. 26. 13. ¹⁸ Chap. 2. 16, and 5. 3, and 7. 5, and 23. 27. ¹⁹ Chap. 13. 24, and 19. 18, and 23. 13, and 29. 15. 17. ²⁰ Heb. in thy belly. ²¹ Or, trust thou also. ²² Or, to those that send thee. ²³ Zech. 7. 10. ²⁴ Job 31. 21. Chap. 23. 11.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 "Be not thou *one* of them that strike hands, or of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 "Remove not the ancient ²⁷landmark which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before ²²mean men.

²² Chap. 6 1. and 11. 15.

²⁷ Deut. 19. 14, and 27. 17.

Chap. 23. 10.

²² Or, bound.

²⁷ Heb. abacur men



"Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge... that thy trust may be in the Lord."—
Verses 17—19.

JOUVENET.

Verse 13. "*There is a lion without,*" &c.—The slothful man is probably here represented as making an excuse from attending to any duty which required him to go out at night or in the early morning. That such an excuse could be made, seems to imply that the presence of a lion in the streets, although unlikely, was not an impossible circumstance. In fact, it is a long time before countries bordered by deserts or thinly peopled regions, and containing woods and mountains, cease to be infested by wild beasts, which, when hard pressed by hunger, will at night enter the villages and unwall towns. It is said of the lion, as of many other beasts of prey, that although while young and active it subsists by hunting, and seldom quits its native desert or forest, yet that when its powers of exertion become impaired by age, it approaches frequented places, and becomes more dangerous to man and the domestic animals. We read, long after the time of Solomon, that the Cuthites, whom the king of Assyria settled in Samaria, suffered so greatly from the lions as to occasion them to send a representation of their condition to the Assyrian court: and although

these lions were sent among them by the special judgment of God, the fact has an illustrative connection with the present text, as showing that the animals from which they suffered so terribly, occasionally manifested their presence in the settled parts of the country, even in the most prosperous days of the Hebrew commonwealth.

17. "*Bow down thine ear.*" &c.—The part from hence to the end of chap. xxiv., is usually considered to form the third of the distinctly marked sections, into which this book may be divided. Dr. Good says, "It commences with an obvious break and apostrophe at the seventeenth verse, and intimates in the twentieth verse, when correctly rendered, that it is a third undertaking, division, or series of the subject." He also thinks, which some may doubt, that this intimation also imports that the arrangement was made by Solomon himself. It is, as he describes, "A miscellaneous collection of proverbs and parables, brief axioms, and figurative descriptions. It is consequently modelled after both the preceding parts, and contains moral instruction for all the different stages of life."

CHAPTER XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou be a man given to appetite.

3 Be not desirous of his dainties: for they are deceitful meat.

4 Labour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

10 Remove not the old landmark; and enter not into the fields of the fatherless:

11 For their redeemer is mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy sinners: but be *thou* in the fear of the LORD all the day long.

18 For surely there is an end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among winebibbers; among riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

22 Harken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a whore is a deep ditch; and a strange woman is a narrow pit.

28 She also lieth in wait as for a prey, and increaseth the transgressors among men.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say*, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

¹ 1 Tim. 6. 9, 10.

² Heb. *wilt thou cause thine eyes to fly open.*

³ Deut. 19. 14, and 27. 17. Chap. 22. 28.

⁴ Or, *bound.*

⁵ Job 31. 21. Chap. 22. 23.

⁶ Chap. 13. 24, and 19. 18, and 22. 15.

⁷ Or, *even I will rejoice.*

⁸ Psal. 37. 1, and 73. 3. Chap. 3. 31, and 24. 1.

⁹ Chap. 24. 14.

¹⁰ Or, *reward.*

¹¹ Rom. 13. 13. Ephes. 5. 18.

¹² Heb. *of their flesh.*

¹³ Chap. 1. 8.

¹⁴ Chap. 10. 1, and 15. 20.

¹⁵ Chap. 22. 14.

¹⁶ Chap. 7. 12.

¹⁷ Or, *as a robber.*

¹⁸ Isa. 5. 11.

¹⁹ Or, *a cockatrice.*

²⁰ Heb. *in the heart of the sea.*

²¹ Heb. *I knew it not.*

Verse 2. "*Put a knife to thy throat.*"—The common explanation of this is, that a person of intemperate appetites does, at the tables of the great, expose himself to as much danger as if a knife were at his throat. Perhaps it may mean, that he should eat as guardedly as if a knife were at his throat. But we suspect that the real point of the allusion is lost; nor is this wonderful, when we consider that in all countries there are proverbial expressions to which a meaning is conventionally assigned, which the words do not naturally suggest, and which no foreigner would suspect. Many such expressions also originate in incidents, the memory of which is often in the course of time lost, even by those who continue to use the proverb in the sense which it has always borne.

6. "*Him that hath an evil eye.*"—We have seen this text illustrated by ample details of the superstitions concerning what is called the "evil eye." But is not such a line of illustration improper, as tending to intimate that the Scripture gives its sanction to so very foolish a delusion? Besides, the context clearly shows that nothing more is intended than to express the disquiet with which a niggardly person regards what another consumes at his table.

20. "*Riotous eaters of flesh.*"—To us this seems a singular expression. But it will be recollected that, as we have explained on two or three former occasions, flesh is not *habitually* eaten in the East, and there are very many who rarely indeed taste it; but when they do get enough of it, they indulge in it most intemperately, and manifest a degree of hilarity very much like that which would attend the consumption of strong drink in our northern climates. We have the Arabs more especially, but not by any means exclusively, in view; for the present expression has on several occasions been brought forcibly to our recollection on witnessing the strong and irrepressible satisfaction with which a party of these people would receive the present of a live sheep, the haste with which it was slaughtered and dressed, the voracity with which it was devoured, and the high glee, not unattended with the dance and song, which crowned the feast. Perhaps, however, under that feeling, with respect to the use of animal food, which is here indicated, the sacred writer intends to characterise the frequent use of flesh as a wasteful extravagance.

30. "*That tarry long at the wine.*"—This is exactly what the Orientals do in their potations. They have no notion of enjoyment in drink separately from the intoxication it produces; and hence, when they get drunk, they usually indulge in it to the last degree of excess. When a man wishes to entertain his friends with wine, they generally meet early, and continue at it for a whole day, or a whole night, or even a day and night together, with intervals of eating, and amusement of songs, music, and recitation. D'Arvieux has a very illustrative story on this subject. While he was staying among the Arabs of Mount Carmel, a wreck took place on the coast, from which one of the emirs obtained two large casks of wine. He forthwith sent to the neighbouring emirs, inviting them to come and drink it. They gladly came, and continued drinking for two days and two nights, till not a drop of the wine was left. Still unsatisfied, they considered how to obtain a further supply, but seeing no prospect of success, departed to their respective camps. During all this time they never quitted the table, except to rest in some corner of the tent, after which they resumed their places. (See verse 35.) In like manner Tavernier relates that the king of Persia sent for him early one morning (see Isa. v. 11) to the palace where, with other persons, he was obliged to sit all the day, and till late at night, drinking wine with the Shah; but at last, "the king growing sleepy, gave us leave to depart, which we did very willingly, having had hard labour for seventeen hours together."

CHAPTER XXIV.

BE not thou 'envious against evil men, neither desire to be with them.

2 *For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man *is strong; yea, a man of knowledge 'increaseth strength.

6 *For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

7 Wisdom is too high for a fool: he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness is sin: and the scorner is an abomination to men.

10 If thou faint in the day of adversity, thy strength is *small.

11 *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man *according to his works?

13 My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste:

14 *So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:

16 *For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 *Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see it, and *it displease him, and he turn away his wrath from him.

19 *Fret not thyself because of evil men, neither be thou envious at the wicked;

20 For there shall be no reward to the

¹ Psal. 37. 1, &c. and 73. 3. Chap. 23. 17. Verse 19. ² Psal. 10. 7. ³ Heb. is in strength. ⁴ Heb. strengtheneth might.
⁵ Chap. 20. 18, and 11. 14, and 15. 22. ⁶ Heb. narrow. ⁷ Psal. 82. 4. ⁸ Job 84. 11. Psal. 62. 12. Jer. 32. 19. Rom. 3. 6. Rev. 22. 12.
⁹ Heb. upon thy palate. ¹⁰ Psal. 19. 10, and 119. 103. ¹¹ Chap. 23. 18. ¹² Job 5. 19. Psal. 34. 19, and 37. 24.
¹³ Job 31. 29. Psal. 35. 15. Chap. 17. 5. ¹⁴ Heb. it is evil in his eyes. ¹⁵ Psal. 37. 1. Chap. 23. 17. ¹⁶ Or, keep not company with the wicked.

evil man; ¹⁷the ¹⁸candle of the wicked shall be put out.

21 My son, fear thou the LORD and the king: and meddle not with ¹⁹them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to the wise. ²⁰*It is* not good to have respect of persons in judgment.

24 ²¹He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and ²²a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips ²³that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 ²⁴Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, and ²⁵considered *it* well: I looked upon *it*, and received instruction.

33 ²⁶*Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want *as* ²⁷an armed man.

¹⁷ Job 21. 17. Chap. 13. 9.

¹⁸ Or, lamp.

¹⁹ Heb. *changers*.

²⁰ Lev. 19. 15. Deut. 1. 17, and 16. 19. Chap. 13. 5, and 28. 21. John 7. 24.

²¹ Chap. 17. 15. Isa. 5. 23.

²² Heb. *a blessing of good*.

²³ Heb. *that answereth right words*.

²⁴ Chap. 30. 22.

²⁵ Heb. *set my heart*.

²⁶ Chap. 6. 9, &c.

²⁷ Heb. *a man of shield*.

Verse 11. "*To deliver them that are drawn unto death*."—Perhaps this alludes to a very humane precaution, which, as the Hebrew writers inform us, was used in case of capital convictions. The condemned criminal was at once taken from the judgment seat to outside the town for execution; and as he was led slowly along, a crier went before, proclaiming his crime, and calling on those who had aught, even then, to allege in his behalf, to come forward. If any one responded to the call, the convict was led back to the tribunal, for the new evidence to be heard. This also happened when the criminal himself stated that he had something further to allege in his own defence; and he might five times avail himself of this indulgence. And, still further, as it might occur that a person would apply to the judges to offer evidence while the culprit was led to execution, a man was stationed at the door of the court-house with a linen cloth in his hand, which, when this happened, he waved as a signal to another man stationed at some distance on a swift horse, who immediately rode off to arrest the execution. The text may thus be understood to declare it the duty of every one to stand forth and state what he could in the condemned man's behalf. (See Lewis's 'Origines Hebrææ,' vol. i. p. 71.)

CHAPTER XXV.

1 *Observations about kings, 8 and about avoiding causes of quarrels, and sundry causes thereof.*

THESE *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 ¹Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 ²Put not forth thyself in the presence of the king, and stand not in the place of great men:

7 ³For better *it is* that it be said unto thee,

Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 ⁴Debate thy cause with thy neighbour *himself*; and ⁵discover not a secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word ⁶fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an earring of gold, and an ornament of fine gold, *so is* a wise reprovcr upon an obedient ear.

13 ⁷As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself ⁸of a false gift *is like* clouds and wind without rain.

¹ Heb. *there is no searching*.

² Chap. 20. 8.

³ Heb. *set not out thy glory*.

⁴ Luke 14. 10.

⁵ Matt 5. 25, and 18. 15.

⁶ Or, *discover not the secret of another*.

⁷ Heb. *spoken upon his wheels*.

⁸ Chap. 13. 17.

⁹ Heb. *in a gift of falsehood*.

15 "By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 "Withdraw thy foot from thy neighbour's house; lest he be "weary of thee, and so hate thee.

18 "A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart.

21 "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink :

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

23 "The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

24 "It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

25 As cold waters to a thirsty soul, so is good news from a far country.

26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring

27 It is not good to eat much honey: so for men to search their own glory is not glory.

28 "He that hath no rule over his own spirit is like a city that is broken down, and without walls.

¹⁰ Gen. 32, 4, &c. ¹ Sam. 25, 24, &c. Chap. 15, 1, and 16, 14.

¹² Psal. 120, 4. Chap. 12, 18.

¹¹ Or, let thy foot be seldom in thy neighbour's house.

¹³ Heb. full of thee.

¹⁴ Exod. 23, 4. Rom. 12, 30

¹⁵ Or, the north wind bringeth forth rain: so doth a backbiting tongue an angry countenance.

¹⁶ Chap. 19, 13, and 21, 9.

¹⁷ Chap. 16, 32.

Verse 1. "*Which the men of Hezekiah . . . copied out.*"—We now enter upon what may properly be regarded as an appendix; and this character of it, seems clearly enough to imply that the preceding portions were collected and arranged in their present form, if not in the time and under the direction of Solomon himself, at least before that of Hezekiah, to whose reign the collection of the five first chapters of this appendix is expressly assigned in the present verse. As we know from Scripture that Solomon composed more works than our Bibles exhibit, it is probable that the present collection (to the end of chap. xxix.), forming the fourth portion of the book, was made from a larger number left by Solomon among the archives of the royal library, which descended to Hezekiah: the copyists, being the scribes or other confidential officers of Hezekiah's court, are supposed by Grotius and others, from 2 Kings xviii. 18, to have been Eliakim, Shebna, and Joab, acting under the king's commands; but who are rather supposed by Dr. Good to have been the Ithiel and Ucal named in chap. xxx. 1. Whoever copied them, nothing can be more probable than that in taking this measure, the king acted under the advice, if not by the direction, of the inspired prophets who lived in his reign—as Isaiah, Hosea, and Micah; and it is very possible that they, or some one of them, actually made the selection.

11. "*Apples of gold in pictures of silver.*"—Some, understanding the "apples of gold" to be fruits of a golden colour, as citrons or oranges, render "apples of gold in baskets of silver," or, as Patrick, "in baskets of silver net-work;" but this last is a paraphrase, and to be literal, if we retain "network," we must omit "basket," and read, with Lowth, "Apples of gold in a network of silver." Others, however, conceive that the "apples of gold" mean figures of the fruit in the precious metal, and render, "Apples of gold encased in silver," or, "among figures of silver." It is difficult to say which of these interpretations is the best; but as we know that the Hebrews, in their highest style of costly ornament, employed figures of fruits in precious metal, we rather incline to the last stated explanation.

13. "*The cold of snow in the time of harvest.*"—Many modern interpreters suppose that this intimates that the Hebrews during their hot summers were accustomed to cool their drinks with snow or ice. This is very probable; for the practice prevailed in very ancient times, and still does so in the East, wherever ice or snow can be procured. The Persians, for instance, consume great quantities of ice during the summer, which they obtain and preserve in pits, according to a process of which a particular description may be found in Chardin, 'Voyages,' t. iv. ch. 15. Snow is also preserved, when it can be obtained; for they have an opinion that drinks, and in particular sherbets, cooled with snow, are much more agreeable than those with which ice is taken.

CHAPTER XXVI.

1 *Observations about fools, 13 about sluggards, 17 and about contentious busybodies.*

As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

3 "A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in "his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh "damage.

7 The legs of the lame "are not equal: so is a parable in the mouth of fools.

8 "As he that bindeth a stone in a

¹ Psal. 32, 9. Chap. 10, 13.

² Heb. his own eyes.

³ Or, violence.

⁴ Heb. are lifted up.

⁵ Or, as he that putteth a precious stone in a heap of stones.

sling, so is he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

10 The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, so a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

13 The slothful man saith, There is a lion in the way; a lion is in the streets.

14 As the door turneth upon his hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

16 The sluggard is wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

18 As a mad man who casteth firebrands, arrows, and death,

19 So is the man that deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

21 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

22 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

23 Burning lips and a wicked heart are like a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not: for there are seven abominations in his heart.

26 Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

⁶ Or, a great man grieveth all, and he hireth the fool, he hireth also transgressors. ⁷ 9 Pet. 2. 22. ⁸ Heb. iterateth his folly. ⁹ Chap. 22. 13.
¹⁰ Chap. 19. 24. ¹¹ Or, he is weary. ¹² Or, is enraged. ¹³ Heb. flames, or sparks. ¹⁴ Heb. without wood. ¹⁵ Chap. 22. 10.
¹⁶ Or, whisperer. ¹⁷ Heb. is silent. ¹⁸ Chap. 15. 18, and 29. 22. ¹⁹ Chap. 18. 8. ²⁰ Heb. chambers. ²¹ Or, is known.
²² Heb. maketh his voice gracious. ²³ Or, hatred is covered in secret. ²⁴ Psal. 7. 15, 16, and 9. 15. Eccles. 10. 8.

Verse 8. "As he that bindeth a stone in a sling."—Some suppose that by "stone" we should understand a precious stone, which would be thrown away if thus employed. But perhaps it may be well to take the rendering of our version in its more obvious meaning, which by laying a stress upon the "bindeth," would intimate as a stone bound, instead of being loosely set in a sling, cannot be thrown, and is therefore ineffective; so, &c.

14. "Hinges."—Perhaps "pivots" would be more correct. The doors in the East do not turn on hinges, nor did those of the classical ancients. They turned on pivots, sometimes of metal, but generally of the same substance as the door, which worked in sockets, above and below, in the door frame. As the weight of the whole door rests on the lower pivot, it opens with much less ease than one mounted on hinges, particularly when the lower socket becomes worn by the weight and friction. This may perhaps give some point to the allusion. The classical ancients appear to have used hinges only for boxes, and sometimes for windows.

23. "Potsherd covered with silver dross."—The reader will not overlook the evidence which this text offers of the antiquity of the art of silvering earthenware.

CHAPTER XXVII.

1 Observations of self love, 5 of true love, 11 of care to avoid offences, 23 and of the household care.

BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

5 Open rebuke is better than secret love.

6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so is a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy bro-

¹ James 4. 13, &c. ² Heb. to-morrow-day. ³ Heb. heaviness. ⁴ Heb. wrath is cruelty, and anger an overflowing. ⁵ Or, jealousy.
⁶ Psal. 141. 5. ⁷ Or, earnest, or frequent. ⁸ Heb. treadeth under foot. ⁹ Job 6. 7. ¹⁰ Heb. from the counsel of the soul.

ther's house in the day of thy calamity: for ¹¹*better is a neighbour that is near than a brother far off.*

11 ¹²*My son, be wise, and make my heart glad, that I may answer him that reproacheth me.*

12 ¹³*A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.*

13 ¹⁴*Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.*

14 ¹⁵*He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.*

15 ¹⁶*A continual dropping in a very rainy day and a contentious woman are alike.*

16 ¹⁷*Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.*

17 ¹⁸*Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.*

18 ¹⁹*Whoso keepeth the fig tree shall eat*

the fruit thereof: so he that waiteth on his master shall be honoured.

19 ²⁰*As in water face answereth to face, so the heart of man to man.*

20 ²¹*Hell and destruction are never full: so the eyes of man are never satisfied.*

21 ²²*As the fining pot for silver, and the furnace for gold; so is a man to his praise.*

22 ²³*Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.*

23 ²⁴*Be thou diligent to know the state of thy flocks, and look well to thy herds.*

24 ²⁵*For riches are not for ever: and doth the crown endure to every generation?*

25 ²⁶*The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.*

26 ²⁷*The lambs are for thy clothing, and the goats are the price of the field.*

27 ²⁸*And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.*

¹¹ Chap. 17. 17, and 18. 24. ¹² Chap. 10. 1, and 23. 24. ¹³ Chap. 22. 3. ¹⁴ Chap. 20. 16. ¹⁵ Chap. 19. 13. ¹⁶ Heb. *not*. ¹⁷ Eccles. 1. 8. ¹⁸ Chap. 17. 3. ¹⁹ Heb. *set thy heart*. ²⁰ Heb. *strength*. ²¹ Heb. *to generation and generation*. ²² Heb. *lift*.

Verse 10. "*Neither go into thy brother's house in the day of thy calamity.*"—This, coupled with the direction rather to apply to an acquired friend, or the father's friend, is in accordance with the general practice in the East; where persons more usually think of applying in their distresses to the old friends of the family, the associates of their father, or to their own personal friends, than to their near relatives by birth or marriage.

17. "*Iron sharpeneth iron.*"—This probably alludes to a file, showing the antiquity of that instrument. It is known that files were used by the Roman smiths.

22. "*Bray a fool in a mortar.*" It seems to have been a form of capital punishment in some nations, as formerly among the Turks, to pound the criminal to death with a heavy pestle in a great mortar. But it is very questionable whether we are to infer from the present text that any such punishment was known to the Jews.

—"*among wheat with a pestle.*"—We do not infer that this implies that the wheat was pounded to meal instead of being ground; but that it was pounded to be separated from the husk. The Jews of course had no rice; but there are several passages from which we may gather that they used wheat in the same way that rice is now used—that is, boiled up in pillaus, variously prepared. In fact, we have partaken of wheat thus employed, in the remote mountains, where rice could not be obtained, or only at a price which the villagers could not afford; and it is also so used among the Arabs, forming a very palatable and nutritive food. For this purpose it is necessary that it should, like rice, be previously disengaged from the husk, and in effecting this the same process is followed with both kinds of grain. There are men, and even women, who gain their bread by this labour, which they generally perform in pairs. Their implements consist of a rude wooden mortar, formed of a block hollowed out; pestles, about five feet long, with a heavy block of wood at the upper end; and a sieve for sifting the pounded grain. They carry these utensils to the house where their services are required; and, if men, strip to the skin (except their drawers), and pursue their labour in a shady part of the court-yard. When two work together, they commonly stand opposite each other, and strike their pestles into the mortar alternately, as blacksmiths strike their iron. Sometimes, however, one pestle alone acts, and the labourers relieve each other; the relieved person taking the easier duty of supplying the mortar, and removing and sifting the cleaned grain. From the weight of the pestle, the labour of pounding is very severe, and the results of the process are but slowly produced.

25. "*Hay.*"—This is very inaccurate, as indeed the context shows, for hay, which is simply grass cut down after it is come to maturity, cannot be said to precede or be associated in growth with the "tender grass." In fact, hay is not made in the East: and Boothroyd's translation is here doubtless preferable,—"*The grass shooteth, the tender herb appeareth,*" &c.

CHAPTER XXVIII.

General observations of impiety and religious integrity.

THE ¹wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many

are the princes thereof: but ²by a man of understanding and knowledge the state thereof shall be prolonged.

3 A poor man that oppresseth the poor is like a sweeping rain ³which leaveth no food.

4 They that forsake the law praise the

wicked: but such as keep the law contend with them.

5 Evil men understand not judgment: but they that seek the LORD understand all things.

6 *'Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.*

7 *'Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.*

8 *'He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.*

9 *He that turneth away his ear from hearing the law, even his prayer shall be abomination.*

10 *'Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.*

11 *The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.*

12 *'When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.*

13 *'He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*

14 *Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.*

15 *As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.*

16 *The prince that wanteth understanding is also a great oppressor: but he*

that hateth covetousness shall prolong his days.

17 *'A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.*

18 *'Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.*

19 *'He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.*

20 *A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.*

21 *'To have respect of persons is not good: for a piece of bread that man will transgress.*

22 *'He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.*

23 *'He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.*

24 *Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.*

25 *'He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.*

26 *He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.*

27 *'He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.*

28 *'When the wicked rise, men hide themselves: but when they perish, the righteous increase.*

⁴ Chap. 19. 1. ⁵ Chap. 29. 3. ⁶ Or, feedeth plottings. ⁷ Chap. 13. 22. Eccles. 2. 26. ⁸ Heb. by increase. ⁹ Chap. 26. 27. ¹⁰ Heb. in his eyes. ¹¹ Verse 28. ¹² Chap. 11. 10. Eccles. 10. 6. ¹³ Or, sought for. ¹⁴ Psal. 32. 5. ¹⁵ John 1. 9, 10. ¹⁶ Rom. 11. 20. ¹⁷ Gen. 9. 6. ¹⁸ Exod. 21. 14. ¹⁹ Chap. 10. 25. ²⁰ Chap. 12. 11. ²¹ Chap. 13. 11, and 23. 4. ²² 1 Tim. 6. 9. ²³ Or, unpunished. ²⁴ Chap. 18. 5, and 24. 23. ²⁵ Or, he that hath an evil eye, hasteth to be rich, ver. 30. ²⁶ Chap. 27. 6. ²⁷ Heb. a man destroying. ²⁸ Chap. 13. 10. ²⁹ Deut. 15. 8. ³⁰ Chap. 22. 9. ³¹ Verse 12. ³² Chap. 29. 2.

Verse 3. *"A sweeping rain which leaveth no food."*—This doubtless refers to a strong and calamitous exhibition of those periodical rains which follow the long-continued drought of summer. Although these rains are not usually so vehement in Palestine and the neighbouring countries, as in tropical regions; they are still such as astonish Europeans, and are sometimes attended with the most awful devastations, particularly when the rivers and brooks overflow their bounds, and sweep over the most carefully cultivated and best inhabited districts which are always situated near them. Besides the ruinous consequences to the cultivation, the poor particularly suffer; for their humble dwellings, being usually constructed with mud or sun-dried bricks, are often swept away at the first overflow; and if this does not happen, the foundations are soon soaked through and dissolved in the water, when the whole fabric falls, frequently involving the inhabitants in its destruction.

CHAPTER XXIX.

1 *Observations of public government, 15 and of private. 22 Of anger, pride, thievery, cowardice, and corruption.*

¹ *He, that being often reprov'd hardeneth*

his neck, shall suddenly be destroyed, and that without remedy.

2 *'When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.*

¹ Heb. A man of reproofs.

² Chap. 11. 10, and 28. 28. Eccles. 10. 5.

³ Or, increased.

3 'Whoso loveth wisdom rejoiceth his father: ^abut he that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land: but ^ahe that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there* is a snare: but the righteous doth sing and rejoice.

7 'The righteous considereth the cause of the poor: *but* the wicked regardeth not to know it.

8 Scornful men ^abring a city into a snare: but wise *men* turn away wrath.

9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there* is no rest.

10 'The bloodthirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 ¹⁰The poor and ¹¹the deceitful man meet together: the LORD lighteneth both their eyes.

14 ¹²The king that faithfully judgeth the poor, his throne shall be established for ever.

15 ¹³The rod and reproof give wisdom: but ¹⁴a child left to *himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: ¹⁵but the righteous shall see their fall.

17 ¹⁶Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where *there* is no vision, the people ¹⁷perish: but he that keepeth the law, happy is he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that* is hasty ¹⁸in his words? *there* is more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 ¹⁹An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 ²⁰A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD ²¹shall be safe.

26 ²²Many seek ²³the ruler's favour; but *every* man's judgment *cometh* from the LORD.

27 An unjust man is an abomination to the just: and *he that* is upright in the way is abomination to the wicked.

^a Chap. 10. 1. and 15. 20. and 27. 11. ¹⁰ Chap. 5. 9. and 28. 7. Luke 15. 13. ⁶ Heb. a man of oblations. ⁷ Job 29. 16.
⁸ Or, set a city on fire. ⁹ Heb. men of blood. ¹⁰ Chap. 22. 2. ¹¹ Or, the usurer. ¹² Chap. 30. 28. ¹³ Verse 17.
¹⁴ Chap. 10. 1. and 17. 21. 25. ¹⁵ Psal. 37. 36. and 58. 10. and 91. 8. ¹⁶ Chap. 13. 24. and 22. 15. and 23. 13. 14. ¹⁷ Or, is made naked.
¹⁸ Or, in his matters. ¹⁹ Chap. 15. 18. and 26. 21. ²⁰ Job. 22. 29. Chap. 15. 33. and 18. 12. Matth. 23. 12. Luke 14. 11.
²¹ Heb. shall be set on high. ²² Chap. 19. 6. ²³ Heb. the face of a ruler.

Verse 21. "He that delicately bringeth up his servant from a child," &c.—It very often happens in the East that a person takes a liking to a young slave, either born in his house or bought by him, and treats him with so much indulgence, and bestows so much care on his bringing up, that his relative condition as a slave is gradually forgotten by his master, and is never learnt by himself; and, if the master has no son, it not unfrequently happens that this favoured young slave becomes such by formal adoption.

CHAPTER XXX.

1 *Agur's confession of his faith.* 7 *The two points of his prayer.* 10 *The meanest are not to be wronged.* 11 *Four wicked generations.* 15 *Four things insatiable.* 17 *Parents are not to be despised.* 18 *Four things hard to be known.* 21 *Four things intolerable.* 24 *Four things exceeding wise.* 29 *Four things stately.* 32 *Wrath is to be prevented.*

THE words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutish than any

man, and have not the understanding of a man.

3 I neither learned wisdom, nor ¹have the knowledge of the holy.

4 ²Who hath ascended up into heaven, or descended? ³who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

5 ⁴'Every word of God is ⁵'pure: he is a shield unto them that put their trust in him.

¹ Heb. know. ² John 3. 13. ³ Job 38. 4. &c. Psal. 104. 3. &c. Isa. 40. 12. &c. ⁴ Psal. 12. 6. and 18. 30. and 19. 8. and 118. 14.
⁵ Heb. purified.

6 *Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee; *deny me them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; *feed me with food *convenient for me:

9 ¹⁰Lest I be full, and ¹¹deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 ¹²Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is a generation that curseth their father, and doth not bless their mother.*

12 *There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.*

13 *There is a generation, O how ¹¹lofty are their eyes! and their eyelids are lifted up.*

14 ¹⁴*There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.*

15 The horseleach hath two daughters, *crying*, Give, give. There are three *things* that are never satisfied, *yea*, four *things* say not, ¹⁵*It is enough*:

16 The grave; and the barren womb; the earth *that is* not filled with water; and the fire *that* saith not, *It is enough*.

17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of ¹⁶the valley shall pick it out, and the young eagles shall eat it.

18 There be three *things* which are too wonderful for me, *yea*, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the ¹⁷midst of the sea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 ¹⁸For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

24 There be four *things* which are little upon the earth, but they are ¹⁹exceeding wise.

25 ²⁰The ants *are* a people not strong, yet they prepare their meat in the summer;

26 The conies *are* but a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them ²¹by bands;

28 The spider taketh hold with her hands, and is in king's palaces.

29 There be three *things* which go well, *yea*, four are comely in going:

30 A lion *which is* strongest among beasts, and turneth not away for any;

31 A ²²greyhound; an he goat also; and a king, against whom *there is* no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, ²³*lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

⁶ Deut. 4. 2, and 19. 32. ⁷ Heb. withhold not from me. ⁸ Matth. 6. 11. ⁹ Heb. of my allowance. ¹⁰ Deut. 32. 15. ¹¹ Heb. belie thee. ¹² Heb. hurt not with thy tongue. ¹³ Chap. 6. 17. ¹⁴ Job 29. 17. ¹⁵ Psal. 52. 3, and 57. 4. ¹⁶ Heb. Wealth. ¹⁷ Or, the brook. ¹⁸ Heb. heart. ¹⁹ Chap. 19. 10. ²⁰ Heb. wise, made wise. ²¹ Chap. 6. 6, &c. ²² Heb. gathered together. ²³ Or, horse. ²⁴ Heb. girl in the loins. ²⁵ Job 31. 5, and 40. 4.

CHAP. XXX.—This and the following chapter are considered to form a fifth division, or a second section of the fourth division, of the Book of Proverbs. The present chapter is said to be composed of “the words of Agur;” but this and the other names of the first verse, are understood as appellatives in the Septuagint and Vulgate, and as such are rather tortuously explained and commented upon by the early Christian writers and some continental interpreters, who follow the Vulgate. This explanation assigns the authorship to Solomon; but does not explain the marked difference of style between this and the preceding chapters, and the inapplicability of some of its sentiments to the condition of that great and wise king (verses 2, 3, 8). But the notion is relinquished by nearly all modern interpreters, who agree with our version in considering “Agur” to be the proper name of some unknown person, distinguished for his wisdom, and whose words were deemed worthy of a place in the same book with those of Solomon. But Dr. J. M. Good (in the ‘Memoirs of his Life,’ by Dr. Gregory), while he allows Agur to have been a person distinct from Solomon, regards him as merely the reporter, to Ithiel and Ucal, of proverbs which that monarch delivered. The two last named persons he conceives to have been “the men of Hezekiah,” who “copied out” the proverbs of the preceding portion of the book; and yet, by a very singular anachronism in so accurate a writer, conjectures that Agur was a confidential friend of Solomon. If Ithiel and Ucal were “the men of Hezekiah,” Agur of course lived in the same reign. But it is absolutely uncertain who the persons named in this verse were, or when they lived, as the names occur nowhere else in all the Bible, except that of Ithiel (perhaps not the same person) in Neh. xi. 7.

Verse 15. “*The horseleach.*”—The word is only found here; but this sense is given to it in all the ancient versions, and Bochart has not been successful in an attempt to allegorize it. The use which we find even in the insatiable and disgusting thirst for blood which the leech exhibits is unknown in the East, and it is hence spoken of with unmingled

horror and aversion, particularly as it causes the destruction of many valuable animals, by fastening under the tongues when they come to drink, when it often happens that, although the leech be taken away, the wounded beast continues to bleed slowly, till it ultimately dies.

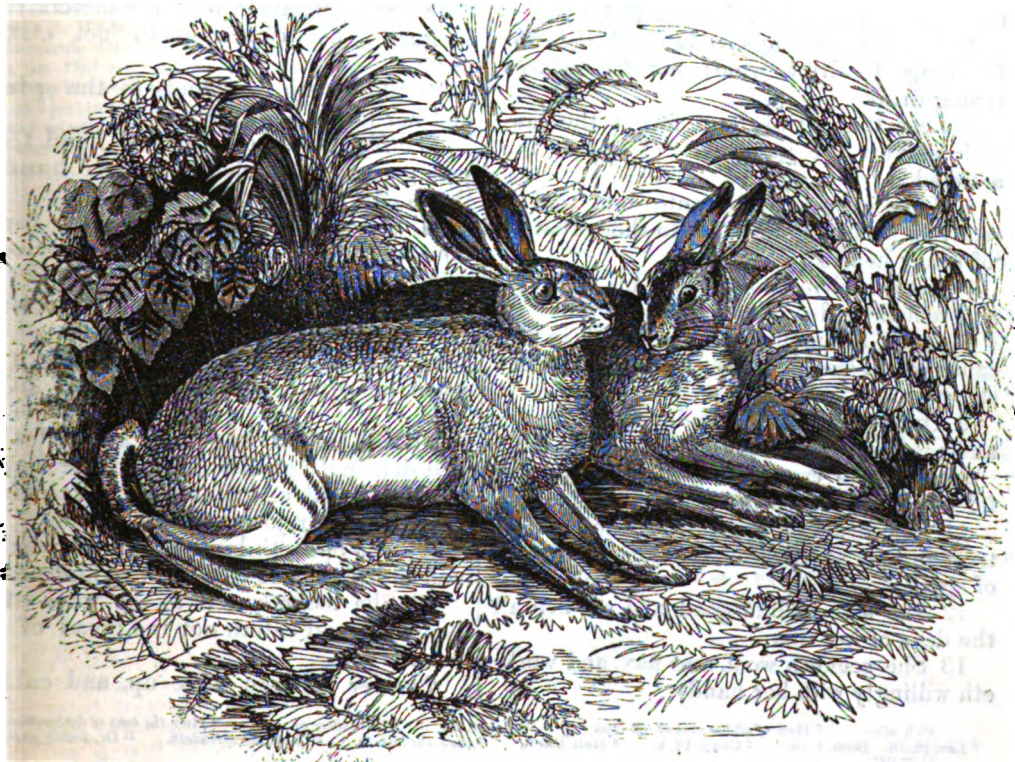
17. "*The ravens . . . shall pick it out, and the young eagles shall eat it.*"—It is an ascertained fact that ravens, which feed on carrion, commence their repast upon the eyes of the animal the carcase of which they have discovered; and it is equally true that the eagles and falcons, which take living prey, when the game is large and powerful, aim their attacks at the eyes, which they instinctively know to be the readiest way of disabling their victim. This is often observed in Persia, where different kinds of fierce and powerful falcons and hawks are used in taking small game as well as in rendering powerful assistance to the hunters in the pursuit of large wild animals, the boar excepted. Thus they do by fixing on the animal, planting their talons in its flesh, and pecking its eyes with the beak or beating them with the wings, till the poor animal, utterly confused, and distracted with pain, is soon overtaken and slain by the hunters. Chardin was informed that, down to the early part of the sixteenth century, fierce falcons, from Mount Caucasus, were trained to fly at men and serve them in the manner just described; and he understood that some such birds were still kept in the king's bird-house. He adds, "I never saw any of them myself, but I heard that Ali Kouli Khan, the governor of Tauris, with whom I had been particularly acquainted, could not refrain from diverting himself with this dangerous and cruel sport, even at the expense of his friends. It happened one day, that one of these birds was let fly at a gentleman, and not being called off in time, put out his eyes, so that he died from the fright and the pain. The king being informed of this, was so incensed that he soon after withdrew his favour from him." ('*Voyages*,' tome iii. p. 596.)

25. "*The ants . . . prepare their meat in the summer.*"—The common opinions concerning the ants, which are frequently alluded to by ancient writers, are, that they lay up corn against winter, which they deposit in suitable cells or storerooms, which the wet cannot easily reach; that if, through excessive rain, the corn be wetted, they bring it out to dry in the sun; and that, as a further measure of precaution, they destroy the vegetative power of the corn by biting off the ends of each grain. These circumstances have often been alleged in illustration of the present text and that to a similar purport, in chap. vi.; and the text itself has been considered to give its authoritative sanction to their truth. But these old opinions have been strongly disputed by modern naturalists, who inform us that the ants do not store any food against winter, for they become torpid in that season, and do not require any; that the corn which they are sometimes seen to carry is used for building materials, for which purpose the wood-ants take almost any portable substance in their neighbourhood; and that the grain which they have been supposed to bring out from their cells to dry will prove to be their own eggs. All that we could say with respect to the affirmation supposed to be involved in the present text and the denial of modern naturalists, has been so ably anticipated by Kirby and Spence, that we have nothing to do but cite the passage. "Till the manners of exotic ants are more accurately explored, it would however be rash to affirm that no ants have stores of provisions; for although, during the cold of our winters in this country, they remain in a state of torpidity, and have no need of food, yet in warmer regions, during the rainy seasons, when they are probably confined to their nest, a store of provisions may be necessary for them. Even in northern climates, against wet seasons, they may provide in this way for their sustenance, and that of the young brood, which, as Mr. Smeatham observes, are very voracious, and cannot bear to be long deprived of their food; else why do ants carry worms, living insects, and many other such things to their nests? Solomon's lesson to the sluggard has generally been adduced as a strong confirmation of the ancient opinion; it can however only relate to the species of a warm climate, the habits of which are probably different from those of a cold one; so that his words, as commonly interpreted, may be perfectly correct and consistent with nature, yet not be at all applicable to the species that are indigenous to Europe. But I think, if Solomon's words are properly considered, it will be found that this interpretation has been fathered upon them, rather than really deduced from them. He does not affirm that the ant, which he proposes to the sluggard as an example, laid up in her magazine stores of grain; but that, with considerable prudence and foresight, she makes use of the proper seasons to collect a quantity of provisions sufficient for her purposes. There is not a word in them implying that she stores up grain or other provision. She prepares her bread and gathers her food, namely, such food as is suited to her, in summer and harvest, this is, when it is most plentiful; and thus shows her wisdom and prudence in using the advantages offered to her. The words thus interpreted, which they may be without any violence, will apply almost as well to the species among us as to those that are not indigenous." We thus see that the text is not committed to any of the opinions which have been disputed, and that even if it were so in that single point to which it has seemed more particularly to tend, it may be a fact, and not merely an accommodation to current opinion. In fact, the opinion as to the ant's storing food (not corn particularly) seems to have originated in the East, and from thence we have no information that disproves it. There the opinion is still entertained, as in the proverb, "What the ant collects in a year, the monks eat up in a night." We regret that, while in the East, our attention was not so called to the subject as to lead to careful observation; and all we can state is, that in very mild extra-tropical climates of Asia, where frost is seldom known in winter, the ants do not make their appearance in that season; so that they must require stored food, unless the cold even of such mild winters suffices to render them torpid.

26. "*Conies.*"—It is on the sole authority of the Rabbinical writers that the Hebrew **שָׁפָן** *shaphan* has been identified with the cony, or rabbit. That this conclusion cannot be correct is very evident. The rabbit is not an Asiatic animal, and it is very far from being solicitous of a rocky habitation, which is the distinguishing characteristic by which the *shaphan* is here mentioned. Some therefore, who reject this explanation, suppose the *Jerboa* to be intended; and this opinion has the sanction of Bochart, probably from his being unacquainted with the Daman, or *Hyrax Syriacus*, which corresponds far better than any other animal that has been found to the brief intimations which the Scriptures convey. *Daman* is the Syrian name of the animal: the Arabs call it *Nabr*, and the Abyssinians *Ashkoko*. The same species is found in Lebanon, among the mountains and rocks of Syria and Palestine, in those of Arabia and Abyssinia, and probably extends to Southern Africa. Under its Abyssinian name of *Ashkoko*, a very full description of the animal has been given by Bruce, and the general accuracy of his account has been attested by more recent observations. He strongly advocates its identity with the *shaphan*; and shows how inapplicable the Scriptural intimations are to the rabbit. We may leave it to the engraving to show the general appearance of this animal, and the characterising details of its form, only directing particular attention to the roundness of the ears, the length of the hind legs, the form of the feet, and the absence of a tail—of which, however, the rudiments appear in the skeleton. Its size corresponds pretty nearly to that of the hare; and its general colour is grey mixed with a reddish brown, but white under the belly, and blackish about the fore feet. It is so much an animal of the rock, that Bruce says he never saw one upon the ground, or from among the large stones at the mouth of the caves, holes, and clefts of the rock, in



CONEY (*Hyas Syriacus*).



HARE (*Lepus Syriacus*).

which it resides. They are gregarious animals, living in families; they appear to subsist on grain, fruits, and roots; and certainly chew the cud, as the *shaphan* is said to do in Levit. xi. 5. Bruce says that they do not appear to have any cry; and adds, that they do not stand upright in walking, but seem to steal along, as in fear, with the belly near the ground, advancing a few steps at a time, and then pausing. "They have something very mild, feeble-like, and timid in their deportment; are gentle and easily tamed, though when roughly handled at first, they will bite." Possibly it is to this that Agur refers in calling them "a feeble folk:" although perhaps this may rather allude to their feet, which are described as being soft and tender, very liable to be hurt and excoriated, and which do not enable the animal to dig its own habitation, as the rabbit does; and in this sense, the text would mean that the *shaphan*, being disqualified by the feebleness of its feet from scooping out its own habitation in the plain, has the sagacity to seek in the mountain, habitations ready formed or completed with ease, notwithstanding that the sharp asperities of the rocks among which it is thus led to dwell, might be supposed hurtful to its feet. However this be explained, it is certain that they are called "exceeding wise," with reference to their choice of habitations peculiarly suited to their condition: and they might be particularly mentioned in this view from the fact that animals of the class to which they belong, are usually inhabitants of the plains. The flesh of the *shaphan* was forbidden to the Hebrews; and, in like manner, the Mohammedans and Christians of the East equally abstain from the flesh of the *daman*. Cuvier has some interesting observations, showing the resemblance, on a small scale, of this animal's skeleton to that of the rhinoceros; and says that there is no animal which more than the *daman* proves the necessity of anatomy for determining the true conformities of animals. We also give an engraving of the Syrian hare. The animal is not indeed here mentioned: but as we did not give its figure under Lev. xi. 6, we avail ourselves of the present opportunity of supplying the omission.

31. "*A greyhound*."—This rendering is very questionable. The original זִרְזִיר מַתְּחֵימִים *zirzir mathemim*, means literally, "the girded (or tightly braced) about the loins," or, more shortly, "the loin-braced:" and different interpreters, according to their respective views as to the most proper application of such a phrase, have referred it to the war-horse, the zebra, the greyhound, &c. The first seems the most probable alternative, and has received the sanction of Bochart, Gesenius, Boothroyd, and others.

CHAPTER XXXI.

- 1 *Lemuel's lesson of chastity and temperance. 6
The afflicted are to be comforted and defended.
10 The praise and properties of a good wife.*

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:*

5 Lest they drink, and forget the law, and 'pervert the judgment 'of any of the afflicted.

6 'Give strong drink unto him that is ready to perish, and wine unto those that be 'of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all 'such as are appointed to destruction.

9 Open thy mouth, 'judge righteously, and plead the cause of the poor and needy.

10 ¶ 'Who can find a virtuous woman? for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and 'buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 'She perceiveth that her merchandise is good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 'She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household are clothed with 'scarlet.

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 Strength and honour are her clothing, and she shall rejoice in time to come.

26 She openeth her mouth with wisdom, and in her tongue is the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her

¹ Heb. *al'er*. ² Heb. *of all the sons of affliction*. ³ Psal. 104. 15. ⁴ Heb. *bitter of soul*. ⁵ Heb. *the sons of destruction*.
⁶ Lev. 19. 15. ⁷ Deut. 1. 16. ⁸ Chap. 12. 4. ⁹ Heb. *takeeth*. ¹⁰ Heb. *she tasteth*. ¹¹ Heb. *she spreadeth*. ¹² Or, *double garments*.

blessed; her husband *also*, and he praiseth her.

29 Many daughters "have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and beauty *is*

vain: *but* a woman *that* feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

¹³ Or, *have gotten riches*.

Verse 1. "*King Lemuel*."—Although it has been slightly questioned, there does not appear to be any solid reason for doubting the general opinion which supposes the name of Lemuel to be a substitution—seemingly a familiar one—for that of Solomon: and it does not seem necessary to state evidence in favour of a conclusion so well established. Lemuel being Solomon, the mother was of course Bathsheba, who appears to have composed these admonitory verses for her son when he was in the flower of youth and high expectation.

13. "*She seeketh wool, and flax, and worketh willingly with her hands*."—The whole picture here given of the character and occupations of a good and industrious housewife among the Hebrews is very instructive and interesting. Some part of the illustration it would require, has already been given under different texts, and some other of the domestic usages which it indicates will hereafter come dispersedly under our notice: and this renders it unnecessary that we should here offer that connected mass of illustration which would otherwise be required.

We find in the history of every country, that, where the population is almost exclusively warlike, agricultural, or pastoral—and before trade is established with neighbouring nations and home manufactures become objects of attention—every kind of drapery for the person, the tent, or the house, is manufactured at home by the women, who take a pride in boasting that their husbands and children are solely attired by the labour of their hands. This is still the case among the pastoral tribes of Asia, among the poorer people who can themselves raise the materials of manufacture, and among the peasantry in various parts of the world, wherever the influence of extended traffic and manufactures has not been so diffused, as to render it cheaper for even the poorest to purchase than to manufacture the articles they require. In the state of society which we have indicated, ladies of high station take the sole management of this and other branches of domestic economy, and work with their maidens; and in most cases the usage is kept up, at least with respect to the finer works, from the influence of habit, long after improved means of supply would render it much more economical to obtain the required product by purchase than by domestic manufacture. The intimations of the present verse, and indeed of much of the whole description, correspond remarkably with the representation made by Homer of the employment of the most distinguished ladies introduced in his epics. We see Penelope plying the spindle and loom, and tasking her maidens; we find the royal mother of Nausicaa at work beside the hearth, by the morning dawn, spinning soft fleeces dyed with the sea purple; and even the glorious Helen is represented as "weaving a gorgeous web," representing the battles which nations waged for her sake. The proximity of time renders these indications interesting as illustrations; but others, quite as much to the purpose, might be derived from existing Oriental usages, nor less so indeed from the employments of English females, in even the highest walks of life, during the middle ages, if not at a comparatively recent period. At the present time, we need only cross the Channel, into Normandy, to witness many striking analogies to the domestic usages described in the present chapter.

15. "*She riseth also while it is yet night*."—The Orientals retire to rest very early, and rise proportionably early in the morning. To be "up with the sun" is not, in the East, considered early rising. Every one not prevented by infirmity or sickness—from the sovereign to the meanest of his subjects—is usually up and dressed by the morning dawn: and even in the royal courts, the most important public business is transacted at a very early hour—before, in this country, the workman rises to his labour. The women, almost invariably, rise even sooner than the men; and, when not of the luxurious classes of society, often a good while before day; particularly when to their numerous affairs of domestic management is added the manufacture of stuffs for household use or sale—giving them incessant occupation, and leaving the day too short for their labours.

21. "*Scarlet*."—The marginal reading, "double garments," is to be preferred here. The original word radically implies *duplication*.

24. "*Fine linen*."—The original word (יָדֵן *sadin*) is another of those various words which our version equally renders by "fine linen." The word is the same which occurs, in the plural, in Judges xiv. 12, 13 (see the note there), where it describes "sheets," or, more probably, under garments or shirts, perhaps of linen: and it should here doubtless be understood in the same sense.

"*Selleth it*."—Manufactures of the kind specified in this chapter being exclusively carried on in domestic establishments, and primarily for the use of the family, it would necessarily arise, that when the hands in a family were more numerous than its wants required, there would be an inducement, in order to keep them profitably employed, to prepare a surplus, which might be advantageously sold to persons not similarly circumstanced; and when it was found that particular articles, as the shirts (?) and girdles in the present instance, were much in demand, there would be another inducement to apply the surplus labour more particularly to the preparation of such articles. In fact, we learn from this, how those who had no manufactures in their houses, or none sufficient for their wants, were supplied from the surplus of other families. The "merchant" in the present verse, was probably a dealer or shopkeeper who bought and sold these products of female labour. At the present day we see offered for sale, in Oriental towns, either at first or second hand, the outer garments woven by the Arab females, the admired carpets made by the Kelaut women of Persia, and even the elegant embroideries wrought by the town ladies in their secluded harems.

As a concluding remark we may add, that we rise from this chapter with the impression that the women appear at this time to have filled, among the Hebrews, a more responsible place in society, and to have taken a more active part in its engagements, than we should otherwise have been led to imagine, or than is now often witnessed in the East.

ECCLESIASTES,

OR,

THE PREACHER.

CHAPTER I.

1 *The preacher sheweth that all human courses are vain: 4 because the creatures are restless in their courses, 9 they bring forth nothing new, and all old things are forgotten, 12 and because he hath found it so in the studies of wisdom.*



HE words of the Preacher, the son of David, king of Jerusalem.

2 'Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

3 'What profit hath a man of all his labour which he taketh under the sun?

4 *One generation passeth away, and another generation cometh: but the earth abideth for ever.*

5 The sun also ariseth, and the sun goeth down, and 'hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 'All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they 'return again.

8 All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 'The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

11 *There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.*

12 ¶ I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man 'to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

15 'That which is crooked cannot be made straight: and 'that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten 'more wisdom than all they that have been before me in Jerusalem: yea, my heart 'had great experience of wisdom and knowledge.

17 'And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

¹ Psal. 88. 5, 6, and 62. 9, and 144. 4. Chap. 12. 8. Job 38. 10. Psal. 104. 8, 9.

⁶ Heb. return to go.

¹¹ 1 Kings 4. 30, and 10. 7, 23.

⁵ Chap. 2. 22, and 3. 9.

⁷ Chap. 3. 15.

¹² Heb. And seen much.

⁸ Psal. 104. 5, and 119. 90.

⁹ Or, to afflict them.

¹⁰ Chap. 7. 13.

¹³ Chap. 2. 12, and 7. 25.

⁴ Heb. passeth.

¹⁰ Heb. defunct.

ECCLESIASTES.—This title of the present book is taken from the Septuagint, which has ΕΚΚΛΗΣΙΑΣΤΗΣ, which means, one who convenes or addresses an assembly. This seems to be a sufficiently correct interpretation of the Hebrew title, קהלת, *kohleleth*. It is the same word which is rendered "Preacher," in the first verse; and although this word does not exactly convey the full force of the original, it seems to make a nearer approach to it than any other single word in our language. Although the name of Solomon does not occur in the book, the general opinion, which

as in all ages ascribed it to him, seems to be founded on such satisfactory internal evidence, that we do not conceive it necessary to detail the arguments by which the conclusion has been supported or disputed. This has been ably done by the Rev. G. Holden, in his 'Attempt to illustrate the Book of Ecclesiastes,' to which very valuable work we may refer those who entertain any doubts on the subject. The tradition of the Jews states that Solomon composed his book in his old age, after he had repented of his former vicious practices, and had become, by sad experience, fully convinced of the vanity of every thing terrestrial, except piety and wisdom. "Many parts of the work itself," says Mr. Holden, "corroborate this opinion. The acknowledgment of numerous follies and delusions implies that it was composed *after* the author had apostatized from Jehovah, and had subsequently repented of his past misconduct. The frequent assertion of the emptiness of earthly greatness; the declaration that human enjoyments are unsatisfactory; the enumeration of gardens, edifices, and possessions, requiring a long life for their completion; the deep condemnation of former pursuits; the expression of satiety and disgust at past pleasures; and the tone of cool and philosophical reflection which pervades the whole, are strikingly characteristic of an advanced period of life."

Various opinions have been entertained concerning the design and scope of the book of Ecclesiastes. We see no reason to withhold our assent to the general opinion, which regards it as an inquiry into the *CHIEF GOOD*. The inquiry after the Chief Good, the *Summum Bonum*, as it was called, was much practised by the old pagan philosophers: but it is ever to be remembered, that they only sought to know in what lay the prime happiness of this present life; whereas, as is well distinguished by Mr. Holden, the sovereign good, as understood by the author of the book before us, is that which is ultimately good,—that which, in all its bearings and relations, is conducive to the best interests of man. This is the object of the Preacher's inquiry; and after discussing various erroneous opinions, he finally determines that it consists in *TRUE WISDOM*. The scope of the whole argument therefore is, the praise and commendation of Wisdom, as the supreme good to creatures responsible for their actions. But in this wisdom there is nothing worldly or carnal: it is the wisdom from above—holy, spiritual, undefiled, and which, in the writings of Solomon, is but another name for Religion. Holden's copious and instructive 'Preliminary Dissertation,' in the above named work, affords perhaps the best help in our language to the thorough understanding of one of the most difficult, if not the most difficult, book in the Old Testament.

Verse 1. "*The Preacher*."—This title has been explained, according to the interpretation which we consider the most probable, in the preceding note. The title was probably assumed by Solomon in consequence of his delivering his sage maxims and admonitions to assemblages of persons who wished to profit by his instructions, and who perhaps resorted, on stated occasions, to his palace for the purpose. This is not mere conjecture. In chap. xii. 9, his custom of teaching the people is distinctly intimated; while, from 1 Kings iv. 34, we learn that kings and people from surrounding nations, resorted to Jerusalem to hear his wisdom. That all these were instructed in private interviews is far less likely than that they heard him in meetings held, occasionally or periodically, for the purpose. Such a custom would be perfectly in conformity with Oriental usage. Perhaps the practice of the Wahabee sultan, Ibn Saoud, may help us to some ideas on this point. "After supper, he regularly assembled in the great room all his sons who happened to be at Derayah: and all those who were desirous of paying their court to him joined this family circle. One of the olemas then read a few pages of the Koran, or the Traditions of Mohammed, and explained the text according to the commentaries of the best writers. After him other olemas delivered lectures in the same manner, and Saoud himself always closed the meeting by taking the book and explaining every difficult passage. It is said that he equalled, or perhaps excelled, any of the olemas in the knowledge of religious controversy and of the law in general. His eloquence was universally admired; his voice remarkably sonorous and sweet at the same time, which made the Arabs say, that 'his words all reached the heart.'" (Burckhardt's 'Materials for a History of the Wahabees,' p. 290.)

6. "*The wind returneth again according to his circuits*."—In Palestine and other Eastern countries, the winds are by no means so variable as with us. The same winds are with great confidence expected to return at the same times and seasons in every year; and it is to this apparent rotation, or periodical succession of the winds, that the Preacher appears to allude.

CHAPTER II.

The vanity of human courses in the works of pleasure. 12 Though the wise be better than the fool, yet both have one event. 18 The vanity of human labour, in leaving it they know not to whom. 24 Nothing better than joy in our labour; but that is God's gift.

SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, *It is mad*: and of mirth, What doeth it?

3 I sought in mine heart *to give myself into wine*, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven *all* the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind* of fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got me servants and maidens, and had *servants* born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* *musical instruments*, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I

Chap. I. 17.

² Heb. *to draw my flesh with wine*.

³ Heb. *the number of the days of their life*.

⁴ Heb. *sons of my house*.

⁵ 1 Kings 9. 28, and 10. 10, 14, 21, &c.

⁶ Heb. *musical instrument and instruments*.

kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

12 ¶ And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool.

17 Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had taken under the sun: because I

should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.

25 For who can eat, or who else can hasten *herunto*, more than I?

26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

⁷ Chap. 1. 3. ⁸ Chap. 1. 17, and 7. 25.
¹⁰ Heb. that there is an excellency in wisdom more than in folly, &c.
¹² Heb. laboured. ¹⁴ Psal. 49. 10. ¹⁵ Heb. give.

¹⁶ Or, delight his senses.

⁹ Or, in those things which have been already done.

¹¹ Prov. 17. 24. Chap. 8. 1. ¹³ Heb. Appointed to me, even to me.

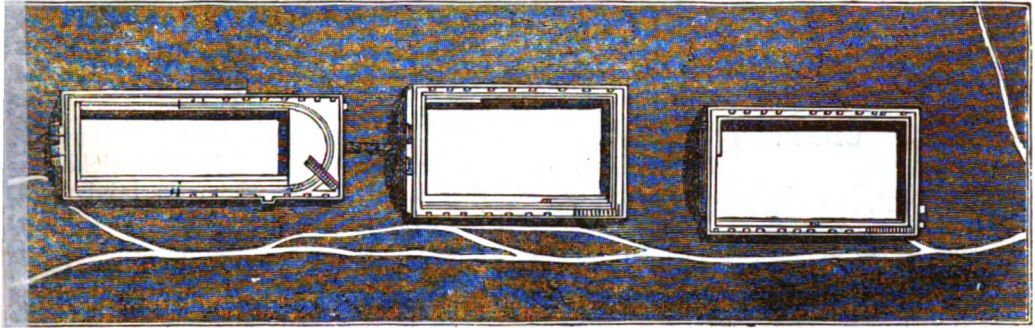
¹⁷ Job 14. 1. ¹⁸ Chap. 3. 13, 18, 23, and 5. 18, and 8. 15.

¹⁹ Heb. before him. ²¹ Job 37. 17.

Verse 6. "I made me pools of water."—The gardens and pools to which Solomon here refers are locally supposed to have been nearly three miles to the south of Bethlehem, where certain tanks or pools, called "the cisterns of Solomon," still appear. They are seated in a valley, and are three in number, each occupying a different level, and placed in a right line with each other, by which arrangement the surplus of the first flows into the second, which is again discharged into the third; and from thence a supply of living water was carried along the sides of the hills to Bethlehem and Jerusalem. The figure of the cisterns is rectangular: the two first are nearly of the same size, but the third is longer, narrower, and deeper. The measurements (in French feet) are thus stated by Cassas: The upper, or southern reservoir, 366 feet in length, 200 in breadth, and from 30 to 36 in depth; the second, 206 feet in breadth, but the same length and depth as the first; the third, or lowest, 480 feet long, 166 broad, and from 50 to 60 deep. They are lined with masonry, and there is a descent in each, by a narrow flight of steps at one of the corners. They are still in tolerable preservation, and might at a slight expense be perfectly restored. Buckingham found them quite dry in the month of January; but other travellers describe them as containing water at some seasons of the year. The source from which these cisterns were principally supplied is a fountain about a furlong distant. This is imagined by the monks at Bethlehem to be "the spring shut up, the fountain sealed," which supplies a comparison in Solomon's Song, iv. 12; and, in confirmation of this, they report a tradition, that king Solomon was wont to keep these springs shut up, and sealed with his signet, that he might preserve the waters in their natural freshness and purity for his own drinking. Maundrell, whose description of this place is the best we have, and in whose time the works seem to have been in rather a more perfect condition than at present, observes that it is not difficult thus to secure them, as they rise under ground, and there is no entrance to them but by a small hole, like the mouth of a narrow well. From this there is a descent of about twelve feet to "a vaulted room, fifteen paces long by eight broad; joining to this is another room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps the work of Solomon himself. You find here four places at which the water rises; from those separate sources it is conveyed by little rivulets into a kind of basin, and from thence is carried by a large subterraneous passage down into the pools. There is an aqueduct of brick pipes which receives part of the stream, and carries it by many turnings and windings about the mountains to Jerusalem." These aqueducts seem now to have fallen into decay from neglect.

To the northward of the cisterns the valley closes, so as to form a narrow ravine, at the foot of the two opposite hills:

and this is supposed by the local traditionists to be the place meant by the "garden enclosed," mentioned in connection with the "spring shut up and fountain sealed," in the above-cited text of Solomon's Song. These reports are in themselves of no weight; and the conclusions which they state must be judged solely by their agreement with the Scriptural intimations. There is perhaps nothing now in Palestine that does agree better; but it does not necessarily follow that these must therefore be the works and objects indicated: and, in the present text, Solomon may be understood to refer to his cisterns, gardens, &c. in different parts of the country, rather than in one particular place, but whether those now described are of the number, it is impossible to determine. Maundrell's conclusion is, "As the pools, it is probable enough that they may be the same with Solomon's, there not being the like store of excellent spring water to be met with any where else throughout all Palestine. But for the gardens, one may safely affirm, that Solomon made them in the rocky ground which is now assigned for them, he demonstrated greater power and wealth in finishing his design, than he did wisdom in choosing a place for it." ('Journey,' p. 89. See also Buckingham's 'Travels in Palestine,' vol. i. p. 351; and Joliffe's 'Letters from Palestine,' vol. i. p. 97.)



GROUND PLAN OF THE POOLS OF SOLOMON.

CHAPTER III.

By the necessary change of times, vanity is added to human travail. 11 There is an excellency in God's works. 16 But as for man, God shall judge his works there, and here he shall be like a beast.

For every thing there is a season, and a time for every purpose under the heaven:

1 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

2 A time to kill, and a time to heal; a time to break down, and a time to build up;

3 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

4 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

5 A time to get, and a time to lose; a time to keep, and a time to cast away;

6 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

7 A time to love, and a time to hate; a time of war, and a time of peace.

8 What profit hath he that worketh in that wherein he laboureth?

9 I have seen the travail, which God hath given to the sons of men to be exercised in it.

10 He hath made every thing beautiful

in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

11 I know that there is no good in them, but for a man to rejoice, and to do good in his life.

12 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

13 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

14 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

15 ¶ And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

16 I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.

17 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

18 For that which befalleth the sons of men befalleth beasts; even one thing be-

¹ Heb. to bear. ² Heb. to be far from. ³ Or, seek. ⁴ Chap. 1. 3. ⁵ Chap. 1. 9. ⁶ Heb. that which is driven away. ⁷ Verse 1. ⁸ Or, that they might clear God, and see, &c. ⁹ Psal. 49. 20. Chap. 2. 16.

falleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 Who knoweth the spirit¹⁰ of man that

"goeth upward, and the spirit of the beast that goeth downward to the earth?"

22¹¹ Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

¹⁰ Heb. of the sons of man.

¹¹ Heb. is according.

¹² Chap. 2. 24, and 5. 18.

Verse 5. "*A time to cast away stones,*" &c.—This has received very various explanations—in fact, every explanation of which such a passage may be conceived to be capable of bearing. Upon the whole we incline, with Holden, to think that it should be taken in a general sense, signifying that there is a proper time for gathering stones, and a proper time to cast them away, *for any purpose whatsoever*. We think the same of all the other passages in this enumeration, which have been sometimes thought to bear a specific allusion to some particular usage or custom; such as, "*A time to rand, and a time to sew,*" &c.

CHAPTER IV.

1 *Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by solitariness, 13 by wilfulness.*

So I returned, and considered all the 'oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the 'side of their oppressors *there was* power; but they had no comforter.

2 'Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 'Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and 'every right work, that 'for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

5 'The fool foldeth his hands together, and eateth his own flesh.

6 'Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor bro-

ther: yet *is there* no end of all his labour: neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child than an old and foolish king, 'who will no more be admonished.

14 For out of prison he cometh to reign: whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, even of all that have been before them: they *also* that come after shall not rejoice in him. Surely this *also is* vanity and vexation of spirit.

¹ Chap. 5. 8, &c.

² Heb. hand.

³ Job 3. 17, &c.

⁴ Job 3. 11, 16, 21.

⁵ Heb. all the rightness of work.

⁶ Heb. this is the envy of a man from his neighbour.

⁷ Prov. 6. 10, and 24. 33.

⁸ Prov. 15. 16, 17, and 16. 8.

⁹ Heb. who knoweth not to be admonished.

Verse 11. "*How can one be warm alone?*"—Some have wondered at this question, considering the heat of the climate of Palestine, and that it is not usual in the East for two persons to sleep in the same bed, although many may have separate beds in the same room. For this reason Harmer conjectures that there is a reference to the fact that (as in the case of David, 2 Kings i.), in the age of Solomon, the sleeping of two persons together was regarded as a means of recalling the vital warmth when almost extinguished in one of them. But, after all, as, notwithstanding the general warmth of the climate, the winters were cold, and sometimes very severe, it seems quite as well to understand that the Hebrews did not habitually sleep alone during winter, whatever they may have done in summer.

14. "*Out of prison he cometh to reign.*"—Bishop Warburton thinks that this alludes to some historical fact of Judea, and which is unknown to us. Be this as it may, it may remind us of the policy which has prevailed in some Oriental courts, particularly that of the Turks, of immuring those who have any prospective claims to the throne within the walls of the seraglio, under a strict guard, and in actual imprisonment, to prevent them from carrying into effect any designs they might be led to entertain against the reigning prince. We need not mention how many monarchs of the Ottoman empire have, under this system, been brought forth from their prisons to reign.

CHAPTER V.

Vanities in divine service, 8 in murmuring against oppression, 9 and in riches. 18 Joy in riches is the gift of God.

KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice is low by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and any words there are also divers vanities: fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

9 ¶ Moreover the profit of the earth is all to the king himself is served by the field.

10 He that loveth silver shall not be sa-

tisfied with silver; nor he that loveth abundance with increase: this is also vanity.

11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?

12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

18 ¶ Behold that which I have seen: ¹¹it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun ¹²all the days of his life, which God giveth him: for it is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

¹¹ Sam. 15. 22. Psal. 50. 8. Prov. 15. 8, and 21. 27. ¹² Or, word.

¹³ Prov. 10. 12. Matt. 6. 7. ¹⁴ Deut. 23. 21. ¹⁵ Psal. 66. 13, 14.

¹⁶ Heb. at the will, or purpose. ¹⁷ Job 1. 21. Psal. 49. 17. ¹⁸ Tim. 6. 7.

¹⁹ Chap. 1. 3. ²⁰ Chap. 2. 24, and 3. 13, 14.

²¹ Heb. there is a good which is comely, &c. ²² Heb. the number of the days. ²³ Or, though he give not much, yet he remembereth, &c.

Verse 1. "Keep thy foot."—This seems a general inculcation of decorum in the house of God, as indicated by a reference to the practice by which respect and reverence was, and is still, manifested in the East. This is done by rowing off the shoes or sandals, and leaving them outside; and another of the decorums connected with the feet is conceal them under the dress while sitting, so that no part of them may be seen.

5. "The angel."—This has been variously explained; for the word *malach*, literally means a messenger, the simple sense of the word, and hence, an angel, or messenger of God, and by implication, a prophet or priest. The Scripture uses the word in all these senses; and as it appears from the preceding verses that the passage refers to us, concerning which it was the business of the priest to judge and decide, he is probably denoted in the present stance.

CHAPTER VI.

The vanity of riches without use. 3 Of children, 6 and old age without riches. 9 The vanity of sight and wandering desires. 11 The conclusion of vanities.

HERE is an evil which I have seen un-

der the sun, and it is common among men:

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof,

but a stranger eateth it: this is vanity, and it is an evil disease.

3 ¶ If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other.

6 ¶ Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

7 All the labour of man is for his mouth, and yet the 'appetite is not filled.

¹ Heb. soul.

² Heb. than the walking of the soul.

³ Heb. the number of the days of the life of his vanity.

⁴ Psal. 144. 4.

Verse 3. "No burial."—The passage relates to the unhonoured end of an avaricious person,—however long his life which might have naturally increased the number of the friends anxious to do him honour; or however numerous the children, whom ties still stronger might have bound to afford him that distinguished sepulture, about which most Asiatic nations always have been remarkably anxious. We are not, however, to understand "no burial" in the absolute sense as implying that the body should remain unburied; but as expressing the absence of those observances and that attendance which distinguished the funerals of the wealthy, or of those who had possessed the love and respect of their relatives and neighbours. The passage is, however, susceptible of another explanation, arising from the fact that the word employed (קברא) *kebarah*, in other places, and probably here also, means rather a sepulchre than a burial; and thus understood, the text would appear to intimate that having, through his miserly disposition, neglected to provide himself with a large, excavated, family sepulchre, suited to his circumstances, and which people were generally anxious to go even beyond their means in securing before their deaths, he would have "no sepulchre," but be buried in the common grave-yards among the "mixed multitude." This was certainly counted a great degradation to those who had lived in good circumstances; and with respect to the other alternative, we may quote Lightfoot. "They accounted it the highest instance of respect, to lament the dead, to prepare things for the burial, to take care of the funeral, to put themselves under the bier, and to contribute all things needful for that solemnity with all diligence. Hence they appropriated 'the rendering (or bestowing) of mercies' to this duty in a particular sense, above all other demonstrations of charity." He then quotes a Rabbinical anecdote: "One of the disciples of the wise men died, and mercy was not yielded him;" that is, no care was taken of his funeral. "But a publican died, and the whole city left off work to yield him mercy." (Heb. and Talm. Exercitations upon St. Matthew, ix. 23.) This sufficiently shows the importance attached to honourable burial; the ideas connected with which we shall have still further occasions to illustrate.

CHAPTER VII.

1 Remedies against vanity are, a good name, 2 mortification, 7 patience, 11 wisdom. 23 The difficulty of wisdom.

A 'GOOD name is better than precious ointment; and the day of death than the day of one's birth.

2 ¶ It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

3 'Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

5 'It is better to hear the rebuke of the

¹ Prov. 15. 26, and 28. 1.

² Or, anger.

³ Prov. 12. 18, and 15. 31, 32.

⁴ Heb. sound.

⁵ Dent. 16. 19.

⁶ Prov. 14. 17, and 16. 22.

⁷ Heb. out of wisdom.

⁸ Or as good as an inheritance, you better tea.

wise, than for a man to hear the song of fools.

6 For as the 'crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

7 ¶ Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

8 Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

9 'Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is the cause that the former days were better than these? for thou dost not enquire 'wisely concerning this.

11 ¶ Wisdom is good with an inheritance: and by it there is profit to them that see the sun.

12 For wisdom *is* a 'defence, and money *is* a defence: but the excellency of knowledge *is*, that wisdom giveth life to them that have it.

13 Consider the work of God: for ¹⁰who can make *that* straight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath ¹¹set the one over against the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that longeth *his* life in his wickedness.

16 Be not righteous over much; neither make thyself over wise: why shouldest thou ¹²destroy thyself?

17 Be not over much wicked, neither be thou foolish: why shouldest thou die ¹³before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 ¹⁴Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 ¹⁵For *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also ¹⁶take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I said, I will be wise; but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 ¹⁷I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 ¹⁸And I find more bitter than death the woman, whose heart *is* snares and nets, and her hands *as* bands: ¹⁹whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the preacher, ²⁰counting one by one, to find out the account:

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, ²¹that God hath made man upright; but they have sought out many inventions.

¹ Heb. shadow. ¹⁰ Chap. 1. 15. ¹¹ Heb. made. ¹² Heb. be desolate. ¹³ Heb. not in thy time. ¹⁴ Prov. 21. 32, and 24. 5. Chap. 9. 16. ¹⁵ 1 Kings 8. 46. Prov. 30. 9. ¹⁶ John 1. 8. ¹⁷ Heb. give not thine heart. ¹⁸ Heb. I and my heart compassed. ¹⁹ Prov. 22. 14. ²⁰ Heb. he that is good before God. ²¹ Or, weighing one thing after another to find out the reason. ²² Gen. 1. 27.

Verse 6. "*As the crackling of thorns under a pot.*"—This refers to the short-lived and noisy violence of this kind of fuel; and it is possible that the allusion derived the more point from a latent comparison to the slow and quiet burning of cow dung, which probably then was, as it now is, much used for fuel by the common people.

28. "*A woman among all those have I not found.*"—This must certainly be understood with a qualification, which the history of Solomon's life and reign may enable us to discover. He mentions a thousand women; and as this was the number kept in his own seraglio, it is more than probable that he speaks exclusively of these. And this is confirmed, when we consider that these were the only women with whose character he, from the usages of the East and his constitution as a king, was likely to be acquainted. Indeed, it is easy to conceive him counting them over one by one in his mind, and successively considering their characters and dispositions, and arriving ultimately at the sorrowful conclusion, that not one among them was thoroughly virtuous and wise. Nor was this by any means wonderful: for there is not upon earth a system less calculated than that of the monarchical harems in the East, to bring out and preserve that which is true and beautiful in the character of woman, or to direct her mind to the cultivation of that real wisdom which the Preacher decides to be the chief good for all.

CHAPTER VIII.

Kings are greatly to be respected. 6 The divine providence is to be observed. 12 It is better with the godly in adversity, than with the wicked in prosperity. 16 The work of God is unsearchable.

Who *is* the wise *man*? and who knoweth his interpretation of a thing? ¹a man's wisdom maketh his face to shine, and ²the boldness of his face shall be changed.

2 I counsel thee to keep the king's com-

mandment, and *that* in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is*, there *is* power: and who may say unto him, What doest thou?

5 Whoso keepeth the commandment ³shall feel no evil thing: and a wise man's

¹ Prov. 17. 24.

² Heb. the strength.

³ Heb. shall know.

heart discerneth both time and judgment.

6 ¶ Because to every purpose there is time and judgment, therefore the misery of man is great upon him.

7 For he knoweth not that which shall be: for who can tell him 'when it shall be?

8 *There is* no man that hath power 'over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no 'discharge in *that* war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: *this is* also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that 'it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it 'happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that *this also is* vanity.

15 'Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea farther; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

† Or, *how it shall be.*

† Job 14. 5.

† Or, *casting off weapons.*

† Psal. 37. 11, 18, 19.

† Psal. 73. 14.

† Chap. 3. 12.

Verse 2. "*The oath of God.*"—The name of God is added here, according to the usage of the Hebrew language, in the way of emphasis merely, to express the solemnity and importance of the oath of allegiance. There are frequent instances of this use of the sacred name in the Scriptures, it being in fact one of the regular forms of expressing emphasis, eminence, or distinction, or, of forming the superlative. Thus we read of "the trees—the mountains—the sea—of God, or, of the Lord,"—meaning very great trees, exceedingly high mountains, a most solemn oath, &c.

CHAPTER IX.

1 *Like things happen to good and bad.* 4 *There is a necessity of death unto men.* 7 *Comfort is all their portion in this life.* 11 *God's providence ruleth over all.* 13 *Wisdom is better than strength.*

FOR all this 'I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by all that is* before them.

2 'All *things* come alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: *as is* the good, so *is* the sinner; and he that sweareth, *as he* that feareth an oath.

3 *This is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is*

in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 'Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all

† Heb. *I gave, or, set to my heart.*

† Psal. 73. 3. 12, 13. Mal. 2. 15.

† Heb. *see, or, enjoy life.*

the days of thy vanity: 'for that is thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do it with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men 'snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 'Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war: but one sinner destroyeth much good.

Verse 4. "A living dog is better than a dead lion."—The Arabs have exactly the same proverb, perhaps taken from hence. The Orientals generally are partial to such contrasted expressions, to denote that, *with respect to this present world*, he who enjoys life in its humblest condition is better circumstanced than the great and mighty in the cold oblivion of death. "The standing thistle is better than the fallen cedar."—"The living sheep is better than the dead camel."—"The living hodman is better than the dead emperor;"—may be cited as parallel expressions.

8. "Garments . . . always white."—See the notes on Ps. lxxviii. 14, and Rev. iii. 4.

CHAPTER X.

1 *Observations of wisdom and folly: 16 of riot, 18 slothfulness, 19 and money. 20 Men's thoughts of kings ought to be reverent.*

'DEAD flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, 'his wisdom faileth *him*, and he saith to every one *that he is* a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacieth great offences.

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth 'from the ruler:

6 Folly is set 'in great dignity, and the rich sit in low place.

7 I have seen servants 'upon horses, and princes walking as servants upon the earth.

8 'He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt

therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

11 Surely the serpent will bite without enchantment; and 'a babbler is no better.

12 'The words of a wise man's mouth *are* 'gracious; but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth is foolishness: and the end of 'his talk is mischievous madness.

14 'A fool also 'is full of words: a man cannot tell what shall be; and 'what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ 'Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building

1 Heb. *Flies of death.* 2 Heb. *his heart.* 3 Heb. *from before.* 4 Heb. *in great heights.* 5 Prov. 30. 22. 6 Psal. 7. 15. Prov. 26. 37.
7 Heb. *the master of the tongue.* 8 Prov. 10. 32, and 12. 13. 9 Heb. *grace.* 10 Heb. *his mouth.* 11 Prov. 15.
12 Heb. *multiplied words.* 13 Chap. 3. 22, and 6. 12. 14 Isa. 3. 3, 4.

decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and wine maketh merry: but money answereth all things.

¹⁵ Psal. 104. 18.

¹⁶ Heb. maketh glad the life.

¹⁷ Exod. 22. 28.

¹⁸ Or, consciences.

Verse 1. "*Dead flies*," &c.—Similar to this is the Arabic proverb; "A fly is nothing, yet it creates loathsomeness." The disagreeable effects from the presence of dead insects in precious and delicate compounds, are more marked and sooner exhibited in the East than in our colder climates.

16. "*Thy princes eat in the morning*."—Perhaps this verse refers to one of the forms of Oriental excess, that of beginning early in the morning a carouse that is designed to last best part of the day. Or, indeed, it may express disapprobation of any considerable meal in the early morning; for, this would certainly be now regarded in the East as great intemperance, no substantial indulgence in either eating or drinking till the day is far advanced, being considered proper. The Orientals, as we have lately mentioned, are up by day-break, and after having performed their devotions, take a cup of coffee and a pipe, and perhaps some time after a few morsels of bread, or some other small matter; which is all that they generally take till dinner, the time for which varies in different parts from tea o'clock till noon. Sometimes a very slight meal is taken in the early morning, particularly by the Turks, and in that case the dinner seldom takes place earlier than noon. The early meal when taken is of the most temperate description, consisting of bread, eggs, milk in various forms, cheese, butter, honey, sweetmeats, fruits, and the like. It is remarkable, indeed, in connection with this injunction against early eating, that the principal meal of the Orientals is the latest—the supper; the noonday meal, which we have called the dinner, being frequently made up from the remains of the preceding day's supper.

20. "*A bird of the air shall carry the voice*," &c.—Unless these expressions be purely metaphorical, it is not impossible that there may be some figurative allusion to the pigeons which were trained to carry written messages between distant places. This usage was certainly very ancient. The ninth ode of Anacreon relates solely to such a bird; and seems to denote that these pigeons were sometimes trained to the special service of particular persons. Bochart adduces some instances of their employment by the Romans. They have always been employed in such services in Western Asia, particularly at the ports, to notify to Aleppo and other towns the arrival of expected ships. The most satisfactory account of these winged messengers is perhaps that furnished by Father Averil (A.D. 1685), in mentioning his arrival in the port of Scanderoon. "The first thing we saw worth our observation here, was one of the flying messengers, sent, immediately after our arrival, to Aleppo, to give notice of it to the merchants at that place; which is done thus: Against the time that the merchants of Aleppo expect any ships to come to Scanderoon, they send by a servant a pigeon, which has young ones, to one of their correspondents there; who having informed himself of what goods the vessel has brought, and what else is thought necessary to be known, writes letters of advice about it, which being fastened to the pigeon's neck, she is taken to the top of a hill, whence, without fail, she goes to Aleppo. The pigeon we saw let go, soared very high, doubtless to discover which way she was to fly, and within three hours arrived at Aleppo, which is thirty leagues from Scanderoon. But all sorts of pigeons are not alike useful for this purpose, there being a peculiar kind which are trained up for this exercise in most factories of the Levant, where they are frequently made use of for that service." The distance between Scanderoon and Aleppo usually takes three days' ordinary travelling on horseback; and Tavernier gives the pigeons four or five hours for performing the distance. The same birds used to be employed to carry on a similar correspondence across the desert between Aleppo and Bagdad; and they usually arrived at their destination in two days, although a caravan seldom takes less than a month to perform the same journey by the nearest road. The billets were fastened not only to the neck, as Averil states, but sometimes under the wings, and sometimes to the feet. We see no reason why this practice may not have existed in the time of Solomon; but whether he alludes to it here is another question, which we cannot undertake to determine.

CHAPTER XI.

1 *Directions for charity. 7 Death in life, 9 and the day of judgment in the days of youth, are to be thought on.*

CAST thy bread upon the waters: for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what is the way

¹ Heb. upon the face of the waters.

² Deut. 15. 10.

of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

7 ¶ Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine

Prov. 19. 17. Matt. 10. 42.

³ Heb. shall be right.

heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

10 Therefore remove 'sorrow from thy heart, and put away evil from thy flesh; for childhood and youth *are* vanity.

⁴ Or, anger.

Verse 1 "*Cast thy bread upon the waters.*"—Every explanation has been given to this text which ingenuity could possibly draw from maritime trade, or from the various circumstances under which the sowing of corn might relate to, or be associated with, rains or inundations. Understanding by "bread" any kind of bread-corn, the most usual interpretations are, that the allusion was derived from the practice of sowing rice in Egypt upon the mud, when the inundation of the Nile is subsiding, or indeed while a little water still remains upon the ground. This however assumes that the culture of rice was then practised in Egypt; but the date of its introduction into that country is quite unknown, and we have not the least evidence that it had taken place so early. Another conjecture is, that instead of *upon the waters*, we should read *against the waters*; that is, against the rainy season: and so Boothroyd. Upon the whole, however, we are disposed to take the explanation which Bishop Lowth gives, after Dr. G. Jebb, in a note to his 10th Lecture. He regards it as enforcing the great and disinterested liberality, of doing good to those from whom no return can be expected, and on whom the benefaction may seem as much thrown away as if a man were to sow his seed in the sea; but with the promise annexed, that it shall not be thrown away, but shall in the end receive its due recompense. This explanation has the advantage and full coincidence with the *meaning* usually assigned—agrees well with the context—and is supported by the ancient use of a similar figure. Dr. Jebb illustrates it from Theophrastus and Phocylides, who intimate that to do acts of kindness to the ungrateful and unworthy is the same as sowing the sea, from which no harvest can be expected.

CHAPTER XII.

1 *The Creator is to be remembered in due time.* 8 *The preacher's care to edify.* 13 *The fear of God is the chief antidote of vanity.*

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the noon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and 'the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

5 Also *when* they shall be afraid of *that which is high*, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher

be broken at the fountain, or the wheel broken at the cistern.

7 'Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8 ¶ 'Vanity of vanities, saith the preacher; all *is* vanity.

9 And 'moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and 'set in order many proverbs.

10 The preacher sought to find out 'acceptable words: and *that which was* written was upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much 'study *is* a weariness of the flesh.

13 ¶ 'Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For 'God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

¹ Prov. 22. 6. ² Or, the grinders fail, because they grind little. ³ Gen. 3. 19. ⁴ Chap. 1. 2. ⁵ Or, the more wise the preacher was, &c. ⁶ 1 Kings 4. 32. ⁷ Heb. words of delight. ⁸ Or, reading. ⁹ Or, the end of the matter, even all that hath been heard, &c. ¹⁰ Rom. 2. 16, and 14. 10. ¹¹ 2 Cor. 5. 10.

CHAP. XII.—The present chapter contains a very striking and interesting picture of the infirmities of age under a variety of strong but appropriate figures. It has attracted great attention, and has perhaps received a larger amount of illustration, variously applied, than any portion of Scripture of equal extent. It has often been considered to form an allegorical description of old age, and its final close in death. But an allegory is a representation of *one* thing, which is intended to excite the representation of another thing—as where the vine is chosen by the Psalmist to depict the condition of the Hebrew people. Whereas, in the present chapter, no ruling and predominant object is selected for the comparison; but a variety of images are mingled together, to form a vivid description of venerable but complaining age. "It is not therefore," observes Mr. Holden, "strictly speaking, an allegory; and cannot without great caution be subjected to the rules of allegorical interpretation. It is to be considered only as a highly figurative and poetical representation of old age, in which the various infirmities and imbecilities of that period of life are portrayed

by a great variety of images, in themselves unconnected, yet mutually tending to identify the prototype." We are disposed to agree with the same author, that there is no adequate foundation for the very elaborate, scientific, and medical investigation to which the description has been subjected by Scheuchzer, in his '*Physica Sacra*;' Dr. Mead, in his '*Medica Sacra*;' Dr. Smith, in his '*Solomon's Portraiture of Old Age*;' and other distinguished writers. "It is," he observes, "more just to consider it as a highly-finished picture of the pains and debilities consequent upon decaying nature; delineated, indeed, by a skilful hand and glowing imagination, but only intended to exhibit such effects of age as naturally suggest themselves to a sagacious and observing mind. It is therefore improper to explain by the aid of [modern] medical science a poetical description which requires a popular illustration, founded on Asiatic customs and the nature of figurative language."

Verse 2. "*While the sun,*" &c.—This figure, derived from the observation of the sun, moon, &c., is thought by many to refer to the decay of the powers and faculties of the mind; but others, among whom is Holden, think that it is intended as a general statement of the pains and miseries of age, serving as an introduction to the more specific details which follow.

—"Nor the clouds return after the rain."—As clouds and rain do not appear during the summer in Judea, we may well understand this image to be taken from the winter season, denoting the succession of pains and infirmities, which so often attend the winter of life.

3. "*The keepers of the house.*"—Probably the hands and arms are intended, as being to the body what guards and keepers are to a palace; or rather, perhaps, so called as providing for the sustenance of the house or body. How they "tremble" in old age is well-known. The Targum, followed by many, conceives the ribs to be intended; but they do not tremble, and indeed become more fixed in age than in youth.

—"The strong men."—As an incurvation of the spine is one of the infirmities of old age, some think that the vertebra of the back are here meant. But it seems more probable that the lower limbs, which bow and totter beneath the aged, are denoted.

—"The grinders."—The allusion is apparently derived from the females who daily grind the corn required for the day. It thus denotes the teeth which masticate and grind down the food for the stomach.

—"Those that look out of the windows."—This undoubtedly denotes the eyes, which in old age become dimmed or "darkened."

4. "*The doors shall be shut in the streets, when the sound of the grinding is low.*"—This appears to refer to the act of eating, which, in consequence of the loss of teeth, is usually performed by aged persons with closed lips; and the also the gums, with their smooth surfaces, are obliged to perform the office of the teeth, masticating the food with slow and silent labour, which is probably what is meant by the low sound of the grinding.

"He shall rise up at the voice of the bird."—Some suppose the cock to be meant, and that the text denotes that the aged sleep so unequally that they wake and rise at the cock-crowing. This has however the defect of not being true, since the aged are not remarkable for early rising. The text does not necessarily denote that they arise from bed at the voice of the bird, but that they are roused by it; and as people of any age may be roused by the crowing of the cock, we are disposed to take the word rendered "a bird" (*תֵּיטִיפּוֹר*), in its usual signification, as denoting a sparrow, or any small bird: and we shall then have the sense that the aged sleep so unsoundly that the twittering of the smallest birds will suffice to rouse them.

"The daughters of music."—Some refer this to the non-enjoyment of the songs of the singing women, which is one of the circumstances by which old Barillai describes the infirmities of age (2 Sam. xix. 35). But we are much more disposed to agree with those who suppose it to apply to the decay of the organs employed in the production and enjoyment of music.

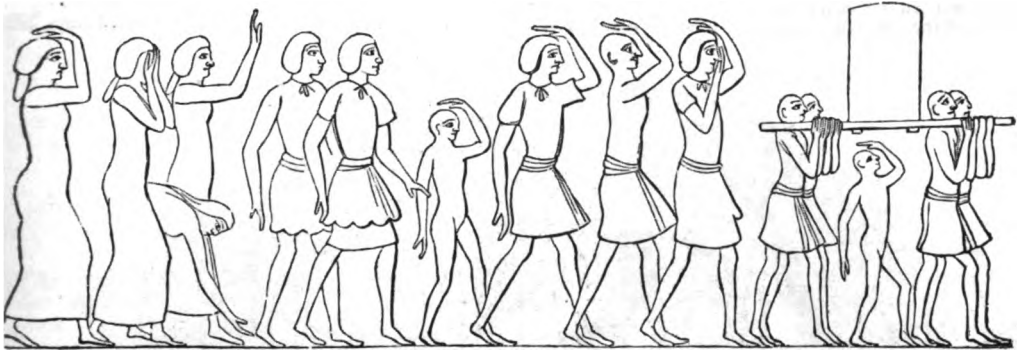
5. "*They shall be afraid of that which is high,*" &c.—This and the following clause doubtless apply to the difficulty which the aged find in ascending high places, as well as to the timidity which the consciousness of their infirm condition leads them to exhibit when they venture to walk out in the public ways; and which, in the narrow streets of the East, is necessarily more marked than with us.

"The almond-tree shall flourish."—As the almond-tree has white blossoms, this is generally supposed to refer to the white hair of aged persons.

"The grasshopper shall be a burden."—By the word rendered "grasshopper," a species of locust is doubtless intended. Locusts are eaten in the East, and probably were so by the Jews; and as then it was probably the smallest creature eaten by them, this may explain why it is selected to denote that the least weight is a burden to a very aged man. Some however think that a comparison of an old person to a locust is implied; and they would translate "the locust is a burden to itself." This opinion has been advocated by Dr. Smith, whose explanation has been thus summed up by Parkhurst, in *לֵבָנִי*:—"The dry, shrunk, shrivelled, crumpling, scraggy old man—his backbone sticking out, his knees projecting forward, his arms backward, his head downward, and the apophyses, or bunching parts of the bones, in general enlarged—is very aptly described by that insect. And from this exact likeness, without all doubt arose the fable of Tithonus, that, *living to an extreme old age*, he was at last turned into a grasshopper." Such a comparison is not so fanciful as might appear at first sight; for not only has it often occurred spontaneously to ourselves when examining the locust, but it is actually a current comparison at this day in the East. The idea appears to have been also familiar to the classical ancients, for we find some engraved gems in which an emaciated old man is evidently represented by a locust walking erect on its hind legs, and in which all the characteristics enumerated above, are brought out with truly singular effect.

"The mourners go about the streets."—The preceding portion of this remarkable description refers to old age; and we now come to another class of circumstances, descriptive of what attends and denotes death itself. The change of subject is clearly announced by the present clause, which refers probably to the attendance of actual or hired mourners. On account of the extent of the notes to this chapter, we shall not here enlarge on this subject. But we have the opportunity of introducing an interesting illustration, copied from an oblong Egyptian tablet in the collection of Sig. Giovanni d'Athanas, in whose Catalogue we have the following description:—"When this object was at Rome, Rosellini stated it to be his opinion that the subject on it was intended as a representation of a Jewish funeral procession, and a tablet to one of that sect. This opinion is greatly supported by the total dissimilarity of the figures here represented to those found in the sepulchral tablets of the Egyptians, and also from the peculiar costume in which they are habited. It has likewise been advanced, that it only forms a portion of a procession, which fact does not at all appear conclusive. It probably represents an entire family of Jews, following the ashes or portions of the body of the deceased contained in the case before them: and, from an examination of the stone, it has evidently formed one

d of a complete tablet. The entire absence of the usual symbols and Egyptian deities tend strongly to prove the correctness of Rosellini's opinion." It is quite clear that the tablet does not represent an Egyptian procession; but that we should consider it a Jewish one, is not perhaps equally evident. Whether so or not, its proximity of time and place renders it an interesting relic in the way of illustration, particularly as it does, more than any other ancient remain which we have seen, exhibit some of the funeral customs distinctly mentioned in Scripture—such, for instance, as that of throwing dust upon the head. The mourning action in some of the figures, clearly denotes the funeral character of the procession.



FUNERAL PROCESSION.—FROM AN EGYPTIAN TABLET.

6. "The silver cord."—This is usually interpreted of that resplendent white cord (the spinal marrow) which passes through the entire length of the backbone, and which is very liable to be relaxed and weakened in old age, or a part hereof altogether broken in its functions, producing the various paralytic complaints, the tremors and debilities, to which the aged are so frequently subject.

"The golden bowl."—This is commonly understood of the skull; and some pains have been taken to discover the source of the epithet "golden." There is, however, no occasion to suppose that it refers to colour or any physical circumstance; but we may conclude it to be a term of excellence, denoting the importance of the skull and its invaluable contents.

"The pitcher...fountain...wheel...cistern."—The usual explanation of these terms is, that the *pitcher* denotes the large canals which issue from the heart, and receive therefrom the blood as from a fountain; that the *fountain* is the right ventricle of the heart, and the *cistern* the left ventricle; and that the *wheel* is the great artery called the *aorta*. For the reasons stated in the introductory note, we think these definite conclusions very uncertain and probably fallacious. In their literal import the series of images is evidently suggested by some hydraulic process for raising water from wells and cisterns. Of various methods employed for this purpose we recollect none which appears better to meet the allusions than one which is extensively in use in Egypt and Western Asia. It consists principally of a large vertical wheel, to which is attached a continuous series of earthen pots by cords, so that, by the revolution of the wheel—which brings up the full pots in quick succession, while at the same time the discharged ones descend by the same impulse for a fresh supply—a constant stream is poured into a conduit, by which the water is conveyed to its destination, for the irrigation of gardens and plantations. This certainly has more analogy than any other explanation to that process, observed in the diffusion of blood through the body, to which the present text is supposed to refer. We cannot think that any thing more is intended than to indicate, by figures suggesting a general resemblance to the action of the vital system, the cessation, at death, of the functions involved in that action. To make an elaborate application of the discoveries of modern science, in order to elicit a most recondite and doubtful meaning from the details of a popular and poetical comparison, intended only to suggest a general idea, the accuracy of which, to the extent which it goes, has never been questioned—is little better than ingenious trifling, which from the forced and unsatisfactory character of its results, is scarcely calculated to be of any real use, but rather of disservice, in the work of Biblical illustration. The explanations to which we refer, necessarily assume that Solomon was acquainted with the circulation of the blood—that great secret which Harvey, at a late day, is supposed to have discovered. This opinion is indeed advocated by Witsius, Hottinger, Scheuchzer, Smith, and others; and Bishop Horsley says the passage cannot be easily explained on any other supposition. But the question is not what Solomon knew, but what was so well known to the people as to be intelligible even through the veil of highly figurative language; and no one contends that this was in ancient times a subject of common knowledge. Mr. Dutens, in his 'Inquiry into the Origin of the Discoveries attributed to the Moderns,' endeavours to prove that the circulation of the blood was known to Hippocrates and some other old physicians and philosophers; but the expressions cited by him seem, at the most, only to show that something of a circulation of the vital fluid was dimly suspected, while the principle and mode of operation was altogether unknown; and we certainly should not be disposed to contend that some such idea as to the bare existence of a circulation might not be known to the Hebrews and alluded to by Solomon.

11. "The words of the wise are as goads," &c.—This is considered a very difficult verse, particularly as it respects the words rendered "masters of assemblies." The explanation of that eminent rabbinical scholar, Dr. Lightfoot, deserves attention. "I am mistaken if the servants that attend about the flock under the shepherd are not called by the owner of them מְבָרֵךְ מְבָרֵךְ, Eccles. xii. 11: i.e. those that fold the sheep: at least if the sheepfold itself be not so called. And I would render the words, by way of paraphrase, thus: 'The words of the wise are as goads, and as nails fastened by those that gather the flocks into the fold: goads, to drive away the thief or the wild beast; and nails, to preserve the flock whole and in good repair: which nails and goads are furnished by the chief master of the flock for these uses.'" (Heb. and Talm. Exercitations, John x. 3.) The mention of the "chief shepherd" would certainly suggest a pastoral sense for the *nails* and the *goads*. But by a careful examination of the original, it will appear that the reference to the nails, to which the words of the wise are compared, as being fastened by the "masters of assemblies," is not strictly

correct. The words of the wise are rather compared to goads and to deeply infixed nails; and then it is added, as an independent clause, but having reference to the same subject, what Boothroyd renders—"The collectors (of the sayings of the wise) were appointed by one shepherd;" or, as Hales—"the master collections were given by one shepherd;" or, as Holden—"the collectors have published them from one shepherd." We should like to take this last version; but, instead of "collectors," would, with our version, read "masters of assemblies;" whom we may understand, after the rabbinical writers, to have been persons who were members of the assemblies of wise men. This will bring out the very intelligible sense, that these members of the assemblies made known to others the instructions they received from Solomon, who is probably to be understood by the "chief shepherd," the title of "shepherd" being frequently applied to kings, guides, and instructors. But it is possible that the Heavenly Shepherd himself is denoted by this title; and then Solomon is to be understood as one of the wise men who made known the precepts received from him.



"Remember now thy Creator in the days of thy youth."—*Verse 1.*

PILLEGIRINO TERALDI.

THE SONG OF SOLOMON.

CHAPTER I.

1 The church's love unto Christ. 5 She confesseth her deformity, 7 and prayeth to be directed to his flock. 8 Christ directeth her to the shepherds' tents: 9 and shewing his love to her, 11 giveth her gracious promises. 12 The church and Christ congratulate one another.



HE song of songs, which is Solomon's.

2 Let him kiss me with the kisses of his mouth: 'for thy love is better than wine.

3 Because of the savour of thy good ointments thy

name is as ointment poured forth, therefore do the virgins love thee.

4 'Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: 'the upright love thee.

5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I am black, because the sun hath looked upon me: my

mother's children were angry with me; they made me keeper of the vineyards; but mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 We will make thee borders of gold with studs of silver.

12 ¶ While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved is unto me as a cluster of 'camphire in the vineyards of En-gedi.

15 'Behold, thou art fair, 'my love; behold, thou art fair; thou hast doves' eyes.

16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

17 The beams of our house are cedar, and our rafters of fir.

¹ Chap. 4. 10.

² Heb. thy loves.

³ John 6. 44.

⁴ Or, they love thee uprightly.

⁵ Or, as one that is veiled.

⁶ Or, cyress.

⁷ Chap. 4. 1, and 5. 12.

⁸ Or, my companion.

⁹ Or, galleries.

THE SONG OF SOLOMON.—That Solomon was the writer of this poem has been in all ages so generally admitted, that it is unnecessary to state the evidence for that conclusion. It is, with very little exception, agreed that the poem, in its literal acceptation, expresses the circumstances and sentiments attending a marriage between Solomon and a lady who is generally conceived to have been the daughter of the king of Egypt; but there have been some modern commentators who have adduced arguments, perhaps not easily answered, to show that the bride must have been a daughter of Israel and a native of Palestine. Our limited line of illustration does not require the discussion of this question, for which, as well as for much other curious investigation, we may refer to the various valuable commentaries on this book which have appeared within about the last seventy years, among which we may particularly mention those of Bishop Percy, the Rev. T. Harmer, Mr. Williams, Mr. C. Taylor, and Dr. J. M. Good.

The structure of the poem, and the denomination which should be given to it, has occasioned no small amount of discussion. A drama; an epithalamium, or nuptial song; a pastoral; a series of idyls, are among the denominations which have been given to it. It may possibly be understood that it is neither a drama, nor an epithalamium, nor a pas-

toral, in the proper sense of these terms, but that it partakes of the characteristics of the two latter kinds of composition in its substance, while its external form is dramatic; that is to say, that it is a pastoral-nuptial song, exhibited as a dramatic form. "The principal characters are Solomon himself and his bride, who are represented speaking both in dialogue and in soliloquy when accidentally separated. Virgins also, the companions of the bride, are introduced, who seem to be always present, and bear a part in the dialogue: mention is also made of young men, friends of the bridegroom, but they are mute persons." (Lowth's 'Lectures,' No. xxx.) The idea we have stated is not much opposed to that of Dr. J. M. Good, who, supported by the authority of Sir William Jones, regards the poem as a series of unconnected idyls on the same subject, which has already been defined. This, under the above view, becomes little more than a question of division into parts, the form remaining dramatic, although the poem be not a drama. It is evident to the most cursory reader that there should be some division to mark the manifest transitions which occur in the progress of the poem; but that these should be considered perfectly to disconnect the poems, is not to make sufficient allowance for the bold and abrupt transitions which the genius of Oriental poetry allows.

The Song of Solomon has been conceived by most interpreters to bear an allegorical or mystical sense, in which it describes the union between the Church and its Lord. On this point it is scarcely within our plan to express an opinion; but as such an opinion is usually expected, we shall not refrain from declaring our entire concurrence in the general impression. Unless we received such an opinion, it would be difficult to account for the existence of the text in the Sacred Scriptures; and such an opinion is also in the fullest conformity with other passages of Scripture in which the Lord permits the relation between Himself and the Church to be described by the most endearing of all relations—that between the husband and the wife, or the bridegroom and the bride; and from which results other figures drawn from the circumstances of the same condition: as, when the heart of the wedded Church becomes alienated, the Lord is described as *jealous*; and when she long persists in her evil way, he gives her a *bill of divorcement*. Other corroborations of the mystical meaning of the book may be derived from the existing poetry in the East. Thus the glowing poems of the most eminent Persian poets are most sincerely believed by the Soofees, and by many others, to have a mystical meaning, and are so explained and employed. "The Persians insist," says Major Scott Waring, "that we should give them the merit of understanding their own language, that all the odes of their celebrated poets are mystical, and breathe a fervent spirit of adoration to the Supreme Being. They maintain that the Soofees possess an eager desire with no carnal affection, and circulate the cup, but no material goblet, since all things are spiritual in their sect; all is mystery within mystery." And that such interpretation is not unwarranted by the intention of the authors, appears from various explicit avowals which might be cited from their works. We could cite numerous examples of this application, but shall be satisfied with adducing the unexceptionable testimony of Mr. Lane, in his recent work on the 'Modern Egyptians.' After mentioning that the odes sung by the Mohammedans at religious festivals were of a similar nature with the Song of Solomon, generally alluding to the Prophet as the object of love and praise, he gives a specimen of one of these hymns, which is too long for us to copy. He then proceeds: "I next translate a few more lines, to show more strongly the similarity of these songs to that of Solomon; and lest it should be thought that I have varied the expressions, I shall not attempt to render them into verse. In the small collection of poems sung at Zikrs, is one that begins with these lines:

"O gazelle, from among the gazelles of El-Yemen!
I am thy slave without cost:
O thou small of age, and fresh of skin!
O thou who art scarce past the time of drinking milk!"

In the first of these verses we have a comparison exactly agreeing with the concluding verse of Solomon's Song; in the word which, in our Bible, is translated a "roe," is used in Arabic as synonymous with *ghazal* (or a gazelle); and the mountains El-Yemen are 'the mountains of spices.' This poem ends with the following lines:

"The phantom of thy form visited me in my slumber:
I said, 'O phantom of slumber! who sent thee?'
He said, 'He sent me whom thou knowest;
He whose love occupies thee.'
The beloved of my heart visited me in the darkness of night:
I stood, to show him honour, until he sat down.
I said, 'O thou my petition and all my desire!
Hast thou come at midnight, and not feared the watchmen?'
He said to me, 'I feared; but, however, love
Had taken from me my soul and my breath.'"

Compare the above with the second and five following verses of the fifth chapter of Solomon's Song. Finding that songs of this description are exceedingly numerous, and almost the only poems sung at Zikrs; that they are composed for that purpose, and intended only to have a spiritual sense (though certainly not understood in that sense by the generality of the vulgar); I cannot entertain any doubt as to the design of Solomon's Song. The specimens which I have just given of the religious love-songs of the Mooslims have not been selected, in preference to others, as most agreeing with that of Solomon; but as being in frequent use." The passage here quoted certainly furnishes the most valuable single testimony to the mystical sense of Solomon's Song which has hitherto been afforded.

Verse 5. "*As the tents of Kedar, as the curtains of Solomon.*"—The form of this strongly-marked contrast would lead us to conclude that a magnificent state-tent belonging to Solomon is here intended by the word rendered "curtains," and opposed to the black goats'-hair tents of the Kedarene Arabs. The Oriental kings usually possess one or more rich tents, to be used when occasion requires. In the Arabian romance of 'Antar' there is a description of one, which the hero received as a present from the king of Persia, and which he caused to be pitched upon the occasion of his marriage with Ibla. "When spread out it occupied half the land of Shurebah, for it was the load of forty camels; and there was an awning at the door of the pavilion, under which four thousand of the Arabian horse could skulk. It was embroidered with burnished gold, studded with precious stones and diamonds, interspersed with rubies and emeralds, set with rows of pearls; and there was painted thereon a specimen of every created thing—birds, and trees, and towns, and cities, and seas, and continents, and beasts, and reptiles: and whoever looked at it was confounded by the variety of the representations, and by the brilliancy of the silver and gold; and so magnificent was the whole, that when the pavilion was pitched the land of Shurebah and Mount Saadi were illuminated by its splendour." (vol. iv. p. 375.) This is of course an exaggerated poetical description, particularly as to the size of the pavilion; but yet the exaggeration is not so great as might be imagined. Marco Polo describes Kublai Khan's tent as being so large that

ten thousand soldiers might be drawn up under it, without incommoding the nobles at the audience; and others are mentioned capable of holding two thousand persons. At the famous marriage-feast held by Timour Beg (Tamerlane) at Canighul, the royal tents were gilt, and adorned with precious stones. Each tent had twelve columns of silver, inlaid with gold; the outside was scarlet and seven other colours, and were lined with satin of all colours. Their curtains were of velvet, and their ropes of silk. At the encampment of the same conqueror, in the plain of Ourtoup, the pavilions were richly ornamented, and hung with curtains of brocade covered with gold flowers. At other times we read of tents "covered with cloth of gold and tartaries full nobly;" and at the grand encampment at Minecgeul, the tent of Timur was under a canopy supported by forty pillars, and was spacious as a palace; in the middle of it was a throne, so ornamented with precious stones that it resembled the sun (see Rankin's 'Historical Researches,' *passim*). More recently, Nadir Shah, the conqueror of India, had a superb tent, covered on the outside with scarlet cloth, and lined within with violet-coloured satin, ornamented with various figures of animals, flowers, &c., formed entirely of pearls and precious stones. The contrast between such tents and those of the Arabian shepherds is great indeed.

10. "*Thy cheeks are comely with rows of jewels.*"—Instead of cheeks, it would be better to read "brows," as the original will very well allow. We may here intimate that we shall not in this book notice the various details of female ornaments, as they are more fully enumerated in Isa. iii., where they will receive the requisite attention.

14. "*Camphire.*"—The Hebrew **קופר** *copher*, answering to the Greek *κωπρη*, and the Latin *cyprus*, is now generally agreed to be the *henna* of the Arabians, being the *Lawsonia alba* of Linnæus, included under the specific appellation of *alba*, the *inermis* and the *spinosa*, since the shrub is *unarmed* in youth, but becomes *thorny* as its age advances. It belongs to the natural family of the *Salicaria*, and is hence allied to the *Lythrum salicaria* of the streams that meander through the parks in this country. It is a smooth-looking shrub: the deep colour of its bark contrasts well with the light green hue of the foliage; and, together with the softened mixture of white yellow, with the red tint of the amifications which support them, presents a combination as agreeable to the eye as the odour is to the scent. The lowers grow in dense clusters—whence the "cluster of camphire" in the text. The grateful fragrance of these clusters is as much appreciated now as in the time of Solomon. The clusters themselves serve as a popular and customary perfume. The women take great pleasure in them. They hold them in their hand, carry them in their bosom, and keep them in their apartments to perfume the air. An extract from them is used in religious ceremonies, and in visits of compliment and gratulation. The leaves of this plant are still more in request. When dried and powdered they furnish the famous dye with which the Orientals give a deep orange tincture to the nails of their hands and feet, to the soles of their feet and the palms of their hands, and sometimes to their hair. Some think that the use of this dye or the nails is indicated in Deut. xxi. 12: and it is not unlikely that the Hebrews had this custom, though it may be doubtful that there is an allusion to it in that text. (See the note there.)

CHAPTER II.

1 *The mutual love of Christ and his church.* 8 *The hope, 10 and calling of the church.* 14 *Christ's care of the church.* 16 *The profession of the church, her faith and hope.*

1 *AM* the rose of Sharon, and the lily of the valleys.

2 As the lily among thorns, so is my love among the daughters.

3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

4 He brought me to the banqueting house, and his banner over me was love.

5 Stay me with flagons, comfort me with apples: for I am sick of love.

6 His left hand is under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young

hart: behold, he standeth behind our wall he looketh forth at the windows, shewing himself through the lattice.

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

16 ¶ My beloved is mine, and I am his: he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bethel.

¹ Heb. I delighted and sat down, &c.

² Heb. palace.

³ Heb. house of wine.

⁴ Heb. straw me with apples.

⁵ Chap. 8. 3.

⁶ Heb. I adjure you.

⁷ Chap. 3. 5, and 8. 4.

⁸ Verse 17.

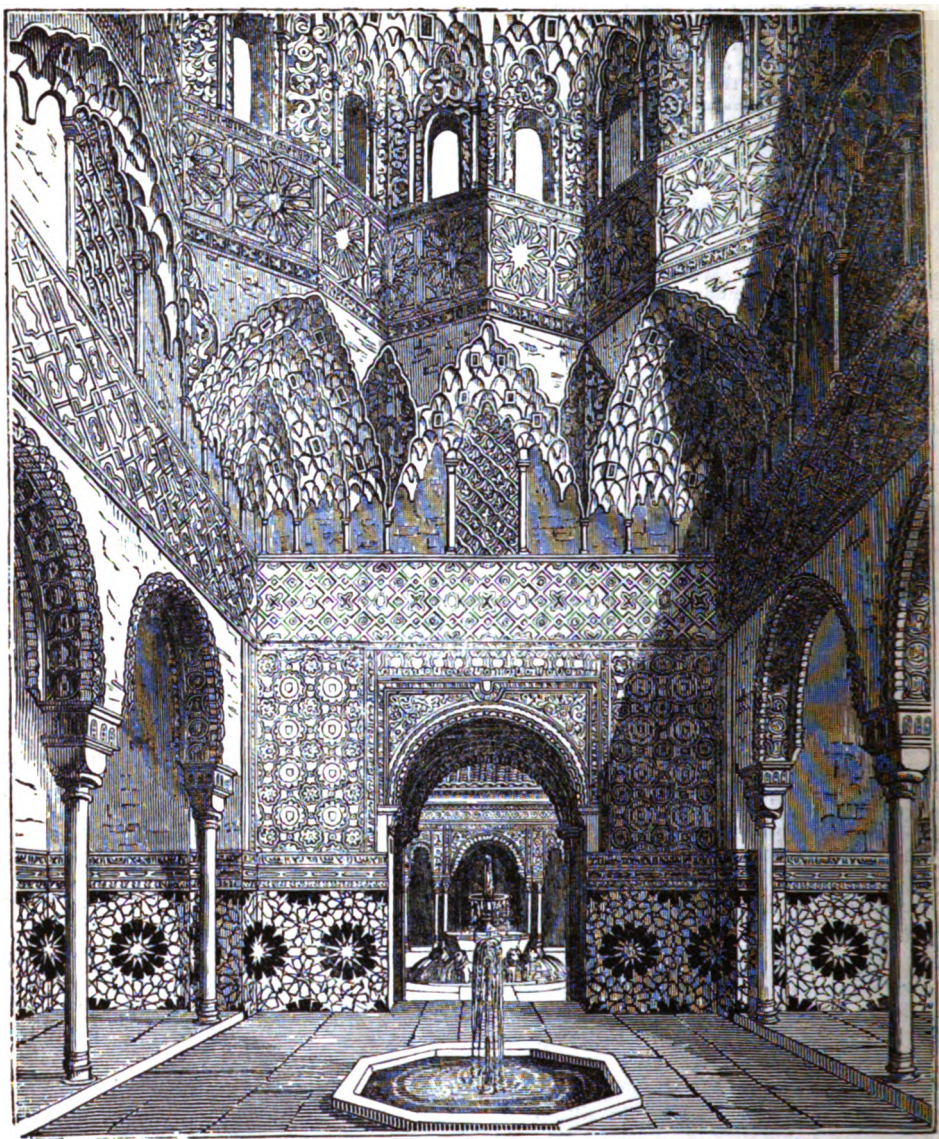
⁹ Heb. flourishing.

¹⁰ Chap. 6. 3, and 7. 10.

¹¹ Chap. 4. 6.

¹² Chap. 8. 14.

¹³ Or, of division.



HALL OF ABENCERRAGES, ALHAMBRA.—(See Note on Verse 4.)

Verse 1. "*The rose of Sharon.*"—The Septuagint and Vulgate render the original חַבַּצְלֵת, *chabatzelth*, by *isa* and *flos*—a flower; and Sharon they do not give as a proper name, but give its meaning, translating, "a flower of the field." Bishop Percy, whose opinion has been taken by many later commentators, thinks that the bride is not praising herself, by reference to flowers famous for their beauty, but is speaking modestly and detractively of herself; and points this sense by translating, "I am a mere rose of the field, a lily of the valley." He justly understands that this gives a new force to the reply of the bridegroom in the next verse.

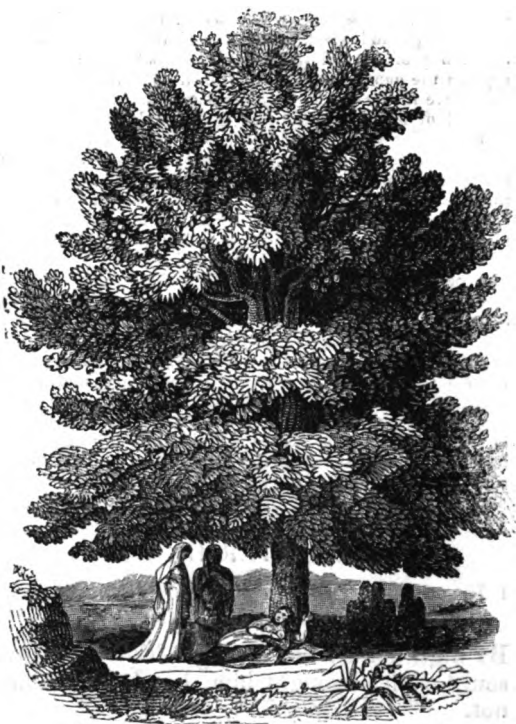
We believe there can be little doubt that the rose is really intended by the Hebrew word. Even if in the general sense it should mean but a *flower*, we should still infer that, when applied in a particular sense, it means a rose; for this would be according to the usage of the East. Thus the Persian word *gul* describes a flower in general, and the rose *par excellence*; and the Arabic term *ward* is employed in the same acceptations. This suffices to show the estimation in which the rose is held in the East. It is the queen of flowers there, as in the West—and there perhaps more eminently. In the Persian language, particularly, there is perhaps no poem in which allusions to it, and comparisons drawn from it, do not occur even to repletion, although diversified by reference to the various species and colours in which that renowned flower appears. The extreme fragrance and great beauty of the rose in some parts of western Asia, have attracted the notice of many travellers. It is also cultivated not merely as a garden plant for pleasure but in extensive fields, from the produce of which is prepared that valued and delicious perfume called *rose-water*.

The size of the rose-trees, and the number of the flowers on each, far exceeds, in the rose districts of Persia, anything we are accustomed to witness. In that country the most common sorts are the usual rose-colour, white, red, or deeper red, yellow, and mixed—that is, red on one side, and yellow or white on the other. Sometimes, also, on a rose-tree may be seen flowers of three colours—red, red and yellow, and red and white. How much the rose was esteemed by the classical ancients is well known. It particularly figured in festal chaplets: and so perhaps it did among the Jews; for in the apocryphal book of Wisdom, the sensualists are represented as saying, "Let us fill ourselves with costly wine and ointments, and let no flower of the spring pass by us: Let us crown ourselves with rose-buds before they are withered" (chap. ii. 7, 8). In another apocryphal book, "the rose-plants of Jericho" (Ecclus. xxiv. 14) are mentioned with praise.

"*Lily*."—The Hebrew word שושנה *shoshanna*, seems to indicate that the "lily of the valley" was one of those plants wherein the number six (*שש*) predominates in the distribution of their parts, such as the crocus, asphodel, daffodil, lily, &c. We once felt inclined to think that a species of asphodel was the plant alluded to, since the *Asphodelus ramosus* covers immense tracts of land in the south, and is said to be good fodder for sheep; "he feedeth among the lilies." But in a matter of so much obscurity we prefer to concur with those who think that the *Amaryllis lutea* may be here intended. The *Amaryllis lutea*, or yellow amaryllis, bears some resemblance to our yellow crocus, but with a larger flower and broader leaves. The blossom emerges from an undivided spathe or sheath, and is of a bell-shaped contour, with six divisions, and six stamens which are alternately shorter. The flower seldom rises above three or four inches above the soil, accompanied by a tuft of green leaves, which, after the flowering is passed, continue to wear their freshness through the winter. Many acres are often covered with this pretty flower, which is in its prime in September and October. It is a hardy plant, and was introduced into the English gardens by Gerarde, in 1596, where it is seen flowering nearly at the same time as the saffron crocus and the colchicum, with which it harmonizes greatly in its appearance.



"Rose of Sharon" (*Rosa berberifolia*).



"Apple" or "Citron Tree" (*Citrus Medica*).

3. "*Apple-tree*."—Instead of this, we have "citron-tree;" and, when the fruit alone is mentioned, "citron" instead of "apple," in most modern versions. We do not hesitate to acquiesce in this conclusion, when we reflect that all the allusions to it in Scripture agree better with the citron than the apple. From the present text we learn that it was thought one of the noblest trees of the wood, and that its fruit was very pleasant: verse 5, seems to intimate that its fruit was proper for those to smell to who were ready to faint; ch. viii. 5, more explicitly expresses its fragrance; and Prov. xxv. 11, appears to say that it was of a golden colour. All this is true of the citron, but not so of the apple,

which does not attain much delicacy or perfection in Western Asia. The present writer nowhere, in that region, tasted an apple which an Englishman would praise, except at one place (Gumitch Khona, widely famed on that account) among the mountains south of the Black Sea, where they are very good and admit of a comparison with some of our best qualities. The name also, [𐤀𐤏𐤍] *tapmark*, signifying "to breathe," may be supposed to express the delightful and powerful fragrance which breathes from every part of the citron-tree. To which we may add that the fruit is much used by the Oriental ladies to smell to, for which purpose they often have it in their hands, or within reach, and as its fragrance is considered most reviving, it is employed for much the same purposes as a scent-bottle in this country. We consider this a good illustration of verse 5. The tree grows to a fine large size, and affords a pleasant shade, as the text intimates. It is green all the year, and in due season the snow-white blossoms and golden fruit may be observed at the same time upon the same tree. The foliage is studded with minute glands, which are the depositories of the odorous juices to which the tree owes its fragrance. Many think that the word is to be understood in the large sense, as including the orange, lemon, and other species of the *citrus*; as, however, there is much uncertainty in this matter, and as the details seem more applicable to the citron than to any other single species, we have preferred to limit our statement, without being opposed to the larger interpretation.

4. "*Banqueting house.*"—We have been desirous of presenting our readers, in p. 726, with a specimen of the style of interior architecture and ornament, exhibited in the more splendid royal halls of Eastern palaces. For this purpose we have been induced to select the very rich and characteristic Hall of Abencerrages, in the famous palace of the Alhambra, built by the Arabian kings of Granada. Its peculiarly Oriental character, its age, and the elaborate finish of all its parts, renders it by far the most eligible representation for our purpose that could be obtained. The pillars, the arches, the central fountain diffusing its cooling influence around, the division of the walls with their projections, recesses, and style of ornament;—are all in the most approved Oriental style, which probably existed in ages long anterior to the foundation of the Alhambra. The entrance to this hall is from the Court of the Lions, so called from the fountain which is seen in our engraving, and a larger view of which has been given under 1 Kings vii. 23. Murphy, from whose 'Moorish Antiquities of Spain,' the illustration is copied, thus speaks of a similar and corresponding apartment (the Hall of the Two Sisters), entered from the same court. "The eye is lost in contemplating the rich assemblage of ornaments which appear in every part of this noble hall. From the pavement to the beginning of the arches, the walls are decorated with elegant mosaic; the pannels between the arches are filled with a very delicate ornament, which at a little distance has the appearance of a plain mass; and the ceiling is composed of stalactites in stucco, and is finished in a style of equal elegance. The distribution of the various parts of this noble apartment is truly enchanting. The balconies above were occupied by musicians; below sat the women; while a *jet-d'eau* in the centre diffused a refreshing coolness through the hall. The windows in the back ground are finished in a similar manner, and look into a little myrtle garden." Nothing can be better in the way of general illustration than what the same author in his 'History of the Mohammedan Empire in Spain' says on the general style of interior decoration which this palace exhibits:—"The Arabesque paintings and mosaics, which are finished with great care and accuracy, give a consequence and interest even to the smallest apartments. Instead of being papered and wainscoted, the walls are covered with Arabesques which had been cast in moulds in a peculiar manner, and afterwards joined together, although no separation appears. The receding ornaments are illuminated in just gradations with leaf gold, pink, light blue, and dusky purple: the first colour is the nearest, the last the most distant from the eye, but the general surface is white. A multitude of sculptures of unequal projection creates confusion: an error avoided in this place, where the ornaments are produced by incision, and their boundless number excites an artificial infinity. Externally, where projections are necessary, the line of continuity is uniformly preserved in every distinct series of parts. The domes and arcades are also formed of ornamented casts, which are almost as light as wood and as durable as marble: specimens of the composition of which they are formed, may be seen in the early works of the Arabs uninjured after the lapse of ten centuries. The lower parts of the walls, to the height of about four feet, is covered with porcelain mosaics of various figures and colours; and it appears from a few remaining specimens, that the floors and columns of some of the apartments were also covered with similar mosaics." Nearly all this applies with equal propriety to the modern palaces of Western Asia; the principal alteration being in the now frequent use of looking-glass in the interior decorations, and which seems in some sort to supply the place of the porcelain mosaic mentioned above, and which, like that, is employed sometimes to cover even the shafts of pillars, and with an effect which we should undervalue by comparing it with any use of the mirror known in this country. Upon the whole, however, as well as in the use of painted figures and devices, which sometimes occur instead of the rich panel-work, which is still, however, to a great extent retained, the Oriental taste seems to have considerably degenerated. In the East there is perhaps no palace equal to the Alhambra; and this is one reason for the preference we have given to it for the purpose of illustration. See also the notes on Ps. xlv. 8; and Isa. liv. 12.

CHAPTER III.

1 *The church's fight and victory in temptation. 6*
The church glorieth in Christ.

By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: *to whom I said.* Saw ye him whom my soul loveth?

1 Chap. 2. 7, and 8. 4.

4 *It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.*

5 *I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.*

6 ¶ *Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?*

8 Chap. 8. 5.

7 Behold his bed, which is Solomon's; threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

9 King Solomon made himself *a* chariot of the wood of Lebanon.

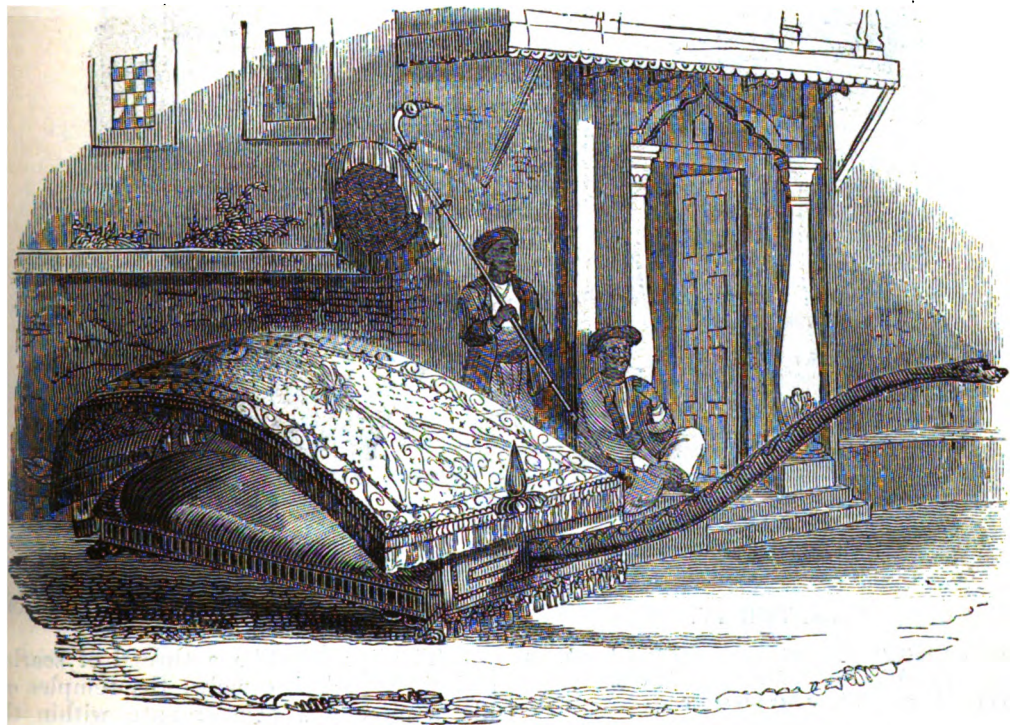
10 He made the pillars thereof of sil-

ver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

* Or, a bed.

Verse 9. "*Chariot*."—The original word **מִנְיָן** *minyan*, does not occur anywhere else, and is not, therefore, the usual word for a chariot. The description appears to suggest the idea of a portable couch, litter, or palanquin, such is those in which great persons are at this day carried about in different parts of the East. They are very various in their character and mode of use; but in general terms they may be described as couches, covered with a canopy supported by pillars at the four corners, and hung round with curtains to protect the person from the sun; and carried upon men's shoulders by means of two poles on which it is supported. They are usually long enough for the rider to recline at full length in them, and about three feet broad; but the size, height, and richness, depend of course on the rank or wealth of the owner. The number of bearers is proportioned to the weight; and, in travelling, there are two or more sets which relieve each other by turns. When however litters of this description are employed in Western Asia, they are seldom carried by men, but by two animals (usually camels or mules) one of which goes before and the other behind, between the poles. There is another kind of canopied litter, mounted on the back of a single animal (an elephant in India), on which great persons ride in state, and which, from its elevation and richness, is conspicuous from far; but in the present instance something of the other sort is probably intended. Vehicles of this description, particularly royal ones, are sometimes of astonishing magnificence, the woodwork being covered with silver and enriched with precious stones, while the canopy is of the most costly stuffs, brocade, and satins, also adorned with jewels, and the interior fitting up of corresponding splendour.



THE J'HALLEDAR, OR STATE PALANQUIN OF HINDUSTAN.

11. "*The crown wherewith his mother crowned him in the day of his espousals*."—The use of nuptial crowns is very ancient and very general. Among the Greeks and Romans these crowns were usually chaplets of leaves and flowers, but the modern Greeks retain the ancient custom, employing such chaplets, decorated with ribbons and lace. The Jews do not use crowns on their marriage ceremonies, and they inform us that the custom has been discontinued since the last fatal siege of Jerusalem by the Romans. The information which the Gemara, &c. give on the

subject is, that the crown of the bridegroom was of gold or silver, or else a chaplet of roses, myrtle, or olives, and that the bride's crown was of gold or silver: and they seem to state that the crowns were in the form of a tower, similar to those which are represented on the head of the heathen goddess Cybele. There is also some mention of a crown made of salt and sulphur, worn by the bridegroom; the salt being transparent as crystal, and various figures being presented thereon in sulphur.



LEBANON. VIEW OF THE NAHM QUADES ON HOLY RIVER.—CASSAR.

CHAPTER IV.

¹ *Christ setteth forth the graces of the church.* ⁸ *He sheweth his love to her.* ¹⁶ *The church prayeth to be made fit for his presence.*

¹ **BEHOLD**, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a ² *flock of goats*, that appear from mount Gilead.

² Thy teeth are like a flock of sheep that are even shorn, which came up from the wash-

ing; whereof every one bear twins, and now is barren among them.

³ Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

⁴ Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

⁵ Thy two breasts are like two young

¹ Chap. 1. 15, and 5. 12.

² Chap. 6. 5, 6.

³ Or, that out of, &c.

⁴ Chap. 7. 3.

does that are twins, which feed among the lilies.

6 'Until the day 'break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 'Thou art all fair, my love; *there is no spot in thee.*

8 ¶ Come with me from Lebanon, *my spouse*, with me from Lebanon: look from the top of Amana, from the top of Shenir 'and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast 'ravished my heart, my sister, *my spouse*; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my spouse*! 'how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my spouse*, drop *as* the honeycomb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.

12 A garden 'inclosed *is* my sister, *my spouse*; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; 'camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

⁵ Chap. 2. 17.

⁶ Heb. *breathes*.

⁷ Ephes. 5. 27.

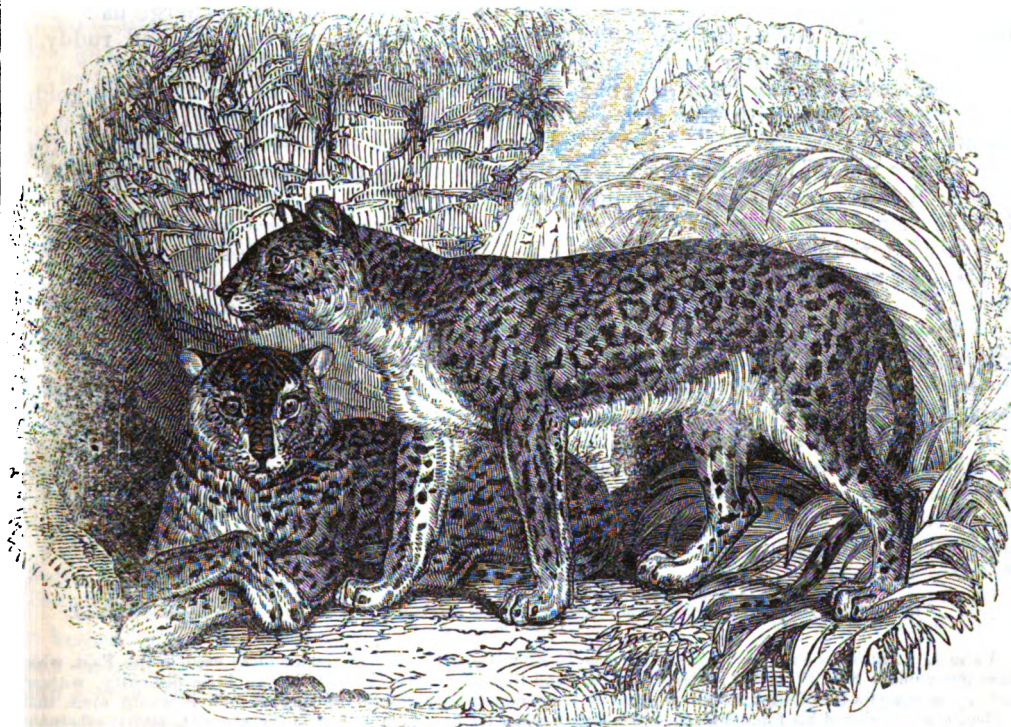
¹¹ Heb. *barred*.

⁸ Deut. 3. 9.

¹² Or. *cyprus*.

⁹ Or, *taken away my heart*.

¹⁰ Chap. 1. 2.



SIRIAN LEOPARDS, *Felis Nimr (Pardus)*.—EHRHARDT.

Verse 8. "*Amana... Shenir... Hermon*."—All these were different parts or mountains of the Lebanon chain. They have already been noticed in this work, excepting Amara, of which nothing is known.

12. "*A spring shut up, a fountain sealed*."—See the note on Eccles. ii. 6.

14. "*Saffron*."—The original is **סַפְּרוֹן** *saffron*, which name the same plant also bears in Arabic and Persia. Indeed, the names *safran* and *crocus*, which it bore among the Greeks and Latins, and now bears with us, is nearly the same, except in the final letter **ס** *s*, which from similarity of form sometimes gets confounded with **צ** *c*, in the Hebrew. The *crocus officinalis* is well known as an ornament in our own gardens, as it was in those of Solomon; but the peculiar aroma that is found in the stigma or capital of the central pillar or thread in the flower is not always recognised. The smallness of the part causes it to be overlooked, and renders expensive the scented drug called "*saffron*" (from its Arabic name, *sahafaran*) which is obtained from it. The plant is too well known to require particular description in this place.

15. "*Streams from Lebanon*."—This verse receives a very appropriate illustration from our engraving in p. 730, which represents a part of the course of one of the streams from Lebanon; and which may suitably be accompanied by the following extract from Maundrell. "There is a very deep rupture in the side of Lebanon, running at least seven hours directly up into the mountain. It is on both sides exceedingly steep and high, clothed with fragrant greens from top to bottom, and every where refreshed with fountains falling down from the rocks in pleasant cascades—the ingenious work of nature. The streams all uniting at the bottom, makes a full and rapid torrent, whose agreeable murmuring is heard all over the place, and adds no small pleasure to it." ('*Journey*,' p. 142.)

CHAPTER V.

1 *Christ awaketh the church with his calling.* 2 *The church having a taste of Christ's love is sick of love.* 9 *A description of Christ by his graces.*

I AM come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, 'yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole of the door, and my bowels were moved 'for him.

5 I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with 'sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

¹ Or, and be drunken, with loves.

² Or (as some read), in me.

³ Heb. passing, or, running about.

⁴ Heb. what.

⁵ Heb. a standard-bearer.

⁶ Or, curled.

⁷ Chap. i. 15, and 4. 1.

⁸ Heb. sitting in fulness; that is, fitly placed, and set as a precious stone in the foil of a ring.

⁹ Or, towers of perfumes.

¹⁰ Heb. his palace.

Verse 4. "*Put in his hand by the hole of the door*."—From the notice of the wooden locks used in the East, which we have given under Neh. iii. 6, the reader will understand that they may be opened with little difficulty, without the key, by means of a bit of stick, a nail, or even, by some management, with the fingers. So it would seem that the bridegroom introduced his fingers through the hole to open the lock; but failing in the attempt, perhaps because the door was also barred, he withdrew.

7. "*The watchmen that went about the city*."—This conveys an intimation that the Jewish towns had a regular and vigilant night police. The nature of this establishment was probably similar to those which still exist in the towns of Western Asia, the streets of which are usually patrolled at night by guards, who are much feared on account of their dexterous and ever ready use of the stout cudgels which they carry in their hands. What Mr. Lane says of Cairo is applicable to most other large towns. "None but the blind are allowed to go out at night later than about an hour and a half after sunset, without a lantern or a light of some kind. Few persons are seen in the streets later than two or three hours after sunset. At the fifth or sixth hour one might pass through the whole length of the metropolis and

scarcely meet more than a dozen or twenty persons, excepting the watchmen and guards, and the porters at the gates of the bye-streets and quarters." The watchmen also challenge every approaching passenger, and expect an answer. Women are almost never seen in the streets at night. If circumstances were similar among the Hebrews, the treatment which is here described is sufficiently explained; and is what any female might expect in hurrying through the streets at night, without male servants bearing lights, and, in her fright, probably neglecting to reply to the challenge of the watchmen.

CHAPTER VI.

1 *The church professeth her faith in Christ.* 4 *Christ sheweth the graces of the church,* 10 *and his love towards her.*

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 *I am my beloved's, and my beloved is mine: he feedeth among the lilies.*

4 ¶ *Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.*

5 Turn away thine eyes from me, for *they have overcome me: thy hair is as a flock of goats that appear from Gilead.*

6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is not one barren among them.*

7 As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is *but one*; she is the *only one* of her mother, she is the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 ¶ *Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?*

11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

12 *Or ever I was aware, my soul made me like the chariots of Amminadib.*

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company *of two armies.*

¹ Chap. 2. 16, and 7. 16.

² Or, they have puffed me up.

³ Chap. 4. 1, 2.

⁴ Heb. I knew not.

⁵ Or, set me on the chariots of my willing people.

⁶ Or, of Mahansin.

Verse 10. "*Fair as the moon, clear as the sun.*"—These are standing figures of the East when one would describe perfect beauty, whether in man or woman, without descending to particulars. "Moon-faced," is in Persia the common epithet expressing superlative beauty; and the poetical title usually given to the patriarch Joseph, who is regarded as the most perfect model of manly comeliness that the world ever saw, is, "Moon of Canaan." In the *Mischat ul Masnib* there is a chapter giving the different descriptions of Mohammed's person reported by his contemporaries. The following are among them. "Abu-Ubadiah said, I said to Rubaiyyah bint-Muawwis, 'Describe his majesty to me.' She said, 'O my little son! had you seen his majesty, you would say that you had seen a sun rising.'—Jabir-bin-Samurah said, 'I saw his majesty in a moonlight night; and sometimes I looked at his beauty, and then at the moon—and he was brighter and more beautiful to me than the moon.'—Abu-Hurairah said, 'I never saw any thing more beautiful than the prophet: you might say that the sun was moving in his face.'" (B. xxiv. ch. iii. pt. 2.) In like manner does the Arabian hero celebrate the prince of Ibla:—"Never did I behold among the human race any thing like Ibla; lovelier and more beautiful than the sun and moon." *Antur*, vol. iv. p. 400.

CHAPTER VII.

1 *A further description of the church's graces.* 10 *The church professeth her faith and desire.*

How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.

3 *Thy two breasts are like two young roes that are twins.*

4 Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee is like *Carmel*, and the hair of thine head like purple; the king is held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

8 I said, I will go up to the palm tree, I

¹ Heb. mixture.

² Chap. 4. 5.

³ Or, crimson.

⁴ Heb. bound.

will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down *'sweetly*, causing the lips *'of those that are asleep to speak.*

10 ¶ *'I am my beloved's, and his desire is toward me.*

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether the tender grape 'appear, and the pomegranates bud forth: there will I give thee my love.*

13 The *'mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.*

* Heb. *straightly.*

* Or, *of the ancient.*

7 Chap 2 16, and 6 3.

* Heb. *open.*

* G n 30. 14.



COSTUME OF THE "SPOUSE" AND ATTENDANTS.—COLLECTED FROM THE STATE DRESSES OF ANCIENT EGYPT.

Verse 1. "*How beautiful.*" &c.—We have already intimated that it is not our intention to discuss all the details of dress and personal description which this and other chapters offer. Feeling it however desirable to exhibit some general idea on the subject, we have chosen to do so pictorially, in the engraving now offered. Taking the idea that the bride was an Egyptian princess, it is but proper to conclude that she was arrayed in the richest style of her own country; and it therefore follows that some idea of that style of dress should be entertained to enable us to comprehend the force and bearing of the numerous allusions to details, to which our own usages and costumes offer no parallel.

On this hint, the antiquities of Egypt have been largely examined, and such materials being drawn from them as seemed best to agree with the various indications contained in Solomon's Song, and particularly in the present chapter. The result is exhibited in our engraving, which, in furnishing a faithful average representation of all that is peculiar in the more costly female dresses of Ancient Egypt, does, we are certainly persuaded, give to the whole subject the most satisfactory illustration which it is, at this time, capable of receiving.

4. "*Fishpools in Heshbon.*"—See the note on Num. xxi. 26. Buckingham says that the large reservoir to the south of the town, and about half a mile from the foot of the hill on which it stands, is constructed with good masonry, and not unlike the cisterns of Solomon, near Jerusalem (see the note on Eccles. ii.), to which it is also nearly equal in size. It may also be observed that Jerusalem is just perceptible, and Bethlehem more distinctly visible from the commanding eminence on which Heshbon stands. See Buckingham's '*Travels among the Arab tribes*,' p. 106—108.—*Bath rabbim* seems to have been the name of one of the gates of Heshbon, nearest to the fishpools; and as the gates of Oriental cities very commonly take their names from towns the road to which opens from them, it is probable enough that this gate took its name from Rabbeth Ammon, the capital of the Ammonites, which lay about sixteen miles from Heshbon.

5. "*The hair of thine head like purple.*"—We have often in the East seen hair of a purple hue, the result of an abortive attempt to dye it black. The present text, however, clearly does not describe the hue of the hair, but expresses its superiority in colour and lustre. We make no question that the true sense is conveyed in the following note, by which Francis explains the "*Purpurei ales coloribus*" of Horace (Ode i. lib. iv.) "The ancients called any strong and vivid colour by the name of purple, because that was their richest colour, *purpureum mare, purpurea comae, purpureo capillo*, whence our learned Spenser,—

'The morrow next appear'd with purple hair.'"

"*Galleries.*"—This is intelligible, as the reference is evidently to the head-dress of the bride. The original word (רִתְּמִים *ritimim*) will very well afford the required sense of braided locks, tresses, or ringlets; the allusion to which is well explained by our engraving. See also the note on Isaiah iii. 18.

CHAPTER VIII.

1 *The love of the church to Christ.* 6 *The vehemency of love.* 8 *The calling of the Gentiles.* 14 *The church prayeth for Christ's coming.*

O THAT thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, 'I should not be despised.

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of 'spiced wine of the juice of my pomegranate.

3 'His left hand should be under my head, and his right hand should embrace me.

4 'I charge you, O daughters of Jerusalem, 'that ye stir not up, nor awake my love, until he please.

5 'Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

6 ¶ Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is 'cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.

10 I am a wall, and my breasts like towers: then was I in his eyes as one that found 'favour.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.

12 My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

14 ¶ 'Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

¹ Heb. they should not despise me.

² Prov. 9. 2.

³ Chap. 2. 6.

⁴ Chap. 2. 7, and 2. 8.

⁵ Heb. why should ye stir up, or why, &c.

⁶ Chap. 3. 6.

⁷ Heb. hard.

⁸ Heb. peace.

⁹ Heb. flee away.

Verse 2. "*The juice of my pomegranate.*"—The drink was probably made with the juice of this fruit. The Orientals indulge largely in beverages made with the fresh juices of various kinds of fruit. Among these the sherbet made with pomegranate-juice is particularly esteemed; and, from its agreeable and cooling acidity, the present writer was himself accustomed to prefer it to any other drink of this description. The juice of the pomegranate is also much employed to impart a sub-acid flavour to a variety of beverages; and cooked dishes are frequently acidulated by it. The best idea of its various applications may be suggested by a comparison to our own employment of lemon-juice.

11. "*Baal-hamon.*"—Nothing is known concerning this place, but much has been conjectured. Harmer, recollecting that *Baalbee* is traditionally said to have been the seat of Solomon's establishment of Pharaoh's daughter, supposes

that Baal-hamon was situated in the same rich and fertile valley of Bocat, and probably not far from Baalbec; as this part of Syria seems to have been recently added to the Hebrew dominions. The old commentators seem, however, generally to have considered that the place could not have been so distant from Jerusalem.

12. "*Solomon must have a thousand, and those that keep the fruit thereof, two hundred.*"—The "pieces of silver," in which this account is stated, were doubtless shekels. It seems probable that the vineyard consisted of a thousand vines, each required to afford a shekel to the owner; for we see that Solomon received a thousand shekels from his vineyard at Baal-hamon; and we learn, from Isaiah vii. 23, that a thousand "silverlings," or shekels, was the profit of a thousand vines. It would be interesting to know whether the keeper of the vineyard was an officer of Solomon's, or a person to whom the vineyard was let for culture. The former is most probable, since the proportion paid to the king is far higher than has ever been usual in the latter case, but would be very fair as a payment to the intendant or overseer. The estimate probably does not include the expenses of the vineyard, but its resulting profit. We have much more information concerning the terms on which rented arable lands are cultivated in the East, than concerning gardens and vineyards. However, it is usual for the owner to commit his orchard or vineyard to the care of a properly qualified person, who receives for his remuneration one-fourth (or something more or less, according to circumstances) of the produce; the owner providing the labour, manure, water, and bearing all other expenses. From Matt. xxi. 34, we learn that when a vineyard was let, a certain proportion of the produce was given to the cultivator, who paid a certain proportion as rent to the proprietor. This is the plan still much followed in the East; and, under the text to which we refer, we shall state the results of such information as we possess on this part of the subject. It may be thought strange that a vineyard, affording but an income of 125*l.* a year, should be so particularly mentioned among the possessions of a great king like Solomon. When, however, we consider that the previous distribution of the soil among the tribes and families of Israel, must have rendered it difficult for the early kings, who had no large family inheritances, to acquire demesnes proportioned to their rank in the state, we shall understand that such a vineyard must have been a possession of considerable importance to him. (See the notes on 1 Kings xxi. 16, and 1 Chron. xxvii. 28.)

THE BOOK OF THE PROPHET

I S A I A H.

CHAPTER I.

1 *Isaiah complaineth of Judah for her rebellion. 5 He lamenteth her judgments. 10 He upbraideth their whole service. 16 He exhorteth to repentance, with promises and threatenings. 21 Bewailing their wickedness, he denounceth God's judgments. 25 He promiseth grace, 28 and threateneth destruction to the wicked.*



THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 *Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.*

3 *The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.*

4 *Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.*

5 ¶ *Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.*

6 *From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.*

7 *Your country is desolate, your cities*

are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8 *And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.*

9 *Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*

10 ¶ *Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.*

11 *To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of goats.*

12 *When ye come to appear before me, who hath required this at your hand, to tread my courts?*

13 *Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.*

14 *Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.*

15 *And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.*

16 ¶ *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;*

17 *Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*

18 *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow*

¹ Deut. 32. 1.

² Jerem. 8. 7.

³ Heb. of heaviness.

⁴ Heb. alienated, or, separated.

⁵ Heb. increase revolt.

⁶ Or, oil.

⁷ Deut. 32. 51, 52. Chap. 5. 8.

⁸ Heb. as the overthrow of strangers.

⁹ Lam. 3. 22.

¹⁰ Rom. 9. 29.

¹¹ Gen. 19. 24.

¹² Prov. 15. 8, and 21. 27. Chap. 66. 3.

¹³ Jer. 6. 20. Amos 5. 21, 23.

¹⁴ Heb. great he-goats.

¹⁵ Heb. to be seen.

¹⁶ Or, grief.

¹⁷ Prov. 1. 28. Jer. 14. 12. Micah 3. 4.

¹⁸ Heb. multiply prayer.

¹⁹ Chap. 59. 8.

²⁰ Heb. bloods.

²¹ 1 Pet. 3. 11.

²² Or, righten.

though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land :

20 But if ye refuse and rebel, ye shall be devoured with the sword : for the mouth of the LORD hath spoken it.

21 ¶ How is the faithful city become an harlot ! it was full of judgment ; righteousness lodged in it ; but now murderers.

22 Thy silver is become dross, thy wine mixed with water :

23 Thy princes *are* rebellious, and companions of thieves : every one loveth gifts, and followeth after rewards : they "judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies :

25 ¶ And I will turn my hand upon thee, and "purely purge away thy dross, and take away all thy tin :

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning : afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and "her converts with righteousness.

28 ¶ And the "destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, "and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

²¹ Jer. 5. 28. Zech. 7. 10.

²² Heb. according to pureness.

²³ Or, they that return of her.

²⁴ Job 31. 3. Psal. 1. 6, and 5. 6, and 73. 37, and 92. 9, and 104. 36.

²⁵ Heb. breaking.

²⁶ Or, and his work.

ISAIAH.—Regarded in the order of time, the writings of Isaiah would form the fifth of the prophetic books, as the prophets Joel, Jonah, Hosea, and Amos were his predecessors : yet this book is most properly placed first in the collection on account of the transcendent importance and sublimity of the predictions it contains, as well perhaps on account of its extent, the book of Isaiah being longer than any other prophetic book, and, indeed, exceeding in bulk all the writings of the twelve minor prophets taken together.

The first verse of the first chapter informs us that Isaiah was the son of Amos. This Amos must not be confounded with the prophet of that name : we know nothing of him ; but the tradition of the Jews is, that he was a son of Joash king of Judah, and consequently brother to king Uzziah. This account makes Isaiah of the royal race of the house of David ; but it certainly does not rest on any foundation which the Scripture offers. The same verse states that he discharged the prophetic office in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, which, according to the lowest computation, embraces a period of forty-eight years, counting from the last year of Uzziah to the fifteenth or sixteenth of Hezekiah, to which date we know, historically, that he survived and prophesied. But the tradition of the Jews, followed by most Christians, extends the time of Isaiah into that of king Manasseh, by whom he is said to have been put to death by being sawn asunder ; and to this the apostle has been supposed to allude in Heb. xi. 37. That this favoured prophet long discharged his sacred office, and must have lived to a ripe old age, we know ; but that he lived and prophesied so long as this statement assumes, is more than Scripture requires us to believe. It would extend the duration of his prophetic office to upwards of sixty years by the lowest estimate ; and a sensible Jewish writer, Aben Ezra, remarks that, had he lived in the time of Manasseh, the enumeration of the kings, in verse 1, would not have ended with Hezekiah, and hence infers that he died before the last-named monarch—an opinion in which Bishop Lowth concurs.

The peculiar sublimity of Isaiah's prophecies, both in their style and objects, has directed the attention both of Jews and Christians more strongly to this book than to any other in the prophetic canon of the Old Testament. It is its very important distinction to be more frequently quoted in the New Testament than any other of the sacred books, the Psalms excepted : and the distinct manner in which the divinely inspired writer speaks of the birth and sufferings of Christ and the glories of his kingdom, has ever rendered it eminently instrumental in the conviction of the unbelieving, in confirming the doubtful, and in strengthening the faint-hearted.

The force and magnificence of Isaiah's style has in all ages been highly appreciated. Jerome felt and expressed the difficulty of preserving its energy in a translation ; and yet it does so happen that even when weakened by translation, so much of its native strength and effulgence does still remain, as to arrest the attention of the general reader, as to something uncommon. No one has discriminated the peculiar character of Isaiah's prophecies with greater clearness than Bishop Lowth, a portion of whose remarks we subjoin. "Isaiah, the first of the prophets both in order and dignity, abounds in such transcendent excellencies, that he may properly be said to furnish the most perfect model of prophetic poetry. He is at once elegant and sublime, forcible, and ornamented ; he unites energy with copiousness, and dignity with variety. In his sentiments there is uncommon elevation and majesty ; in his imagery the utmost propriety, elegance, dignity, and diversity ; and notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity. To these we may add, there is such sweetness in the composition of his sentences, that if the Hebrew language is at present possessed of any remains of its native grace and harmony, we shall chiefly find them in the writings of Isaiah." He also considers the whole book to be poetical, with the exception of a few passages, which, if brought together, would not exceed the bulk of five or six chapters. He elsewhere calls Isaiah "the prince of prophets ;" the Jewish writers also call him "the great prophet ;" Eusebius distinguishes him as "the greatest of the prophets ;" and Jerome is not contented to style him a prophet only, but calls him an evangelist, observing that so distinct are his predictions, that he seems rather to speak of things past than things to come. He calls him also an apostle ; and, on the same grounds, "the evangelical prophet," is the distinction which is now generally associated with his name.

The readers of the Pictorial Bible are probably sufficiently acquainted with the plan of the work to be prepared to expect that it will not generally undertake to explain the past or investigate the prospective fulfilments of the several

prophecies. There is, however, a very interesting and important class of prophecies, from the consideration of which we do not appear to be precluded either by the continued application of the plan we have hitherto followed, or by that regard to our limits which necessarily requires very careful attention. It will at once be perceived that the prophecies which remain unfulfilled, do not come within any limit which our plan allows us to draw. Then the fulfilled prophecies may be divided into two classes:—1. Those which were fulfilled before the canon of Scripture had closed, and the fulfilment of which the Scripture itself declares. 2. Those concerning the fulfilment of which the Scripture affords no distinct information. With respect to the first, the only course which the plan and still more the limits of our work would allow us generally to take, would be to indicate the circumstances in which the fulfilment is to be sought: but this indication being already conveyed in the marginal references, and in the summaries prefixed to each chapter, we shall rarely have any remarks to offer on this class of subjects. This restriction will leave us the more room to attend to the second class, on which our line of illustration will chiefly fall, and which will be found to refer principally to historical circumstances, and to the past and present condition of nations, countries, and towns, which, as being predicted by the sacred writers, furnish the most beautiful and convincing evidence that they could not otherwise have been than as divinely authorised by Him from whom nothing is hid, and to whose eyes all things—in all eternity of time—are plain and open. (Heb. iv. 13.)



ISAIAH.—M. ANGELO. FROM THE FRESCOES IN THE SISTINE CHAPEL.

Verse 8. "*Cottage in a vineyard.*"—See the note on Job xxvii. 18.

"*Hedge in a garden of cucumbers.*"—Cucumbers, (see the note on Num. xi. 5) melons, and the like, are seldom protected by enclosures, but cultivated in large open fields, quite exposed to the depredations of men or beasts. To prevent a slight artificial mound is raised, if required, and on this is constructed a frail hut or booth, such as are used in the vineyard, just sufficient for one person, who, in this confined solitude, remains constantly watching the ripening fruit. Very often has our travelling party paused on arriving at such melon grounds to bargain with the watchman for a supply of his refreshing fruit; and on such occasions—often seeing no object around to a great distance in the landscape but this one man and his solitary shed—we have been most forcibly reminded of the peculiar appropriateness of the language of desolation suggested by the prophet.

Verse 18. "*Though your sins be as scarlet.*"—For a Jewish opinion on this text, see the note on Levit. xvi. 10. It may also be well to understand that the word rendered scarlet (שָׁרָד) means also, *double dyed*, or *twice dipped*, and hence there may be a reference to the intensity of the colour, and the difficulty with which it was discharged.

Verse 22. "*Wine mixed with water.*"—The Orientals are not in the habit of mixing wine and water for drinking; but ge

nerally when they wish to weaken the effect of the wine, drank water or sherbet separately. The present text may therefore be understood to refer to the adulteration of wine, not to its preparation for drinking.

29. "*Ashamed of the oaks*," &c.—This doubtless refers to the sacred groves which were so frequently associated with the idolatries of ancient times, and which are mentioned in several other passages of Scripture.

30. "*A garden that hath no water*."—To apprehend the force of this, it is necessary to recollect that during the summers of the East the soil is not irrigated by occasional rains and showers; and the heat being at the same time intense, no garden can exist without a full and constant supply of water, derived from rivers, canals, or reservoirs; and, as occasion requires, distributed in small streams and rills through different parts of the ground.

CHAPTER II.

1 *Isaiah prophesieth the coming of Christ's kingdom.* 6 *Wickedness is the cause of God's forsaking.* 10 *He exhorteth to fear, because of the powerful effects of God's majesty.*

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And 'it shall come to pass in the last days, *that* the mountain of the LORD's house shall be 'established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into 'pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished 'from the east, and *are* soothsayers like the Philistines, and they 'please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The 'lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts *shall be* upon every one *that is* proud and lofty, and upon every one *that is* lifted up, and he shall be brought low:

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all 'pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And 'the idols he shall utterly abolish.

19 And they shall go into the 'holes of the rocks, and into the caves of 'the earth for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast 'his idols of silver, and his idols of gold, 'which they made *each one* for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath is in his nostrils: for wherein is he to be counted of?

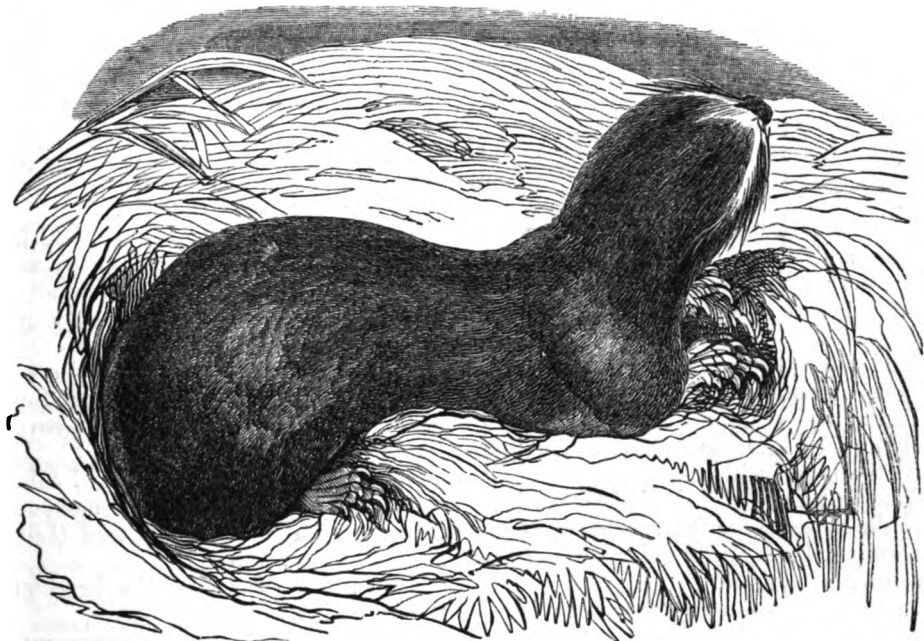
¹ Mic. 4. 1. &c. ² Or, prepared. ³ Or, scythes. ⁴ Or, more than the east. ⁵ Or, about with the children, &c. ⁶ Chap. ii. 7 Heb. pictures of desire. ⁸ Or, the idols shall utterly pass away. ⁹ Hos. 10. 8. Luke 22. 30. Revel. 6. 16, and 9. 6. ¹⁰ Heb. the dust. ¹¹ Heb. the idols of his silver, &c. ¹² Or, which they made for him.

Verse 4. "*Beat their swords into plowshares*," &c.—This image is reversed by the prophet Joel (iii. 10) to express the prevalence of war over peace:—"Beat your ploughs into swords, and your pruning-hooks into spears." The metaphor is in both applications very striking and natural, and has also been employed by the Roman poets (see Virgil. *Georg.* i. 506; and Ovid, *Fast.* i. 697); and is perhaps more literal than is usually imagined. In such states of society as that of the Hebrews, the peasantry, when called to the field, are obliged to provide their own weapons; and, such was the case, when the person was poor, and manufactured weapons dear, from the general demand or the scarcity of metal.

it would be an obvious thought to turn the ploughshare into a sword, particularly as the ploughshare being, as such, thin and light, while the ancient swords were short and thick, the transformation might be effected with little difficulty; and when the wars were over, it might be restored with equal ease to its former use. That which was originally a sword might of course be changed, with the same facility, into a ploughshare.

16. "*Ships of Tarshish*."—Ships of the first class, which made distant voyages, such as those in which the Tyrians traded to Tarshish. (See the note on 2 Chron. ix. 10.)

"*Pleasant pictures*."—Lowth's version, "Against every lovely work of art" seems to convey the real meaning. The reference would seem to be to those ingenious and ornamental works which the Phœnicians were in ancient times famous for producing.



MOLE RAT.

20. "*Moles*."—The original מוֹלֵךְ פֶּרוֹת, *cheper-peroth* (read as one word in some manuscripts), has been variously understood. The Septuagint has *paraisus*, *vanities*; others, *pits* or *holes*; but it is more generally understood of animals which dig pits, particularly moles, rats, mice, &c. Remembering the extent to which we have seen the ruined sites of the East perforated with the holes of various hole or cave-digging animals, both in the heaps of ruins and the level ground, we should be inclined to suppose that the word might generally denote *any* animals of this description. However, in deferring so far to the general opinion, as to suppose that a particular animal is intended, and of the class usually understood, we imagine that the *spalax* of the Greeks may be taken to offer a fair alternative. These animals are of the rat kind, in the order of the *rodentia*, or gnawers; and are remarkable for their blindness, since the eye is not visible till after the skin is stripped off, and is not perforated by any chink or opening to admit the ingress of light. The blind-rat, or mole-rat, is larger than the common rat, and has a fine hair of an ash colour, inclining to red.

"*Bats*."—The original word אֲתֵלֶפֶם *atelephim*, appears to denote "fliers in darkness," a particularly suitable denomination for "bats," which sleep by day and only become active and leave their retreats as night comes on. It is well agreed that bats are intended; but nothing is known of the particular species, nor perhaps is any one in particular denoted; it being better to understand the word as a name for bats in general. The equivocal character of the word, as an animal furnished with wings of a peculiar nature by means of which it flies after the manner of a bird, gave occasion to the remarkable description of it in Deut. xiv. 18, 19. "The bat, and every creeping thing that fieth, shall be unclean unto you." Bats are however accounted delicate eating in some parts of Southern Asia, where there are species of a very large size. In Western Asia, however, in the latitude of Palestine, we are not aware of any particularly large species. The most common does not much exceed in size the species most usual in England; being little larger in the body than a mouse. When examined it proves to be a delicate and beautiful creature covered with a fine fur of very pale yellow, while the fine integuments forming what are called the wings, are when expanded ribbed with the bright red lines of the bony prolongations by which they are managed and supported. These bats, as usual, harbour in caverns and deserted buildings; and not only so, but they swarm in the towns. In those houses where some of the windows are left without glass, and with only lattices, for the sake of coolness—or in the public rooms, which are open in front,—they harbour by day in the best and most frequented apartments, several of them clinging together in one mass to the high vaulted or flat ceilings. They do not occasion much inconvenience when their numbers are not considerable in one room. The height of the ceilings and the lightness of their colour prevents them from being very conspicuous and they remain clustered together from morning to evening, without moving, except that now and then we have observed a head put out and immediately retracted. They are not disturbed without considerable violence, when, if one or two be detached, they remain on the wing and speedily return to their places. In the evening, however, if the shutters should happen to be closed, or their usual means of egress debarred, they occasion much annoy-

ance by flying about the room till they can get out. They however prefer dark, out of the way places, and they harbour by hundreds in the underground cellars, to which the inhabitants of lower Mesopotamia retreat from the heat during the summer season. Such, we imagine, were some of the aspects under which bats were known to the Hebrews.

CHAPTER III.

1 *The great confusion which cometh by sin.* 9 *The impudency of the people.* 12 *The oppression and covetousness of the rulers.* 16 *The judgments which shall be for the pride of the women.*

FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and 'the honourable man, and the counsellor, and the cunning artificer, and the 'eloquent orator.

4 And I will give 'children to be their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let this ruin be under thy hand*:

7 In that day shall he 'swear, saying, I will not be an 'healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

9 ¶ The shew of their countenance doth witness against them; and they declare their sin as 'Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, that *it shall be well with him*: for they shall eat the fruit of their doings.

11 Woe unto the wicked! *it shall be ill with him*: for the reward of his hands shall be 'given him.

12 ¶ *As for my people, children are their oppressors, and women rule over them.* O

my people, 'they which lead thee cause thee to err, and 'destroy the way of thy patha.

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have 'eaten up the vineyard; the spoil of the poor is in your houses.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

16 ¶ Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and 'wanton eyes, walking and 'mincing as they go, and making a tinkling with their feet:

17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will 'discover their secret parts.

18 In that day the LORD will take away the bravery of *their tinkling ornaments about their feet*, and *their* 'cauls, and *their* round tires like the moon,

19 The 'chains, and the bracelets, and the 'mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the 'tablets, and the earrings,

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23 The glasses, and the fine linen, and the hoods, and the veils.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

25 Thy men shall fall by the sword, and thy 'mighty in the war.

26 And her gates shall lament and mourn; and she *being* 'desolate shall sit upon the ground.

1 Heb. a man eminent in countenance. 2 Or, selfish of speech. 3 Eccles. 10. 16. 4 Heb. lift up the hand. 5 Heb. hinder up. 6 Gen. 13. 13, and 18. 21, and 19. 5. 7 Heb. done to him. 8 Or, they which called thee blessed. 9 Heb. swallow up. 10 Or, burnt. 11 Heb. deceiving with their eyes. 12 Or, tripping nicely. 13 Heb. make naked. 14 Or, networks. 15 Or, sweet balls. 16 Or, spangled ornaments. 17 Heb. houses of the soul. 18 Heb. might. 19 Or, emptied. 20 Heb. cleansed.

Verse 18. "Tinkling ornaments about their feet."—We shall give Mr. Lane's illustration of this text. "Anklets of solid gold or silver are worn by some ladies, but are more uncommon than they formerly were. They are of course very heavy, and knocking together as the wearer walks, make a ringing noise; hence it is said in a song, 'the ringing of thy anklets has deprived me of reason.' Isaiah alludes to this, or perhaps to the sound produced

by another kind of anklet." This he afterwards describes:—"Anklets of solid silver, already described, are worn by the wives of some of the richer peasants, and of the sheyks of villages. Some anklets of iron are worn by many children. It was also a common custom among the Arabs for girls or young women to wear a string of bells on their feet. I have seen many little girls in Cairo with small round bells attached to their anklets. Perhaps it is to the sound of ornaments of this kind, rather than of the more common anklets, that Isaiah alludes." In Asia we have often found the anklets to be hollow, which of course greatly strengthens and sharpens the ringing sound they afford when struck together, which, from their large diameter, often happens in walking. Sometimes two or three anklets, of the same or different kinds, are worn on the same legs, and which of course jingle against one another in walking. The dancing girls of India have several anklets of different sorts, one of which has a row of bells attached to it. It is important also to add, that not only anklets, but bells attached to the feet, are seen in the ancient paintings of Egypt. Another interpretation might be suggested, namely, that small bells were attached to the hem of the gown; as we know from ancient sculptures that such were worn by the Bacchantes for the sake of the sound which they afforded in dancing.

"*Cauls*."—The original word (שֵׁבִיסִים *shebisim*) is of very uncertain meaning. That it denotes something worn upon the head or hair is tolerably clear. Some follow the marginal reading, "networks;" while Schroeder and others elicit from the Arabic that it denotes little ornaments, gulls, or studs, worn on the hair. Much of the obscurity which attends such subjects arises from reasonings upon abstract etymologies, without reference, or without sufficient reference, to the past or existing usages and costumes of the East. If we understand the word to refer to the manner in which the women set off the tresses of their hair, as they hang down their backs, we shall see that it will answer better than anything that has been suggested to *boik* the above explanations. The hair is usually divided into a number of braids or tresses, which fall down upon the back, and to each of which is added three silken hreads, each charged with small ornaments in gold, and terminating in small coins of the same metal. The whole furnishes the rich appearance of which our engraving will suggest an idea; and, regarded at a little distance, has a sort of mailed, or rather reticulated appearance, which might well enough suggest the idea and the denomination of "network," if the original word is rightly so understood. And indeed, that idea of "interweaving," on which this interpretation is founded, is literally exemplified in his sort of ornament, since the silken threads are, for a third of their length, generally interwoven with the hair. Mr. Lane says of this decoration, "The sufa appears to me the prettiest, as well as the most singular of the ornaments worn by the ladies of Egypt. The glittering of the *burck*, &c., and their *chinking together* as the wearer walks, have a peculiarly lively effect." This last circumstance seems to us a strong corroboration of our opinion, for being chinking ornaments of the hair, we might expect them to be mentioned immediately after, and in connection with, the tinkling ornaments of the feet, as is actually the case with the *shebisim* of the present text.

"*Round tires like the moon*."—The explanation of this now usually suggested is that the ornament consisted of small moon-like figures, strung together and worn as a necklace. It is possible, however, that the denomination from the moon only denotes the lustre of the ornament, according to Oriental usage. And what confirms us in this impression is, that the women of Egypt and Western Asia, actually give the name of "moon" (*ckumarah*) to a splendid ornament, usually of gold, and sometimes set with jewels, which they wear in front of their head-dress, and a figure of which we annex. Another ornament, applied to the same purpose, might, from its roundness, suggest a resemblance of form to the moon; and indeed, jewelled crescents are also among the ornaments worn in front or by the side of the head-dress, so that, on the whole, there seems, from analogy, little reason to question the use of the ornament in question whatever may have been its particular form.

19. "*Chains*."—Literally "drops" or pendants; and we are probably to understand various kinds of pendant ornaments, including earrings. We therefore illustrate the subject generally by giving specimens of necklaces, pendant ornaments of different sorts, and earrings. We have spoken fully about earrings on former occasions.

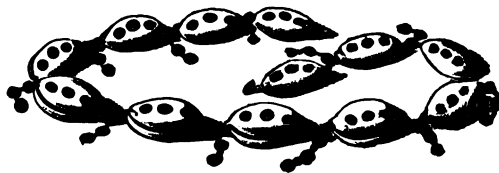
"*Bracelets*."—There is a note on bracelets under Gen. xxiv. 22. The forms of those anciently worn may also be seen in the engravings given under Exod. iv. and Sol. Song vii.



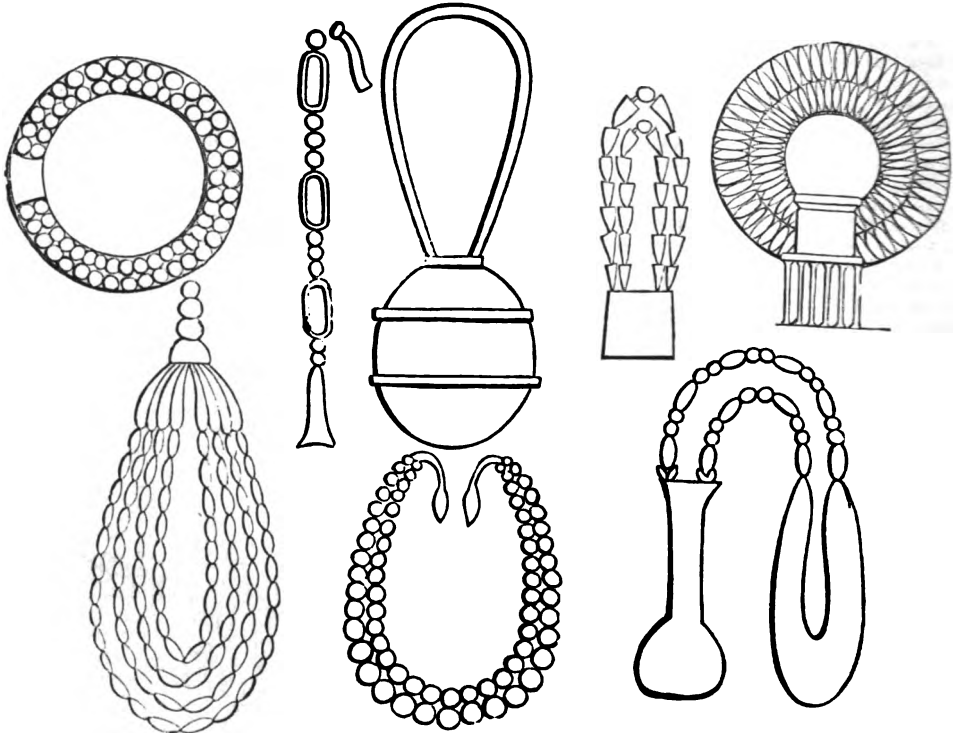
"*Cauls*." Lady adorned with the *Sufa*, showing also the Turban, or "*Bounet*" of v. 20.



The *Ckumarah*.



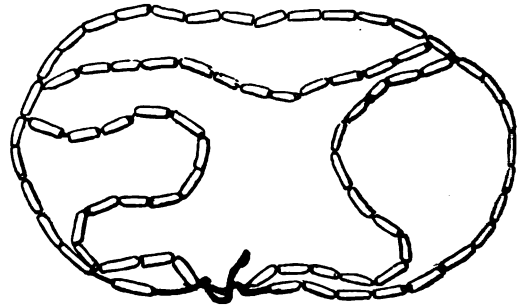
Ancient Egyptian Necklace (from Signor d'Athanas's Collection), composed of shells and pendant ornaments, both of fine gold, and inlaid with red composition.



Various forms of Drops or pendant Ornaments. Collected from Ancient Egyptian Sculptures.



Forms of Earrings, from Ancient Egyptian Sculptures.



Ancient Egyptian Necklace. From 'Description de l'Egypte.'

"Mufflers."—A sort of veil is doubtless intended. Various kinds are mentioned in the present enumeration of articles of female dress and ornament, and in other passages of Scripture, and most of them may probably be identified with some of the various veils now used in the East. The *רעאלית* *re'aloith*, of the present text, appears to denote veil for the face. Of these various kinds are used in the East. That in Egypt and Syria is commonly a long strip, black or white, plain or ornamented, fastened by bands to the head, and sometimes nearly descending to the feet. This veil does not cover the eyes. The veils of the Turkish women cover the whole face, and are made of horse-hair, through which the women can see clearly, although it seems perfectly opaque when viewed from without. The Persian women also cover the whole of the face, commonly with an untransparent white veil, a strip of lace or network inserted in which, over the eyes, enables them to see without being seen. Transparent veils, for the face, of lace or crape, such as our women use, are not known in the East. It is remarkable that it does not appear from Egyptian paintings that veils were used by the females of ancient Egypt.

20. **"Bonnets."**—Probably the head-dress or turban in the general sense is intended. This, independently of any ornaments of jewels, gold spangles and coins which it may receive, usually, at the present day, consists of a cap, around which is bound one or more rich handkerchiefs or shawls, folded high and flat, not bulging out like those of the men. This is the general principle of the head-dress, but with great variations of detail.

"Ornaments of the legs."—These are probably the anklets, simply understood, without the "tinkling ornaments" mentioned in verse 18.

"Headbands."—This is now usually rendered "zones" or "girdles;" and the explanation which we have given to the "round tires like the moon," of verse 18, seeming to anticipate the "head-bands," we concur in this interpretation. The ancient girdles, like some of those now in use, appear to have been very rich, studded with gold, and enriched with precious stones.

"Tablets."—These appear to have been small ornamented boxes or bottles containing rich perfumes, and which were attached to a necklace that hung down to the waist.

"Earrings."—The Arabic version translates the word, *boxes of amulets or charms*; and that this is the correct interpretation is now generally agreed. So Aben Ezra, who says that they were writings, written in gold and silver, and used as amulets. They probably contained some passages of Scripture, as those of the Mohammedans usually do extracts from the Koran. The faith of the modern Orientals in amulets, to avert some evil or obtain some blessing, is strong, deep, and almost universal. There are few persons who do not wear amulets of some kind or other. Those of the ladies are made to serve as ornaments, by being enclosed in small cases of embossed gold or silver, and commonly suspended at the right side from a silken cord or chain, which is passed over the left shoulder. They are sometimes worn at the neck or bosom, or around the head; and frequently two or more are attached to the same string. That the Hebrews were greatly addicted to this superstition is allowed by their own writers.



The Kkoosah, or Jewelled Head-band of Modern Egypt.



Hhegabe, or Amulets, of Modern Egypt.



The Khizam, or Nose-jewel, of Modern Egypt.

21. "Nose-jewels."—See the note on Gen. xxiv. 47. We give a representation of the kind now most commonly worn.

22. "Changeable suits of apparel."—We gather the sense by a comparison with Zech. iii. 3, 4, where the same word (מַחֲלָאוֹת *machlatsoth*) denotes beautiful or costly garments, as opposed to those that were mean or filthy. If it refer to any single article of dress, it probably means the gown. These are sometimes very costly indeed, and even very commonly they are of richly-figured silks and satins. They were doubtless, in those earlier times, among the wealthy, of the richest stuffs that could be procured. (See the two figures in p. 747.)

"Mantles."—The women of Western Asia and Egypt now wear, in private, over the gown a sort of long mantle or pelisse, made of cloth, silk, or velvet, and which may very probably be some such article as the present text denotes.

"Wimples."—What our translators understood by a "wimple" was a sort of hood, which fitted to the head, and came down behind to near the middle of the back, covering also the shoulders. The descending parts of this hood distinguished it as a wimple. It was also called a veil. Thus Spenser describes Una as shading her beauty

"Under a veil that wimpled was full low."

Such hoods are still worn by some kinds of nuns, and is a common article of out-door dress in the south of Italy and in Malta, where it is generally of black silk. Although we do not think that "wimples" correctly interprets the original word, we believe it does well distinguish its use as an enveloping article which the women wore out of doors. This is, in the East, like a sheet—black, white, striped, or plaided—and of silk or cotton, according to the circumstances of the wearer; and which, being fastened to the head by a ribbon sewed inside, falls to the ground, and, with the face-veil, completely envelops the whole person from head to foot. The word used here is the same which describes the veil worn by Ruth (iii. 15), and in which she carried away the six measures of barley which Boaz gave to her. Under this external wrapper, ladies usually wear a capacious silk robe (called *tab*) with long and loose sleeves; and this, but of coarser materials, serves women of the lower orders for an external walking garment.

"Crisping pins."—This is the same word which is translated "bags" in 2 Kings v. 23; and it is hard to understand how it came to be translated "crisping-pins" here. A purse is doubtless intended in both instances, and the word has the same meaning in the Arabic. Here we are to understand a richly-ornamented purse, or small bag, which the women were attached to their girdles, to serve as a pocket. They are usually made of silk, and wrought with gold and silver. But Jahn says, we know not on what authority, that those of the Hebrew women were of solid metal, sometimes pure gold, and fashioned like a cone, with a border of rich cloth at the top.

23. "Glasses."—Metallic mirrors, which the women carried about with them as articles of ornament and use. But Lowth and others think that transparent garments are intended; and the Septuagint certainly sanctions this interpretation.

"Fine linen."—The same word here, which in Judges xiv. 12, 13, and Prov. xxxi. 24, we have supposed to denote shirts or inner garments.

"Hoods."—Lowth and Boothroyd have "turbans;" but do not say how these are to be distinguished from the "bonnets" in verse 2, which they render "tires," and allow to be head-dresses—and head-dresses are turbans. Jahn thinks the word means a double veil, covering the head, and falling down behind and before: and so far we agree with him; but the rest of his description confounds it with that large wrapper which we have noticed under the word "wimples."

We are disposed to think that it rather describes such a head-dress as is still seen among the Arabian females. It consists of a large handkerchief, or shawl, or piece of linen or cotton (usually black, but in some parts white, or of some dark colour), which, after covering the head, falls some way down the back; the corners being brought round in front, to cover the throat and bosom; and generally the lower part of the face to the tip of the nose; being in fact the customary veil of the class of women by whom it is used. As shown in our cut, it is not unlike what our translators must have understood to have been intended by the word which they translate "wimples" in the next verse



"Muffer." Lady of Modern Egypt, showing the common Face-Veil, with one form of the walking wrapper ("Wimple") mentioned in v. 24.



"Wimple." Another form of the walking wrapper mentioned in v. 24.



Woman Wearing the Tob, mentioned in the note on "Wimples."



"Hoods," v. 23. Hood-Veil of an Arab Female.

"*Veils.*"—We believe this to be the head-veil which the ladies of Western Asia and Egypt usually wear within-doors. It is usually a long strip of white muslin, embroidered with threads of coloured silk and gold; or of coloured crape, ornamented with gold thread, lama, and spangles. It rests upon the head, and falls down the back, forming

one of the most graceful articles of female attire in the East. A back veil becomes an external article of the walking dress when the *sob* is worn as the outer robe (as shown in the third cut of the preceding page); and (as in the second cut below) it sometimes assumes the place of a mantle.



* Veil," v. 23. "Mantle," v. 23.—In-door dress of a Modern Egyptian Lady, showing the back Veil and the Mantle.



A Dancing Woman of Cairo showing the Shawl Girdle, with a short Veil, and a kind of Wrapper worn as a back Veil.

24. "*Stomacher*"—The opposition of this to a "girding of sackcloth" would suggest that a sort of girdle is intended; and accordingly, the word (which occurs nowhere else) is now usually rendered by "*zone*." As it must be distinguished from that mentioned in verse 20, and as the (פֶּתִיגִיל *pethigil*) implies *width*, while the Chaldee synonyme indicates that it was of *linen*, we might suppose it to be such a girdle as is now commonly worn by the Asiatic women. It consists of a shawl or handkerchief, folded wide; and is usually put loosely around the waist, in a simple and tasteful manner, with the corners hanging down behind, but sometimes in front.

In the attempt contained in the notes on this chapter to discriminate the various articles mentioned, and thereby to assist the reader to some idea of the more costly dresses and ornaments of the Hebrew women, our researches and personal recollections have been much assisted by a paper on the dress of the women of Egypt in Mr. Lane's 'Modern Egyptians.'

26. "*She, being desolate, shall sit upon the ground.*"—This is strikingly illustrated by the attitude in which the "captive daughter of Zion" is represented upon the medal struck by Vespasian to commemorate the taking of Jerusalem. The obverse contains the head of the emperor, while the reverse represents a woman sitting, in a mournful posture, under a palm tree. The inscription, *JUDÆA CAPTA*, precludes any misapprehension of its meaning. So striking is the analogy, that some think the idea of the device on the medal was purposely taken from this prophecy, at the suggestion of Josephus, who was then at the court of Vespasian and enjoyed his favour. The same event is also commemorated in a silver denarius of the same emperor, in which the mourning female sits more markedly *on the ground*, while behind her rises the military trophy which signalises the triumph of the conqueror and her own desolation.



CHAPTER IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only ¹let

us be called by thy name, ²to take away our reproach.

2 In that day shall the branch of the LORD be ³beautiful and glorious, and the fruit of the earth *shall be* excellent and comely ⁴for them that are escaped of Israel.

¹ Heb. let thy name be called upon us.

² Or, take thou away.

³ Heb. beauty and glory.

⁴ Heb. for the escaping of Israel.

3 And it shall come to pass, *that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written 'among the living in Jerusalem:*

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

³ Or, to life.

⁴ Exod. 13. 21.

⁵ Or, above.

⁶ Heb. a covering.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a ⁵cloud and smoke by day, and the shining of a flaming fire by night: for ⁶upon all the glory *shall be* ⁶a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

CHAPTER V.

1 *Under the parable of a vineyard God excuseth his severe judgment. 8 His judgments upon covetousness, 11 upon lasciviousness, 13 upon impiety, 20 and upon injustice. 26 The executioners of God's judgments.*

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath ¹a vineyard in ²a very fruitful hill:

2 And he ³fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also ⁴made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be ⁶trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah ⁷his pleasant plant: and he looked for judgment, but behold ⁸oppression; for righteousness, but behold a cry.

8 ¶ Woe unto them that join ⁹house to house, *that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!*

9 ⁹In mine ears *said* the LORD of hosts, ¹⁰Of a truth many houses shall be desolate, *even great and fair, without inhabitant.*

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 ¶ ¹¹Woe unto them that rise up early in the morning, *that they may follow strong drink; that continue until night, till wine* ¹²inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 ¶ Therefore my people are gone into captivity, because *they have* no knowledge: and ¹⁴their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And ¹⁶the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and ¹⁷God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20 ¶ Woe unto them ²¹that call evil good,

¹ Jer. 2. 21. Matt. 21. 33. Mark 12. 1. Luke 20. 9.

² Heb. the horn of the son of mil.

³ Or, made a wall about it.

⁴ Heb. hand.

⁵ Heb. for a treading.

⁶ Heb. plant of his pleasures.

⁷ Heb. a scab.

⁸ Mic. 2. 2.

⁹ Or, This is in mine ear, saith the LORD, &c.

¹⁰ Heb. If not, &c.

¹¹ Prov. 23. 29, 30.

¹² Or, pursue them.

¹³ Heb. their glory are men of firmness.

¹⁴ Chap. 2. 9, 11, 17.

¹⁵ Or, the holy God.

¹⁶ Heb. the God the holy.

¹⁷ Heb. that say concerning evil, it is good, &c.

and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* ^{1a}wise in their own eyes, and prudent ^{1b}in their own sight!

22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which ^{2a}justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as ^{2b}the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases were ^{2c}torn in the midst of the streets. ^{2d}For all this his anger is

not turned away, but his hand *is* stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness and ^{3a}sorrow, ^{3b}and the light is darkened in the heavens thereof.

^{1a} Prov. 3. 7. Rom. 12. 16.

^{1b} Heb. before their face.

^{2a} Prov. 17. 15.

^{2b} Heb. the tongue of fire.

^{2c} Or, as dung.

^{2d} Chap. 9. 12, 17, 21, and 10. 4.

^{3a} Or, distress.

^{3b} Or, when it is light, it shall be dark in the destructions thereof.

Verse 1. "*A vineyard in a very fruitful hill.*"—The declivities of hills having a southern exposure are still favourite situations for vineyards in the East, and where practicable are always chosen in preference, as we have often had occasion to notice. The reader will not fail to observe the information which this beautiful allegory incidentally conveys concerning the manner in which vineyards were arranged and treated by the Hebrews.

26. "*Hiss unto them.*"—Cyril, cited by Lowth, says: "The metaphor is taken from the practice of those that keep bees, who draw them out of their hives into the fields, and lead them back again, *ευφημασι*, by a hiss or whistle." Under this explanation the allusion is very expressive. Compare chap. vii. 18.

28. "*Their horses' hoofs . . . like flint, and their wheels like a whirlwind.*"—As this prophecy appears to refer to the invasion of Judea by the Babylonians, it may be proper to observe that this people were noted for their power in horses and chariots. Xenophon, in the second book of the *Cyropædia*, represents Cyaxares as stating to Cyrus the force which the allies opposed to him might bring into the field. The Babylonians are set down for twenty thousand horse, and two hundred chariots, being double the number of both horses and chariots which is allowed to any other of the great powers of Western Asia. The allusion to the hardness of the horses' hoofs probably arises from the fact, that the ancients did not shoe their horses by nailing iron plates to the bottom of the hoof. There were indeed shoes of leather, gold, and silver, but these enclosed the whole hoof, and were bound or tied on, being only used on particular occasions, and very rarely. Hence the hardness of the hoofs was a very important consideration; and Xenophon lays much stress on this point, observing that the good hoof is hard, hollow, and when struck on the ground sounds like a cymbal. He also suggests means by which the hoofs may be hardened. The necessity for such hard hoofs in war-horses did not escape Homer, who continually applies to them the epithet "*brazen-hoofed*."

CHAPTER VI.

1 *Isaiah, in a vision of the Lord in his glory, 5 being terrified, is confirmed for his message. 9 He sheweth the obstinacy of the people unto their desolation. 13 A remnant shall be saved.*

In the year that king Uzziah died I ^{1a}saw also the Lord sitting upon a throne, high and lifted up, and ^{1b}his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And ^{3a}one cried unto another, and said, 'Holy, holy, holy, *is* the LORD of hosts: ^{3b}the whole earth *is* full of his glory.

4 And the posts of the ^{4a}'door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe *is* me! for I am ^{5a}'undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, ^{6a}'having a live coal in his hand, *which*

^{1a} John 12. 41.

^{1b} Or, the skirts thereof.

^{3a} Heb. this cried to this.

^{4a} Rev. 4. 8.

^{5a} Heb. his glory is the fulness of the whole earth.

^{6a} Heb. threshold.

^{7a} Heb. cut off.

^{8a} Heb. and in his hand a live coal.

he had taken with the tongs from off the altar :

7 And he ¹⁰laid it upon my mouth, and said, Lo, this hath touched thy lips ; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for ¹⁰us ? Then said I, ¹¹Here am I ; send me.

9 ¶ And he said, Go, and tell this people, ¹²Hear ye ¹³indeed, but understand not ; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes ;

lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long ? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be ¹²utterly desolate,

12 And the LORD have removed men far away, and *there* be a great forsaking in the midst of the land.

13 ¶ But yet in it *shall* be a tenth, ¹⁴and it shall return, and shall be eaten : as a teil tree, and as an oak, whose ¹⁵substance is in them, when they cast *their leaves* : so the holy seed *shall* be the substance thereof.

¹⁰ Heb. ceased it to touch.
¹¹ Matt. 13, 14. Mark 4, 12. Luke 8, 10. John 12, 40. Acts 28, 26.

¹² Heb. Hear ye in hearing, &c.

¹³ Heb. desolate with desolation.

¹⁴ Or, stock, or stem.

¹⁵ Heb. Behold me.

Rom. 11, 8.

¹⁶ Or, without ceasing, &c.

¹⁷ Or, when it is returned or hath been browsed.

Verse 2. "*Seraphim*."—The word **שֶׁרָפִים** *seraphim* comes from **שָׂרַף** *saraph*, "to burn," from which, and from the description, we may gather that the seraphim presented human figures, of a brilliant fiery appearance, and covered with wings. Wings are common to them and the cherubim, and the only certain distinction discoverable is that conveyed in their name, "burning ones." The cherubim also are nowhere described as having *six* wings. The seraphim are mentioned here only ; and there appears such conformity between them and the cherubim that it is difficult to trace the distinctions of appearance which they may have exhibited. We will return to the subject in Ezekiel ; and meanwhile since there has been much speculation concerning the forms which these distinguished beings bore, we take the opportunity of introducing an engraving after the only sculptured image which appears to suggest any approximation to the idea which the Scriptural descriptions seem to express. This singular remain belongs to Ancient Persia, and is found upon one side of a square column at Mourg Aub. It will be seen that one pair of the wings fall nearly to the feet, while the other rises high above the head. The head itself also exemplifies a frequent symbol of Scripture—being surmounted by horns, which support a curious symbolical mitre. The figure is conjectured by Porter, from various circumstances, to represent a superior spirit, and perhaps the tutelary genius of the country. He faces the temple, with his hands uplifted and open ; as if in the act of benediction. Porter says, "With the exception of the mitre, there is nothing I have ever seen or read of, which bears so strong a resemblance to the whole of the figure on the pillar, as the ministering or guardian angels, described under the name of Seraphim or Cherubim, by the different writers in the Bible ; and if we are to ascribe these erections to Cyrus, how readily may we have found the model of his geni, either in the spoil of the temple of Jerusalem, which he saw among the treasures of Babylon ; or from the Jewish descriptions, in the very word of prophecy which mentions him by name ; and which doubtless would be in the possession of Daniel and open to the eye of the monarch to whom it so immediately referred." There is more probability than might at the first view appear, in the notion that the works at Mourg Aub were by Cyrus, and should the other parts of the conclusion be considered tenable, there is nothing very absurd in the idea that this figure may furnish the only existing clue to that of the seraphim or cherubim of Scripture.

o. "*The altar*."—This was doubtless the altar of burnt offering, in the court before the sanctuary, on which was kept ever-burning the fire originally kindled from heaven.

13. "*Teil tree, and . . . oak*."—The original words are essentially the same, and seem to denote one and the same tree



"Seraphim." A supposed analogous figure, from a Persian Sculpture at Mourg Aub.

which we, with others, take to be the terebith tree, described under Gen. xviii. 1. The tree is represented as an ever-green by the ancient naturalists, never shedding its leaves; but this is not confirmed by modern witnesses, who find that the terebith is, under certain circumstances, stripped of its foliage in the winter. This coincides with the allusion in the present text, which portrays the tree as casting its leaves under inclement contingencies, but yet retaining the vital principle in the unexpanded bud.

CHAPTER VII.

1 *Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah.* 10 *Ahaz, having liberty to choose a sign, and refusing it, hath for a sign, Christ promised.* 17 *His judgment is prophesied to come by Assyria.*

And it came to pass in the days of 'Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria 'is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and 'Shear-jashub thy son, at the end of the 'conduit of the upper pool in the 'highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, 'neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and 'vex it, and let us make a breach therein for us, and set a king in the midst of it, *even the son of Tabeal*:

7 Thus saith the Lord God, It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, 'that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. 'If ye will not believe, surely ye shall not be established.

10 ¶ 'Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; 'ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David; *Is it a small thing for you to weary men, but will ye weary my God also?*

14 Therefore the Lord himself shall give you a sign; 'Behold, a virgin shall conceive, and bear a son, and 'shall call his name Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even the king of Assyria.*

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all 'bushes.

20 In the same day shall the Lord shave with a 'razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter and honey shall every one eat that is left 'in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

¹ 2 Kings 16. 5. ² Heb. *resteth on Ephraim.*

³ Heb. *let not thy heart be tender.* ⁴ Or, *waken.*

⁵ Heb. *from a people.*

⁶ Heb. *And the LORD added to speak.* ⁷ Or, *make thy petition deep.*

⁸ Or, *commendable trees.*

⁹ That is, *The remnant shall return.*

¹⁰ 2 Kings 18. 17.

¹¹ Or, *do ye not believe? it is because ye are not stable.*

¹² Matt. 1. 23. Luke 1. 31.

¹³ Or, *thou, O virgin, shalt call.*

¹⁴ Or, *causeway.*

¹⁵ Or, *in the midst of the land.*

¹⁶ Heb. *in the midst of the land.*

¹⁷ Heb. *in the midst of the land.*

24 With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

25 And on all hills that shall be digged

with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

Verse 8. "*Within threescore and five years.*"—The desolation of the ten tribes by the Assyrians under Shalmaneser took place about twenty years after the date of this prophecy. It is clear therefore that it is not referred to, but rather when Sennacherib not only carried away the remnant of Israel, but settled new inhabitants in the country, thus completing the subversion of the ten tribes. This was exactly sixty-five years from the time of this remarkable prophecy.

15. "*Butter and honey.*"—The word rendered "butter" must be understood to denote not that only, but other preparations of milk short of butter, as cream, buttermilk, and sour curdled milk—all of which are much used in Western Asia. Perhaps in the present instance, and some others, milk in its simple state may be understood. Milk and such preparations of it as we have mentioned, are consumed in great quantities, and, together with honey, when it can be procured, form the substantial diet of young children. It is of course here mentioned as forming the best and most suitable food. Feeding a child with milk and honey is also mentioned by heathen writers to express its prosperous bringing up. In verse 22, the same articles are equally mentioned as the food of grown people, from which we also learn that the Hebrews used the milk of their sheep, as well as that of cows (and, elsewhere, goats), as do the Bedouins at this day.

18. "*The fly that is in the uttermost part of the rivers of Egypt.*"—See note on Josh. xxiv. 12.

CHAPTER VIII.

1 *In Maher-shalal-hash-baz, he prophesieth that Syria and Israel shall be subdued by Assyria. 5 Judah likewise for their infidelity. 9 God's judgments shall be irresistible. 11 Comfort shall be to them that fear God. 19 Great afflictions to idolaters.*

MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning 'Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I 'went unto the prophetess, and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, My father, and my mother, 'the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and 'the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, 'and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.

11 ¶ For the LORD spake thus to me 'with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary; but for 'a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall 'stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 'Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 ¶ And when they shall say unto you,

¹ Heb. In making speed to the spoil he hasteneth the prey: or, make speed, &c.

² Heb. approached unto.

³ Or, he that is before the king of Assyria shall take away the riches, &c.

⁴ Heb. the fulness of the breadth of thy land shall be the stretchings out of his wings.

⁵ Or, yet.

⁶ Heb. in strength of hands.

⁷ Chap. 28. 16. Luke 3. 34. Rom. 9. 33. 1 Pet. 3. 8.

⁸ Matt. 21. 44. Luke 20. 18.

⁹ Heb. 2. 13.

Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

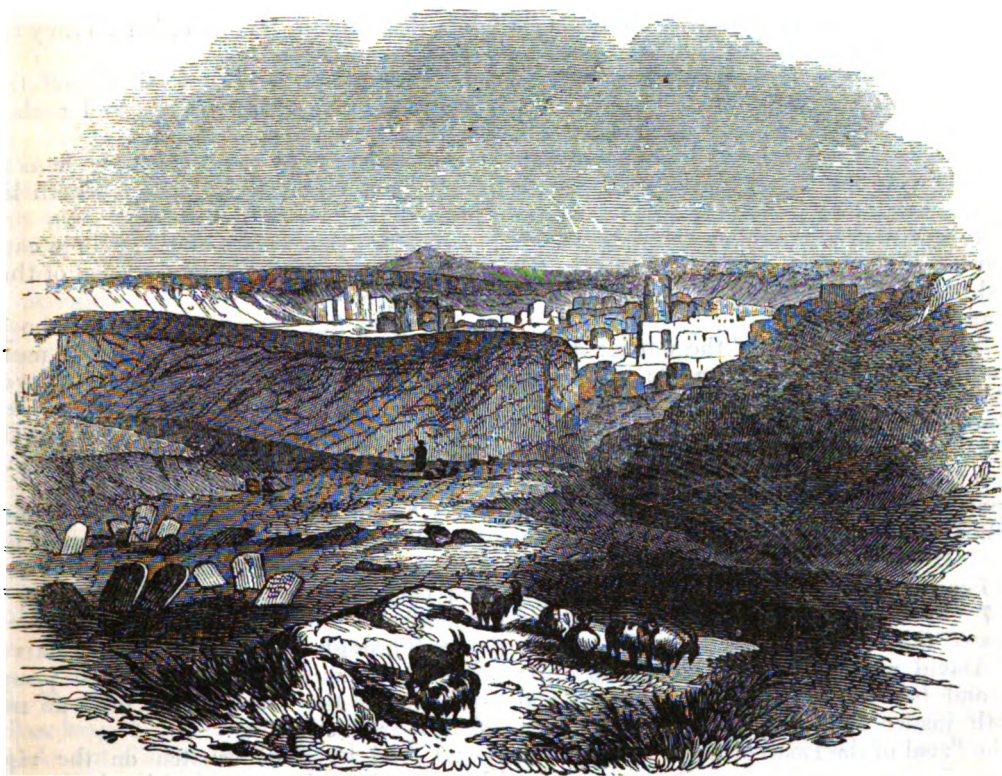
20 "To the law and to the testimony: if they speak not according to this word, *it is* because *there is* "no light in them.

21 And they shall pass through it, hardly

bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

¹⁰ Luke 16. 29. ¹¹ Heb. *no morning*.



VILLAGE OF SHILOAH.

Verse 6. "*Shiloah*."—Some notice of the *pool* or *fountain* of Siloam may be found under 2 Chron. xxiii. 30; and the *village* of Shiloah has been mentioned under 2 Kings xxiii. 13. The surplus water of the pool is conveyed out by a narrow subterraneous passage, and forms a small stream which serves to water the garden-plots on the lower part of mount Zion, and in the valley below which it crosses to reach the bed of the Kedron. This little brook has a very poor supply of water, and is exhausted in the service we have mentioned. The present engraving shows the village of Shiloah, with part of the valley of the same name in the foreground. This valley is merely the southern entrance to the valley of Jehoshaphat, and derives its name from having the village and fountain on its opposite sides, and from its receiving the waters of the latter. See further under John xi. 7.

7. "*The waters of the river*."—That is, of the Euphrates. The figure expresses the invasion of the land by the Assyrians, by a comparison derived from the overflows of the Euphrates, which river was crossed by the Assyrians in advancing upon Palestine, and which had previously formed the westward limit of their power. The comparison is the more appropriate when it is recollected that the Euphrates flowing, in the lower portion of its course, through a vast plain between low banks, the periodical increase of its waters caused it, like the Nile, to overflow its banks, sometimes inundating the country to a very great extent, and leaving extensive lakes and marshes in its neighbourhood after the river has retired to its channel.

CHAPTER IX.

1 *What joy shall be in the midst of afflictions, by the kingdom and birth of Christ.* 8 *The judgments upon Israel for their pride, 13 for their hypocrisy, 18 and for their impenitency.*

NEVERTHELESS the dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by the way of the sea*, beyond Jordan, in Galilee ¹of the nations.

2 ²The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and ³not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 ⁴For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of ⁴Midian.

5 ⁵For every battle of the warrior *is* with confused noise, and garments rolled in blood; ⁵but *this shall be* with burning and ⁵fuel of fire.

6 For unto us a child is born, unto us a ⁶son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace ⁷there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The ⁷zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycomores

are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and ¹¹join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel ¹²with open mouth. ¹²For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, *he is* the head; and the prophet that teacheth lies, *he is* the tail.

16 For ¹⁶the leaders of this people cause *them* to err; and ¹⁶they that are led of them *are* ¹⁶destroyed.

17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh ¹⁷folly. For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the ¹⁹fuel of the fire: no man shall spare his brother.

20 And he shall ²⁰snatch on the right hand; and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and they together shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

¹ Or, *populous*. ² Matt. 4. 16. Ephes. 5. 14. ³ Or, to him. ⁴ Or, when thou breakest. ⁵ Judg. 7. 22. Chap. 10. 26.
⁶ Or, when the whole battle of the warrior was, &c. ⁷ Or, and it was, &c. ⁸ Heb. meat. ⁹ John 3. 16. ¹⁰ Luke 1. 32, 33.
¹¹ 2 Kings 19. 31. Chap. 37. 32. ¹² Heb. mingle. ¹³ Heb. with whole mouth. ¹⁴ Chap. 6. 25, and 10. 4.
¹⁵ Or, they that call them blessed. ¹⁶ Or, they that are called blessed of them. ¹⁷ Heb. swallowed up. ¹⁸ Or, villany.
¹⁹ Heb. meat. ²⁰ Heb. cut.

Verse 5. "*Every battle*."—This verse probably refers to the custom of burning the spoils and armour of the enemy after a battle—a custom that seems to have been common among the Jews and other nations. Under this view Lowth translates, "For the greaves of the armed warrior in the conflict, and the garment rolled in much blood, shall be for a burning, even fuel for the fire."

10. "*Bricks...hewn stones...sycomores...cedars*."—The weakest and least worthy materials for building are here opposed to the best and strongest. Sun-dried bricks are doubtless those here opposed to hewn stones. Concerning the sycamore (*Ficus sycamorus*), we may refer to the note on 1 Kings x. 27. The wood has had some reputation for

durability in consequence of the many ages in which the coffins of the Egyptian mummies have remained in perfect preservation. But this may probably be owing to some circumstance in the preparation or coating of the coffins, or, still more, perhaps, to the dryness of the climate, and sandy soil. When buried in Bruce's garden, the wood became rotten in the course of four years.

CHAPTER X.

1 *The woe of tyrants.* 5 *Assyria, the rod of hypocrites, for his pride shall be broken.* 20 *A remnant of Israel shall be saved.* 24 *Israel is comforted with promise of deliverance from Assyria.*

Woe unto them that decree unrighteous decrees, and ¹that write grievousness which they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and ²that they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. ³For all this his anger is not turned away, but his hand is stretched out still.

5 ¶ ⁴O ⁵Assyrian, the rod of mine anger, ⁶and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and ⁷to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but ⁸it is in his heart to destroy and cut off nations not a few.

8 ⁹For he saith, *Are not my princes altogether kings?*

9 *Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?*

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, ¹⁰that when the Lord hath performed his whole work ¹¹upon mount Zion and on Jerusalem, ¹²will ¹³punish the fruit ¹⁴of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done it, and by my wisdom for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants ¹⁵like a valiant man:

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs ¹⁶that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? ¹⁷as if the rod should shake ¹⁸itself against them that lift it up, or as if the staff should lift up ¹⁹itself, as if it were no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day;

18 And shall consume the glory of his forest, and of his fruitful field, ²⁰both soul and body: and they shall be as when a standardbearer fainteth.

19 And the rest of the trees of his forest shall be ²¹few, that a child may write them.

20 ¶ And it shall come to pass in that day, ²²that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

21 The remnant shall return, ²³even the remnant of Jacob, unto the mighty God.

22 ²⁴For though thy people Israel be as the sand of the sea, ²⁵yet a remnant ²⁶of them shall return: ²⁷the consumption decreed shall overflow ²⁸with righteousness.

23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall

¹ Or, to the writers that write grievousness.

² Chap. 5, 26, and 9, 12.

³ Or, Woe to the Assyrian.

⁴ Heb. Assyrian.

⁵ Or, though.

⁶ Heb. to lay them a treading.

⁷ 2 Kings 18, 24, 23, and 19, 10, &c.

⁸ 2 Kings 19, 31.

⁹ Heb. visit upon.

¹⁰ Heb. of the greatness of the heart.

¹¹ Or, like many people.

¹² Or, as if a rod should shake them that lift it up.

¹³ Heb. number.

¹⁴ Rom. 9, 27.

¹⁵ Heb. in, or amongst.

¹⁶ Or, that which is not wood.

¹⁷ Heb. from the soul, and even to the flesh.

¹⁸ Chap. 28, 22.

¹⁹ Or, in.

smite thee with a rod, "and shall lift up his staff against thee, after the manner of "Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of "Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, that his burden "shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 He is come to Aiath, he is passed to Migron: at Michmash he hath laid up his carriages:

²⁰ Or, but he shall lift up his staff for thee.

²¹ Exod. 14.

²² Judg. 7. 26.

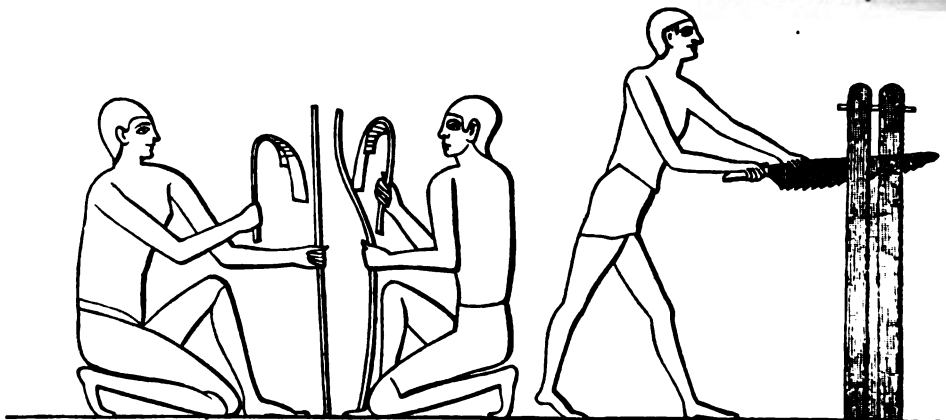
Chap. 9. 4.

²³ Heb. shall remove.

²⁴ Heb. Cry shrill with thy voice.

²⁵ Or, mightily.

Verse 9. "*Calno*."—Perhaps the same as Calneh, one of the cities built by Nimrod in the land of Shinar (Gen. x. 10). So the Seventy seem to have thought, by their adding, "where the tower was built."—"Carchemish," see the note on 1 Kings iv. 24.—"*Hamath*," see Num. xiii. 1.—"*Arpad*," otherwise Arphad and Arvad, is supposed to be the same as the Aradus of the ancients. This was the northernmost of the Phœnician cities on the Mediterranean coast, and was, equally with Tyre, a colony of Sidon. Thus, in Ezek. xxvii, it is mentioned with the two last-named cities, that is, as supplying Tyre with mariners in conjunction with Sidon; and it appears to have participated in the commerce carried on by both cities. It arrived at so flourishing a condition that the small rocky isle (about a mile in circumference and two miles from the shore) on which it was situated, is described by Strabo as covered with buildings more lofty than those of Rome; but of which no trace now remains. The island, now called Ruad, is situated near the mouth of the river Eleutherus, about eight leagues to the north of Tripolis. Opposite to it, on the continent, was another town called Antaradus, which is perhaps more likely than the insular town to have been that taken by the Assyrians.



EGYPTIAN CARPENTERS, WITH THE AX OR ADZE AND SAW.—FROM ROSELLINI

15. "*As...saw*."—We annex figures of these implements of the most ancient kind, copied from specimens in the collection of Signor D'Athanasii, and from the engravings of Rosellini. They will speak for themselves. Something has already been said of the saw under 1 Chron. xx. 3.

23. *He is come to Aiath*, &c.—This and the following verses are descriptive of the march of Sennacherib's army approaching towards Jerusalem, and of the terror and confusion spreading and increasing through the several places as he advanced; expressed with great brevity but finely diversified (*Lowth*). "*Aiath*," that is, Ai or Hai, near Jericho. See Gen. xii.; Josh. vii.—"*Migron*," 1 Sam. xiv. 2.—"*Michmash*," see 1 Sam. xiii. 5.



"Axe." Egyptian War Hatchet.

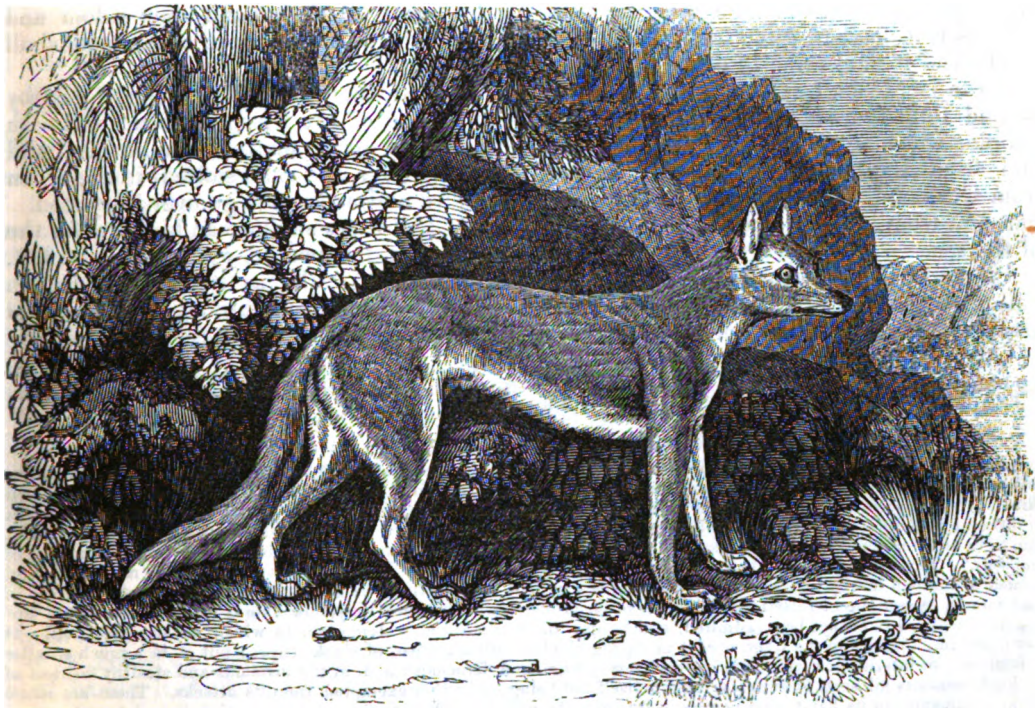
29. "*Geba*."—See 1 Sam. xiii. 3.—"*Ramah*," see 1 Kings xv.—"*Gibeah*," see Josh. xiv. 28.

30. "*Gallim*."—Eusebius and Jerome place this in the neighbourhood of the Philistine town of Ekron.—"*Laish*." We know no other town of this name than that, towards the sources of the Jordan, taken by the people of Dan, and called by them after the name of their tribe. See Gen. xiv.—"*Anathoth*," see 1 Kings ii. 26.

31. "*Madmenah*."—One of the towns mentioned, in Josh. xv. 31, among "the uttermost cities of the tribe of Judah toward Edom southward."

"*Gebim*."—Not mentioned any where else. and the situation unknown.

32. "*Nob*."—See 1 Sam. xxi. It would seem that the army was destroyed here; and the context appears to intimate that Jerusalem was visible from hence.



WOLF (*Canis Syriacus*).

CHAPTER XI.

¹ *The peaceable kingdom of the Branch out of the root of Jesse. 10 The victorious restoration of Israel, and vocation of the Gentiles.*

AND there shall come forth a rod out of the stem of ¹Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of ²quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and ³reprove with equity for the meek of the earth: and he shall ⁴smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 ⁵The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on

¹ Acts 13. 23.

² Heb. scent, or smell.

³ Or, argue.

⁴ Job 4. 2. ⁵ Thess. 2. 8.

⁶ Chap. 65. 25.

the hole of the asp, and the weaned child shall put his hand on the 'cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the 'Gentiles seek: and his rest shall be 'glorious.

11 And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed

of Judah from the four 'corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil 'them of the east together: 'they shall lay their hand upon Edom and Moab; 'and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over 'dryshod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; 'like as it was to Israel in the day that he came up out of the land of Egypt.

⁶ Or, *adder's*. ⁷ Rom. 15. 10. ⁸ Heb. *glory*. ⁹ Heb. *wings*. ¹⁰ Heb. *the children of the east*.
¹¹ Heb. *Edom and Moab shall be the laying on of their hand*. ¹² Heb. *the children of Ammon their obedience*. ¹³ Heb. *in shoes*.
¹⁴ Exod. 14. 29.

Verse 6. "Wolf."—See the note on Gen. xlix. 27.

"Leopard."—There is no question that the leopard is intended by the word נִמְרֹא *namer*, for the same word denotes this animal in the Chaldee, Syriac, Arabic, and Ethiopic, and in Jer. xiii. 23, there is a distinct allusion to its spotted skin. It would seem that these animals were formerly common in Palestine, as several places bear names which seem to intimate that they were infested by leopards, as "*Nimrah*" (Num. xxxii. 3); "*Beth-Nimrah*" (Num. v. 36; Josh. xiii. 27); and "*waters of Nimrah*" (Isa. xv. 6; Jer. xlviii. 34). In Sol. Song iv. 8, we also read of "the mountains of leopards." The leopard is still known in Syria and Arabia, though no longer common. It is the most beautiful animal of the lion family; which may be one reason why it is more noticed in Scripture than any other creature of that family, except the lion itself. The ranges of black rosettes, with which its yellow hide is marked, give it an appearance which has always been admired, and supply the comparison in Jeremiah, to which we have referred. It has much resemblance to the tiger, except in having black rosettes, instead of black stripes: but it is a much smaller animal, and of inferior powers. It is however very savage and ferocious; and, in the insidious and stealthy fashion of its kind, assaults all sorts of animals; man himself not being altogether exempted from its attacks. There are some striking allusions to its habits and powers in future texts, which we shall explain as the occasions occur.

15. "Utterly destroy the tongue of the Egyptian sea... in the seven streams."—Bishop Lowth and others interpret this of the Red Sea, and the passage of the Hebrew host through "it. But some suppose that the prophet alludes to the Nile; and we have little hesitation to agree in this conclusion, as we cannot possibly see how else the "seven streams" are to be explained. Large rivers, and the Nile in particular, are sometimes called "*seas*" in Scripture; and if so understood here, "the tongue of the Egyptian sea" would of course be the Delta, for which indeed it would be a very striking and appropriate designation. This Delta is contained between the two extreme branches by which the Nile enters the sea. Now the number of the arms or branches of the river which bounded and traversed this Delta were anciently seven, each of which the reader will find described in Sect. xix. ('Branches of the Nile') of Rennel's 'Geography of Herodotus.' And these "seven streams" have been so "smitten," particularly on the side towards Palestine, that only two remain: that which was once the middle stream has now become the most eastern, towards Palestine; and the places which deep streams once occupied may now be passed dryshod. In consequence of this, "the tongue of the Egyptian sea" has been so far "destroyed," that the Delta, always the most fertile part of Egypt, has been abridged of half its extent, which has become a sandy and uninhabited desert. See the details in Rennel, as above. That this is the subject of the prophecy in this verse cannot be positively affirmed; but the coincidence has appeared to us too remarkable to be overlooked, particularly as it has not been hitherto noticed.

CHAPTER XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry

with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my 'strength and *my* song; he also *is* become my salvation.

¹ Exod. 15. 2. Psal. 118. 14.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, 'Praise the LORD, 'call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout, thou 'inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

* 1 Chron. 16. 8. Psal. 105. 1.

* Or, proclaim his name.

* Heb. inhabitants.

CHAPTER XIII.

1 *God mustereth the armies of his wrath. 6 He threateneth to destroy Babylon by the Medes. 19 The desolation of Babylon.*

THE burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The noise of a multitude in the mountains, 'like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands 'be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall 'be amazed 'one at another; their faces *shall be as* 'flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be 'darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* vil, and the wicked for their iniquity; and

I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be 'dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be 'as when God overthrew 'Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But 'wild beasts of the desert shall lie there; and their houses shall be full of 'doleful creatures; and 'owls shall dwell there, and satyrs shall dance there.

22 And 'the wild beasts of the islands shall cry in their 'desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

¹ Heb. the likeness of.

² Or, fall down.

³ Heb. wonder.

⁴ Heb. every man at his neighbour.

⁵ Heb. faces of the flames.

⁶ Ezek. 33. 7. Joel 2. 31, and 3. 15. Matt. 24. 29. Mark 13. 24.

⁷ Gen. 19. 24. Jer. 50. 40.

⁸ Heb. Zim.

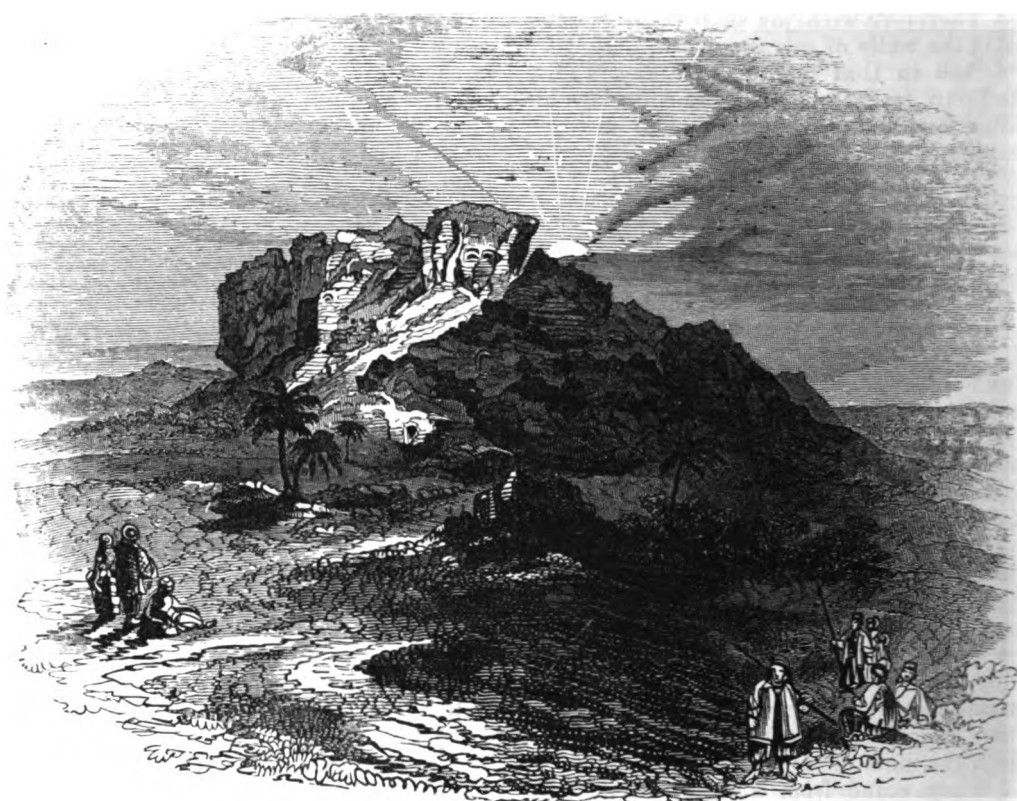
⁹ Heb. Ockim.

¹⁰ Or, ostriches.

¹¹ Heb. daughters of the owl.

¹² Heb. lim.

¹³ Or, palaces.



DESOLATION OF BABYLON.

Verse 19. "*Babylon...the beauty of the Chaldees' excellency.*"—As the prophecies concerning the same places are much dispersed—occurring in different prophets, and in different parts of the same books of prophecy—we shall perhaps best consult the reader's advantage and our own convenience by noticing the several details as they occur, rather than by offering any large and connected statements, which would leave it to the reader to trace out the particular points of illustration. The line of illustration which we propose to take has already been well trodden by Bishop Newton, and more lately, by Dr. Keith, who, between them, have very nearly exhausted the existing stores of information on the subjects of which they treat. We shall therefore, necessarily, be often found to adduce the same facts and authorities which they have already employed: but we trust that our own researches, together with a personal acquaintance with some of the sites to which prophecy refers, will enable us in our progress to point out some circumstances which they have overlooked, and to cite some authorities which have escaped their notice.

With respect to the very remarkable passage now before us, we reserve some notice of the prosperous and splendid condition of ancient Babylon for Dan. iv. 30; and under Jer. li. we shall take some *general* notice of its present desolations, of which, for introductory purposes, our present engraving will serve to give such a notion as may be at present necessary. From this it will appear that there is no standing ruin of this famous city, but that the whole is a collection of heaps, which appear like natural hills (except that no green thing grows on them) until the excavations show that these heaps cover all that remains of "the beauty of the Chaldees' excellency."

20. "*It shall never be inhabited,*" &c.—The site of Babylon has now for many ages been forsaken by man, and left entirely to the "doleful creatures" mentioned by the prophet in the next verse. The time when it became wholly deserted has not been well determined. But Strabo says that in his time great part of it was a mere desert; that the Persians had partially destroyed it; and that time, and the neglect of the Macedonians while they were masters of it, had nearly completed its destruction; and Pliny, who wrote in the reigns of the emperors Vespasian and Titus, the conquerors of Jerusalem, describes its site as a desert, and the city as "*dead.*" ('Nat. Hist.' lib. vi. c. 26.) Not many years after, Pausanias said, "Of Babylon, a greater city than which the sun did not formerly behold, all that now remains is the temple of Belus and the walls of the city." ('Arcad.' l. viii., c. 33.) About 250 years later, Jerome informs us that Babylon was then (in the 4th century) quite in ruins, and that the walls served only for the inclosure of a park or forest for the king's hunting. The first great blow to its prosperity was the conquest of the Babylonian empire by the Medes and Persians. It then ceased to be the sole capital of an empire, as the conquerors divided their time between it, Susa, Ecbatana, and Persepolis. When the Persian empire fell, in its turn, before Alexander, it had a prospect of a restoration to greater glory than ever, as that monarch entertained the grand project of making it the capital of all Asia, and the centre of his new monarchy. But the doom of Babylon was sealed. Alexander died, and his plan died with him. His successors in that part of his divided empire founded a new capital (Seleucia) on the Tigris, which drew away the population of the old city. Seleucia, in its turn, was eclipsed by Ctesiphon, the capital of the Parthians, on the opposite bank of the Tigris; and after this had been taken and sacked by the Arabs, Bagdad arose

as the representative of the ancient Babylon. After having been the splendid capital of the first great Mohammedan empire, this city has long been no more than a provincial town, and as such has suffered great decline, and now offers little evidence of its former importance; and when it falls, there seems no room to expect that any succeeding town of note will arise in this now thinly-peopled and desolate region, the ancient fertility of which is only indicated by the remains of numerous canals, by which the now bare and dry soil was once abundantly watered; and the once teeming population of which is only evinced by the heaps of ruin which occur in all directions; and over which we have often looked with a wondering and reverential recollection of the prophecies of Isaiah and Jeremiah.

"Neither shall the Arabian pitch tent there."—The Arabian pitches his tent and feeds his flocks where pasture may be found; and at Babylon there is no pasture. The whole site is a perfect desolation, on which nothing useful to man, or to the beasts for which he cares, can be discovered. The soil, for miles around, consists of the grit and clay formed by the decomposition of the buildings by which the site was once covered, and which contains no principle friendly to vegetation. Hence, the site of Babylon, and of all the other towns of this region, both in their mounds and level grounds, are marked—even in a region generally desolate—by an appearance of utter barrenness and blast, as if from the curse of God; which does give a most intense and mournful corroboration to the denunciations of Scripture prophecy.

21. "*Salrys*."—It is rather difficult to define the precise meaning which should be here given to the original word (שַׁלְרִים *sheirim*). In its primary sense something hairy and rough is intended, as in Gen. xxvii. 11. 23: in Lev. iv. 24; xvi. 9, it is applied to the goat; and in Lev. xvii. 7; 2 Chron. xi. 15, it is applied to objects of idolatrous worship (perhaps in the form of goats), and translated "*devils*." Some kind of wild goat is perhaps intended here and in xxiv. 14. Most of the rabbins and the ancient versions understand *dæmons* to be denoted; and if so, it must be supposed to mean that *dæmons* should be reputed to dance there; which is literally true; for the Arabs so firmly believe the ruins of Babylon to be the haunt of evil spirits, that they dread to remain in the neighbourhood of the principal mounds at night. This alone would prevent the Arabian from pitching his tent there, even if he could there find rich pasture for his flock.

22. "*Wild beasts... shall cry in their desolate houses, and dragons in their pleasant palaces*."—All that Benjamin of Tudela says of Babylon is this:—"One day's journey from hence (Gehiagu) standeth the ancient Babel, containing thirty miles of compass, but now utterly destroyed, where the ruins of Nebuchadonozor's palace are yet seen, inaccessible to men by reason of the divers and noisome kinds of serpents and dragons living there." (Purchas, lib. ix. p. 1452.) The jeweller Balbi (A.D. 1579) also describes the place as "perilous for robbers and lions." About the same time, Rauwolf, the German, describes the great mound, which he took for the tower of Babel, to be so ruinous and low, and so full of venomous creatures, that no one durst approach to it within half a league, except during two months in the winter, when these animals remain within their holes. The closer inspection of more recent travellers has confirmed these remarks. We suspect that much of what is said in the Scriptures, of Babylon in particular, is to be understood to extend to all the ancient cities of Babylonia. Most of the sites that we examined were pierced with holes and caverns, the retreats of "wild beasts of the desert" and "doleful creatures." In these sites we have seen the footsteps of lions, have observed jackals, and have been apprised of the presence of hyenas, porcupines, lizards, bats, owls, and other fierce or gloomy animals, in the caves and cavities of these desolations. About the mouths of the caves may be seen the bones and portions of the skins of sheep, goats, buffaloes, and even camels; while the intolerable stench from some of the dens confirmed the evidence which these indications offered.

CHAPTER XIV.

1 *God's merciful restoration of Israel.* 4 *Their triumphant insultation over Babel.* 24 *God's purpose against Assyria.* 29 *Palestina is threatened.*

FOR the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids; and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

4 ¶ That thou shalt take up this *proverb* against the king of Babylon, and say,

How hath the oppressor ceased! the *golden* city ceased!

5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with *a* continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet: they break forth into singing.

8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 *Hell* from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, *even* all the *chief* ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm

¹ Heb. that had taken their captives.

² Or, *launting speech*.

³ Or, *swartness of gold*.

⁴ Heb. *a stroke without removing*.

⁵ Or, *the grave*.

⁶ Heb. *leaders*.

⁷ Or, *great goats*.

is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, 'O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

17 That made the world as a wilderness, and destroyed the cities thereof, that opened not the house of his prisoners?

18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: "the seed of evil-doers shall never be renowned.

21 Prepare slaughter for his children "for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon

the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath "purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

28 In the year that king Ahaz died was this burden.

29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a "cockatrice, and his fruit shall be a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and "none shall be alone in his "appointed times.

32 What shall one then answer the messengers of the nation? That "the LORD hath founded Zion, and the poor of his people shall "trust in it.

⁸ Or, O day-star.

⁹ Or, did not let his prisoners loose homeward.

¹⁰ Job 18. 19. Psal. 91. 10, and 37. 28, and 109. 13. ¹¹ Exod. 30. 5. Matt. 23. 35.

¹² 2 Chron. 30. 6 Job 9. 12. Prov. 31. 30. Dan. 4. 31. ¹³ Or, addy.

¹⁴ i.e., he shall not be alone.

¹⁵ Or, assemblies.

¹⁶ Psal. 87. 1, 6, and 109. 16. ¹⁷ Or, betake themselves unto it.

Verse 8. "*Fir-trees*."—One of the firs here alluded to was perhaps the *Pinus laricio*, which resembles our Scotch fir in many particulars. There is another species, *Orientalis*, found upon mount Caucasus, which produces a very elegant cone. The *Halepensis* or Aleppo pine is found in the neighbourhood of Palestine. The *Pinaster* was in all probability known to them; the leaves are longer than those of the Scotch fir, and the cones grow in clusters.

23. "*Bittern*."—See the note on Zeph. ii. 14.

"*Pools of water*."—See the note on ch. viii. 7. Where a level country is liable to inundations from a river, the hollows remain filled with water when the overflow has ceased, and, if these are of any depth or extent, the water will remain unexhausted till the next year when they receive a fresh supply, so that permanent lakes and marshes are formed. This was, and is, the case in Babylonia. At different parts, near the Euphrates, lakes, pools, and marshes, some of very great extent, are numerous, and some also occur near the Tigris. Even Babylon itself, in its most flourishing state, was enclosed on the west by a great lake, or chain of lakes, which served on that side for a natural barrier. Hence, when Alexander, in order to avoid an evil presage, wished to enter his destined capital from the west, he found that no means of access existed in that direction, and was obliged, against his will, to follow the common route (Arrian, vii. 17). But with an enterprising and industrious people, the exuberant fertility of whose soil depended upon effective irrigation, such lakes and pools became, under proper management, by means of canals, sluices, and embankments, a most important advantage, which, as we learn from the ancient historians, the Babylonians turned to the best account. But now, since Babylon has fallen, and Chaldaea has become a desolation, the inundation, left to its

own course, has formed, at Babylon and elsewhere—on the Euphrates and Tigris—pools and marshes on spots once populated. We have ourselves seen mounds and hills of ruin rising like islets above the waters, and forming the chosen resort of pelicans and numerous water-fowl “of every wing.”



BITTERN.

CHAPTER XV.

The lamentable state of Moab.

THE burden of Moab. Because in the night Kir of Moab is laid waste, and 'brought to lence; because in the night Kir of Moab is laid waste, and brought to silence;

2 He is gone to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: 'on all their heads shall be baldness, and every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall owl, 'weeping abundantly.

4 And Heshbon shall cry, and Elealeh:

their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab; 'his fugitives shall flee unto Zoar, an 'heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of 'destruction.

6 For the waters of Nimrim shall be 'desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the 'brook of the willows.

¹ Or, cut off. ² Jer. 48 37, 38. ³ Ezek 7. 18. ⁴ Heb. descending into weeping; or, coming down with weeping.

⁵ Or, to the borders thereof, even as an heifer. ⁶ Jer. 48. 5, 34. ⁷ Heb. breaking. ⁸ Heb. desolations. ⁹ Or, valley of the Arabians.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring ⁹more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

⁹ Heb. additions.

Verse 1. "*The burden of Moab.*"—In speaking of the present condition of this country, and in describing the ruined condition of the towns mentioned in this chapter, the sites of which have been ascertained, we have already by anticipation shown how literally the present prophecy has been accomplished. See the notes on *Moab*, Num. xxxvi. 13, Deut. ii. 9; and on its towns, as follows:—"Ar," Deut. ii. 9; "*Dibon*," Num. xxi. 30; "*Medeba*," Num. xxi. 30; "*Nébo*," Num. xxxii. 3, Deut. xxxiv. 1; "*Heshbon*," Num. xxi. 26; "*E'caleh*" and "*Nimrim*," Num. xxxii. 3. Notices of other places in Moab, not mentioned in this and the following chapter, will be found principally in Num. xxi. and xxxii.

4. "*Jahas*."—At this place the Amorites, under their king Sihon, were defeated by the Hebrews (Num. xxi. 23). Jerome, who, with the Septuagint, calls it Jazza, says, that in his time it was still shown between Medeba and Deblathai. Verse 5—"Luhith;" we are informed by Jerome that this was in his time a village, between Arcopolis (Ar) and Zoara (Zoar). It is perhaps the same that Josephus calls Lyssa ('Antiq.' i. xiv. c. 1). "*Horonaim*."—This seems to be the same that Josephus mentions as Oronas, among twelve principal places in Moab, mentioned by him, as above. The dual form of the name would seem to suggest that there were two Horons, even as there were two Beth-horons, the upper and lower, in the country west of the Jordan. The situation of Horonaim is not known. Verse 8—"Eglaim" appears to have been a place on the borders of Moab; and "*Beer-elim*" would seem to be the Beer mentioned in Num. xxi. 16. Verse 9—"Dimon;" the Vulgate reads "*Dibon*;" and if not understood of that place, to the note concerning which we have already referred, we have no information about Dimon.

CHAPTER XVI.

1 *Moab is exhorted to yield obedience to Christ's kingdom.* 6 *Moab is threatened for her pride.* 9 *The prophet bewaileth her.* 12 *The judgment of Moab.*

SEND ye the lamb to the ruler of the land from ¹Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that*, as a wandering bird ²cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

3 ³Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the ⁴extortioner is at an end, the spoiler ceaseth, ⁵the oppressors are consumed out of the land.

5 And in mercy ⁵shall the throne be ⁶established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

6 ¶ We have heard of the ⁶pride of Moab; *he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.*

7 Therefore shall Moab ⁷howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye ⁸mourn; surely *they are stricken.*

8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are ⁹stretched out, they are gone over the sea.

9 ¶ Therefore I will ⁹lavail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for ¹⁰the shouting for thy summer fruits and for thy harvest is fallen.

10 And ¹⁰gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-hareseth.

12 ¶ And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This is the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be very small and* ¹⁴feeble.

¹ Or, Petra. ² Heb. a rock. ³ Or, a nest forsaken. ⁴ Heb. Bring. ⁵ Heb. wringer. ⁶ Heb. the treaders down.
⁷ Dan. 7. 14, 27. ⁸ Mic. 4. 7. ⁹ Luke 1. 33. ¹⁰ Or, prepared. ¹¹ Jer. 48. 27. ¹² Jer. 48. 20. ¹³ Or, matter. ¹⁴ Or, plucked up.
¹⁵ Or, the alarm is fallen upon, &c. ¹⁶ Jer. 48. 33. ¹⁷ Or, not many.

CHAP. XVI.—The observations and references in the preceding chapter apply also to the present. Among the names which do not occur there, we find, "*Sela*." No place of this name is elsewhere mentioned as belonging to Moab; and

Selah of Edom has been noticed under 2 Kings xiv. As it has been said that Kerek in Moab bore the name of Petra, as well as the Petra in Edom—and as *Selah* has the same meaning, “a rock,” as *Petra*—it may be conjectured that the same name denotes Kerek. We have spoken of Kerek in the note referred to; and now that we have before us the prophecies of Moab’s desolation, it cannot but strike us that this small and mean town, or rather village, upon the border of Moab, should be the only one that remains in a country once thickly strewed with towns and cities, richly cultivated, and abounding with people. At least fifty ruined sites have been observed by travellers, and many doubtless exist as evidences of the former prosperous condition of a country now abandoned to the Arabian rovers and beasts of prey. All the other proper names which occur in this chapter have been noticed in Num. xxi. and xxxii. I shall probably find occasion to take some further notice of Moab under Jer. xlviii.

CHAPTER XVII.

Syria and Israel are threatened. 6 A remnant shall forsake idolatry. 9 The rest shall be plagued for their impiety. 12 The woe of Israel’s enemies.

burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, with the LORD of hosts.

And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

And it shall be as when the harvest-gatherer gathereth the corn, and reapeth the sheaf with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

¶ Yet gleaning grapes shall be left in the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

At that day shall a man look to his altar, and his eyes shall have respect to the Holy One of Israel.

And he shall not look to the altars, the

work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

12 ¶ Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

¹ Or, sun-images.

² Or, removed in the day of inheritance and there shall be deadly sorrow.

³ Or, noise.

⁴ Or, many.

⁵ Or, thistle-down.

verse 2. “The cities of Aroer are forsaken; they shall be for flocks,” &c.—Concerning Aroer, see a note under xxxii. This verse of course refers to Moab, to which it applies most exactly, as the country may be said to be abandoned, except by the Bedouins, who pasture their flocks on the wild herbage of the once cultivated plains, and the traces of ancient cultivation may still be discovered. The excellence of the pasture in some parts has already been noticed (Num. xxxii.—“Jazer”), and sufficiently evinces the ancient richness of the soil. The right of pasturage in particular spots has formed a subject of fruitful contest to different Arab tribes. As fine pastures, and peculiar images with regard to water, are often found in the neighbourhood of the ruined towns, these ancient seats of a population have literally become places where flocks lie down. (See Burckhardt’s ‘Syria,’ p. 364, *et seq.*) The will not fail to notice the marked distinction that the desolation of Moab is denoted by the circumstance that should lie down in its once cultivated and populated sites; while that of Babylon is expressed by “neither shall shepherds make their folds there.” The cause of this we have explained, the desolation of Babylon having extended to its soil, which affords no pasture. At a time when Babylon and Moab were both in a flourishing condition, it God himself could thus nicely have discriminated the character of their future desolation? Here are no vague intimations. Scripture does not say merely that this or that place shall at a future time be desolate; but it says *how* it shall be desolate, and *how* its desolation shall be distinguished from the desolations of other places. This is evidence of the power and beauty of the language; and we cannot understand the condition of that man’s mind who can rise from it doubtful or undecided.

CHAPTER XVIII.

1 *God in care of his people will destroy the Ethiopians. 7 An access thereby shall grow unto the church.*

WOE to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation 'scattered and peeled, to a people terrible from their beginning hitherto; *a nation meted out and trodden down, 'whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will 'consider in my dwelling place like a clear heat 'upon herbs,

¹ Or, outspread and polished.

² Or, a nation that mete's out, and treadeth down.

³ Heb. a nation of lies, lies, and treading under foot.

⁴ Or, whose land the rivers despise.

⁵ Or, regard my set dwelling.

⁶ Or, after rain.

⁷ Or, outspread and polished.

Verse 2. "*Vessels of bulrushes.*"—Concerning such light vessels, made of reeds or rushes, coated over with slime and bitumen, we have spoken fully in a note to 1 Sam. xix. 18, to which we refer the reader. It is there shown that such vessels were employed on the Nile.

CHAPTER XIX.

1 *The confusion of Egypt. 11 The foolishness of their princes. 18 The calling of Egypt to the church. 23 The covenant of Egypt, Assyria, and Israel.*

THE burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will 'set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour, city against city, and kingdom against kingdom.

3 And the spirit of Egypt 'shall fail in the midst thereof; and I will 'destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I 'give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; and the brooks of defence shall be emptied

and like a cloud of dew in the heat of harvest

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time shall the present be brought unto the LORD of hosts of a people 'scattered and peeled, and from a people terrible from their beginning hitherto: a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

and dried up: the reeds and flags shall wither.



"Reeds." *Arundo donax.*

7 The paper reeds by the brooks, by the

¹ Heb. mingle.

² Heb. shall be emptied.

³ Heb. swallow up.

⁴ Or, shut up.

mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

11 ¶ Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even ⁹they that are the stay of the tribes thereof.

14 The LORD hath mingled ¹⁰a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a

terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak ¹¹the language of Canaan, and swear to the LORD of hosts; one shall be called, The city ¹²of destruction.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.

23 ¶ In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

⁹ Heb. and shall not be.

¹⁰ Or, white works.

¹¹ Heb. foundations.

¹² Heb. of living things.

¹³ Or, governors.

¹⁴ Heb. corners.

¹⁵ Heb. a spirit of perversities.

¹⁶ Heb. the tip.

¹⁷ Or, of Heres, or, of the sun.

Verse 2. "City against city, and kingdom against kingdom."—The Seventy, who were well acquainted with the condition of Egypt, render, in the latter clause, *reges sui reges*, "nome against nome." An Egyptian father, Cyril, upon this text, says, "A nome is a city, with a circumjacent territory and the places contained in it;" that is to say, it was a province. This division existed in the earliest times, and subsisted under the Ptolemies and the Romans. The number of nomes is not well determined, and seems to have varied at different times, as there are scarcely two writers who agree on the subject. These nomes were so distinctly marked by different local usages, and forms and objects of worship, which afforded ample sources of contention between them, that there is good ground for Heeren's conjecture—that each nome was originally an independent settlement and government, having some interests in common with others, but also interests that were conflicting, and which would produce quarrels among them. When these were united into one kingdom by powerful princes, the standing difference of habits, customs, and religion, must necessarily have prevented that perfect consolidation which might otherwise have taken place; so that when the general government became weak or disordered, they would be disposed to fall out with each other, and seek to promote their own separate interests and to place them in a commanding position. This actually took place on the occasion which Isaiah foretold, when, after the death of Sethon, the contemporary of Hezekiah and Sennacherib, and an interregnum of two years which followed, the united monarchy was divided into twelve kingdoms, each nome having its own king. To the reign of this oligarchy, and to the anarchy and civil wars which attended its extinction, by Psammetichus, one of the twelve, who ultimately became sole monarch, the prophet is usually supposed to refer.

4. "A fierce king shall rule over them."—This is supposed to foretell the second great calamity of the Egyptians—their subjection by the Persians; and which they themselves ever mentioned with horror, on account of the atrocities committed by the conqueror Cambyses, the son of the great Cyrus, who may well be supposed to be the "cruel lord" and "fierce king" of our text. To no man who ever lived could these epithets be with greater propriety applied than

to Cambyses, who, after an easy conquest of Egypt, fell into such extravagant cruelties and excesses of every kind, as can only be accounted for on the supposition of Herodotus, that he was "outrageously mad."

6. "*Reeds*" (רִפְּדָה *kane*; Sept. *καλέμυς*).—The genus *Arundo* is distinguished by producing a cluster of small flowers each of which is encircled at its base by a collar of fine wool, which at once gives a characteristic to the reed, and contributes towards the general beauty of the plant. There are several species of *Arundo*, among the rest the *Arundo donax*, which was well known among the Greeks. The roots contain a portion of sugar or saccharine matter when young, and thence are eaten. The stem is manufactured into mats and other articles of a similar nature.

7. "*Paper reeds*" (רִפְּדָה *aroth*)—which the Septuagint renders by *ῥι ἄχι ῥι χλακὴν*—the green river-plants, included most of those reed and rush-like plants which fringe the banks of streams and swamps.

10. "*Fish*."—See the notes on Exod. vii. 21, and Num. xi. 5.

13. "*Neph*."—See the note on Jer. xli. 19.

15. "*Rush*" (רִפְּדָה *agyon*)—which was perhaps identical with *Gome* or *Cyperus papyrus*, or paper-reed; of which a figure and description will be found under Exod. xi.

18. "*Five cities*."—Bishop Lowth says: "I take the whole passage, from the eighteenth verse to the end of the chapter, to contain a general intimation of the future propagation of the knowledge of the true God in Egypt and Syria, under the successors of Alexander; and, in consequence of this propagation, of the early reception of the gospel in the same countries, when it should be published to the world." It is very certain that Alexander settled a colony of Jews at Alexandria, with privileges equal to those enjoyed by the Macedonians; and that his successors in Egypt generally pursued the policy of encouraging the emigration of the Hebrews to that country, so that, under various circumstances of inducement and obligation, a large Jewish population was ultimately formed there. Philo estimates the number of men at not less than one million. The "five cities" were probably those in which they chiefly resided. Some think a definite number is used for an indefinite one, while others conceive that four of the cities are those named in Jer. xli. 1, the fifth being that particularly mentioned as "the city of destruction." Through the presence of so many Jews in Egypt, together with the translation of the Old Testament into Greek, at the instance of Ptolemy Philadelphus, the Lord must in some degree "have been known to Egypt, and the Egyptians have known the Lord." There were probably many proselytes to the Hebrew faith; and indeed we read, in Acts ii. 10, of dwellers in Egypt, "Jews and proselytes," among those who went to Jerusalem to keep the feast of Pentecost. See more fully in Newton's 'Dissertation,' vol. i. p. 191, &c.

"One shall be called, The city of destruction."—There has been much discussion about this verse, resting upon the word rendered "destruction." This word, *חרב* *heres*, by the change of a single letter, easily mistaken by a transcriber, becomes *חרב* *cheres*, the sun, and gives us "the city of the sun," instead of the reading of our version. Lowth, Boothroyd, and others follow the Vulgate in adopting the last reading. That the true reading was uncertain even in the time of the Targumist Jonathan Ben Uzziel, appears from his adoption of *both* in his paraphrase, "The city of the temple of the sun, which is to be destroyed."

After the rise of the Maccabees, Onias, being disappointed of the high-priesthood, withdrew into Egypt, and so ingratiated himself with the king (Ptolemy Philometor), that he obtained his permission to build a temple for the use of the Jews in Egypt, after the model of that at Jerusalem; and, among other inducements, showed him the present prophecy, reading "the city of the sun," and understanding that it intimated that this temple should be in the district or nome of Heliopolis (the city of the sun), where it was accordingly built, on the site of a ruined temple of Bubastis. Onias obtained the grant of the high-priesthood in perpetuity for himself and his descendants, and called the city which contained the temple, after his own name, Onion. It was situated about twenty-four miles from Memphis, and remained till the time of Vespasian, who ordered it to be destroyed. The Jews in Palestine regarded the erection of this temple as a most unlawful measure. And from this arises the question, whether Onias purposely misquoted the text, by changing the letter *י* to *ח*, or whether the Jews of Palestine, to mark their detestation of his establishment, and to destroy the point of the prophecy, altered the letter *ח* to *י*. The question is difficult, and perhaps cannot now be satisfactorily determined. Our translators express their hesitation by placing one interpretation in the text and the other in the margin. See Prideaux's 'Connection,' under s.c. 149; and Newton, as above.

23. "*The Assyrians*."—The latter part of this chapter is generally thought to refer to the condition of the Jews under the Seleucids, who reigned over that portion of Alexander's conquests comprehended in Syria and Babylonia, and who pursued the same policy towards them as the kings of Egypt, alluring them by high civil privileges to settle in the cities which they founded. The numerous Jews also who remained in Babylonia and the eastern provinces were well treated, and allowed the free exercise of their religion and peculiar customs, by Alexander's successors. In connection with what is said in verse 21, concerning performing vows, it may be remarked, that the fidelity of the Jews to their oaths is said to have been a principal cause of the favour with which they were regarded. See Jahn's 'Hebrew Commonwealth,' B. ix. sect. 83, and Basnage's 'Histoire des Juifs,' l. ix.

CHAPTER XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD 'by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and

put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the 'shame of Egypt.

¹ Heb. by the hand of Isaiah.

² Heb. the captivity of Egypt

³ Heb. nakedness.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

⁴ Or, country.

Verse 1. "*Sargon the king of Assyria.*"—Sargon appears to be another name for *Eearhaddon*, the account of whom given in the note to 2 Kings xix. 37, will show the fulfilment of the prophecy contained in this chapter.

CHAPTER XXI.

1 *The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians.* 11 *Edom, scorning the prophet, is moved to repentance.* 13 *The set time of Arabia's calamity.*

THE burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

2 A 'grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

4 'My heart panted, fearfulness affrighted me: the night of my pleasure hath he 'turned into fear unto me.

5 Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:

8 And 'he cried, A lion: My lord, I stand

continually upon the 'watchtower in the daytime, and I am set in my ward 'whole nights:

9 And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, 'Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threshing, and the 'corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The burden of Dumah. He called to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema 'brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled ¹⁰ ¹¹ from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of 'archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

¹ Heb. herd. ² Or, my mind wandered. ³ Heb. put. ⁴ Or, cried as a lion. ⁵ Heb. 2. 1. ⁶ Or, every night.

⁷ Jer. 51. 8. ⁸ Revel. 14. 8, and 18. 2. ⁹ Heb. son. ¹⁰ Or, lying ye. ¹¹ Heb. from the flocks. ¹² Heb. bows.

Verse 8. "*He cried, A lion: My lord.*"—This may be interpreted to refer to the lion-like approach and appearance of the combined army of Medes and Persians; but, with the present text, the marginal reading, "*he cried as a lion,*" is doubtless preferable, and has the support of Aben Ezra. Calmet, however, and after him Lowth and Boothroyd, think that instead of לִיֹן, "a lion," we should read לִיֹן, and then the meaning will be, "He that looked out on the watch, cried, my lord," &c. This has the support of the Syriac version.

"*I stand continually upon the watchtower in the daytime, and ... whole nights.*"—This strikingly reminds us of the opening of the 'Agamemnon' of Æschylus; being the speech of the watchman, who had been very long watching upon his tower for the signal which should make known that Troy had fallen. It thus commences:

'For ever thus! O keep me not, ye gods,
For ever thus, fixed in the lonely tower
Of Atreus' palace, from whose height I gaze
O'erwatch'd and weary, like a night-dog, still
Fix'd to my post: meanwhile the rolling year
Moves on, and I my wakeful vigils keep
By the cold star-light sheen of spangled skies."—STIMMONS.

9. "*All the graven images of her gods he hath broken.*"—This is a remarkably definite prophecy when we consider that it was by no means a general custom among the ancient idolaters to destroy or injure the images of the gods found in the cities which were taken in time of war. But the Persians, who took Babylon, furnished an exception:

for they, confining their worship to the heavenly bodies and elemental fire, detested image worship, as well as the worship of living creatures. The conqueror of Egypt, Cambyzes, gave to the great Egyptian idol, the ox Apis, the wound of which it died: and Xerxes may seem to have accomplished the present prophecy, when, partly from religious zeal, and as much perhaps for the profit, he spoiled the temples and destroyed the idols of Babylon, after his return from his unfortunate expedition into Greece. It is not however unlikely, although history does not record the circumstance, that the Babylonian idols suffered from the zeal of the Persian soldiers when the city was first taken by Cyrus. It has sometimes struck us that possibly the scarcity of Babylonian images may be owing to this destruction of them which the prophet foretold. Whether so or not, it is certain that specimens of their graven images are rarely found unless as exhibited on sculptured cylinders, and other small antiquities of a similar nature. As these contain figures of the Babylonian gods, and at the same time furnish specimens of the style of art and taste, which was doubtless also extended to their larger monuments, we have caused some of the more remarkable examples of these engraved figures to be copied as furnishing the only satisfactory illustration that can now be obtained.



GRAVEN IMAGES OF BABYLON.

11. "*Dumah*,"—Instead of *Dumah* (דומה) the Seventy seem to have read *Edom* (עֲדוֹם). As *Mount Seir* is mentioned, there can be little doubt that *Edom* is intended; but whether as representing the general name, or that of a principal place in *Edom*, is not very clear. Jerome says that *Dumah* was the name of a town and district of *Idumea*, which began twenty miles from *Eleutheropolis*, and beyond which were the mountains of *Seir*.

14. "*Water to him that was thirsty*," &c.—This prophecy seems to refer to the Arabians of *Arabia Petraea*, and their defeat by the king of *Assyria*, probably *Esarhaddon*. They are described as flying into the desert, which was and is the custom of the Arabians when attacked by a superior power. The circumstances of their flight are strikingly intimated in the mention of the people of *Tema*, their allies, as bringing them bread and, above all, water, on which their very existence depended in those desert and dry regions. The service which was thus rendered was the same which the *Edomites* refused to render to the Hebrew host; and the importance of this act of hospitality is forcibly implied in the reason given for the exclusion of the *Ammonites* and *Moabites* from the congregation of the Lord to the tenth generation, "Because they met them not with bread and water in the way, when they came forth out of *Egypt*" (*Deut.* xxiii. 4). In fact, hostility or favour are intimated by the neglect or performance of this humane office.

CHAPTER XXII.

1 The prophet lamenteth the invasion of Jewry by the Persians. 8 He reproveth their human wisdom and worldly joy. 15 He prophesieth Shebna's deprivation, 20 and Eliakim, prefiguring the kingdom of Christ, his substitution.

THE hurden of the valley of vision. What

aiileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound 'by the archers: all that are

Heb. of the bow

found in thee are bound together, *which* have fled from far.

4 Therefore said I, 'Look away from me; 'I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men *and* horsemen, and Kir 'uncovered the shield.

7 And it shall come to pass, *that* 'thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array 'at the gate.

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: 'let us eat and drink; for to-morrow we shall die.

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

15 ¶ Thus saith the Lord God of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which is over the house, *and say,*

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, 'as he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, 'the LORD will carry thee away with 'a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a 'large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; so he shall 'open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the 'vessels of flacons.

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken it.

² Jer. 4. 19, and 9. 1.

³ Heb. *I will be bitter in weeping.*

⁴ Heb. *made naked.*

⁵ Heb. *the choice of thy valleys.*

⁶ Or, *towards.*

⁷ Chap. 56. 12. Wisd. 2. 6. 1 Cor. 15. 32.

⁸ Or, *O he.*

⁹ Or, *the LORD who covered thee with an excellent covering, and clothed thee gorgeously, shall surely, &c. verse 18.*

¹⁰ Heb. *the captivity of a man.*

¹¹ Heb. *large of spaces.*

¹² Job 12. 14. Revel. 3. 7.

¹³ Or, *instruments of violence.*

Verse 1. "*The valley of vision.*"—There is no doubt that it is Jerusalem which is thus distinguished, and probably because it was, eminently, the place of prophetic vision. The summary prefixed to this chapter describing it as referring to "the invasion of Jewry by the Persians," is calculated to mislead, since the Persians never invaded Judea as principals, though it appears from verse 6, that the archers of that country served in the army of the Assyrians, who were the real invaders. Whether it refers to the invasion of Sennacherib, or that of Esarhaddon, has been disputed; but under all the circumstances, the latter is most probably to be understood.

"*Wholly gone up to the housetops.*"—The housetop is resorted to on various public occasions, as to witness what may be passing in the streets or in the surrounding country; to mourn and lament in times of public calamity; to hold consultations, and make signals or declarations; or to avoid the first fury of an enemy expected to break into the lower part of the house. Which of these senses is here to be understood, it may be difficult to determine.

6. "*Kir.*"—"Assyria (that is *Assyria Proper*, the country situated beyond the Tigris, and south of Taurus; and of which Nineveh was the capital) is often designed in the Scriptures by the name of *KIR* or *KAR*. Besides the place just mentioned (2 Kings xvi. 9.) it is found in Amos, ch. i. 5, and ix. 7. In Isaiah xxii. 6, it is mentioned with Elam.

intended for *Susa*, (and perhaps *Persia* also)—‘Kir uncovereth the shield.’ The name Kir is traceable at present in the country. The loftiest ridge of the Kurdistan mountains (Carduchian) is named *Kiur*, according to M. Otter. The province adjacent is named *Hakiri* (Niebuhr): the *Kiouran* tribe of *Kourds* inhabit the eastern part of *Assyria* (Otter). *Kerkook*, a large town, and other places of less consequence, have the prefixure *Ker* or *Kir* to them (Niebuhr). It is possible that the name of the Carduchian people may have had the same root.” (Rennel’s ‘Geog. of Herodotus,’ p. 391.) This observation of course applies also to the modern name of the country *Kurdistan*, and of the people, *Kourds*.

16. “*A sepulchre on high*.”—We have on several occasions mentioned sepulchres excavated in the rocks. Those of a superior are sometimes placed so high up the perpendicular cliffs as to be inaccessible without such exertion, hazard, and contrivance, as few are able or willing to exercise. Such tombs have the double advantage of being safe from desecration and of exhibiting more conspicuously their sculptured fronts. Sepulchres of this kind are remarkably exemplified in the very ancient tombs excavated in the cliffs of the Mountain of Sepulchres, at Naksh-i-Roustan, a full description of which may be found in Sir R. K. Porter’s ‘Travels.’ These are excavated in an almost perpendicular cliff of about three hundred feet high. There are two rows, of which the uppermost is the most ancient and interesting, presenting highly sculptured fronts about fifty-three feet broad, crowned by the representation of an act of Sabæan worship, which, for another purpose, we have caused to be copied under Job xxxi. To the lowest of them, which, however, he describes as not less than sixty feet above the ground, Sir Robert could only obtain access by being drawn up, by means of a rope fastened round his waist, by some active natives who had contrived to clamber up to the ledge in front of the tomb. These appear to be royal sepulchres, and probably not later than the time of the kings of Persia mentioned in Scripture. There is indeed some evidence that one of them was made for Darius Hystaspes in his lifetime and under his direction. From the present text we learn that the Jews had a similar taste for the distinction of a high sepulchre, graven in the rock.

CHAPTER XXIII.

1 The miserable overthrow of Tyre. 17 Their unhappy return

THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be 'still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon. for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her 'afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

9 The LORD of hosts hath purposed it, *to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: there is no more *strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment 'against *the merchant city, to destroy the 'strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years 'shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten, make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶ And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for 'durable clothing.

¹ Heb. silent.

² Heb. from afar off.
⁷ Or, strengths.

³ Heb. to pollute.

⁴ Heb. girde.

⁵ Or, concerning a merchant-man.

⁶ Heb. Canaan.

⁷ Heb. old.

Verse 1. "Tyre."—We shall reserve what observations we have to make on the subject of this famous city to illustrate the more extended and definite prophecies concerning it, which may be found in Ezekiel. It is therefore only necessary to observe generally that the present prophecy relates to the capture of Tyre by Nebuchadnezzar, and its restoration to prosperity after the fall of the Babylonian empire.

13. "*The land of the Chaldeans,*" &c.—This verse contains a most important piece of history, which should not be overlooked. It is a very difficult verse, and accordingly the translations vary not a little. The substantial information it contains seems to be,—that although cities, including Babylon, were founded in the country afterwards called Chaldea, by Nimrod, the Chaldean nation did not acquire a settled character, or their towns rise to (or at least recover) their importance, till the time of the Assyrians, who improved and embellished the towns, doubtless also founding new ones, and reclaiming the Chaldeans from their former mode of life, as wanderers in the desert. Thus reclaimed, they appear to have employed themselves, at first at the instance of the Assyrians, and then of their own accord, in giving to their towns and country that magnificent and improved character which attracted the admiration of the ancient world. This explanation is well confirmed. The Chaldeans seem to appear in Scripture as "wanderers of the desert," of the Bedouin class, till after the Assyrian history becomes distinct; and till then also, even Babylon, notwithstanding its foundation in the earliest ages, is not mentioned as a place of any importance, either by sacred or profane writers. In fact, it would seem that all the glories of Babylon and Chaldea, so far as they are distinctly known, were commenced by the governors, or vice-kings, appointed by the Assyrian monarchs, and completed by Nebuchadnezzar and his successors. Indeed, what the last-named prince said in his pride seems very distinct on the subject of the great alterations and improvements made about this time:—"Is not this great Babylon, that I have built for the house of the kingdom?" &c.—Dan. iv. 30. See the note there.

CHAPTER XXIV.

1 *The doleful judgments of God upon the land.* 13 *A remnant shall joyfully praise him.* 16 *God in his judgments shall advance his kingdom.*

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and 'turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the *priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth and fadeth away, the world languisheth and fadeth away, 'the haughty people of the earth do languish.

5 The earth also is defiled upon the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

8 The mirth 'of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is a crying for wine in the streets;* all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.*

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the 'fires, *even the name of the LORD God of Israel in the isles of the sea.*

16 ¶ From the 'uttermost part of the earth have we heard songs, *even glory to the righteous.* But I said, 'My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 'Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.*

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a

¹ Heb. *perverteth the face thereof.*

² Or, *prince.*

³ Hos. 4. 9.

⁴ Heb. *the height of the people.*

⁵ Jer. 7. 34, and 16. 9, and 25. 10. Ezek. 26. 13. Hos. 2. 11.

⁶ Or, *vallies.*

⁷ Heb. *wing.*

⁸ Heb. *Leanness to me, or, My secret to me*

⁹ Jer. 48. 43, 44

drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall "punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they shall be gathered together "as prisoners are gathered in the "pit, and shall be shut up in the prison, and after many days shall they be "visited.

23 Then the "moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and "before his ancients gloriously.

¹⁰ Heb. visit upon.

¹¹ Heb. with the gathering of prisoners.

¹² Or, dungeon.

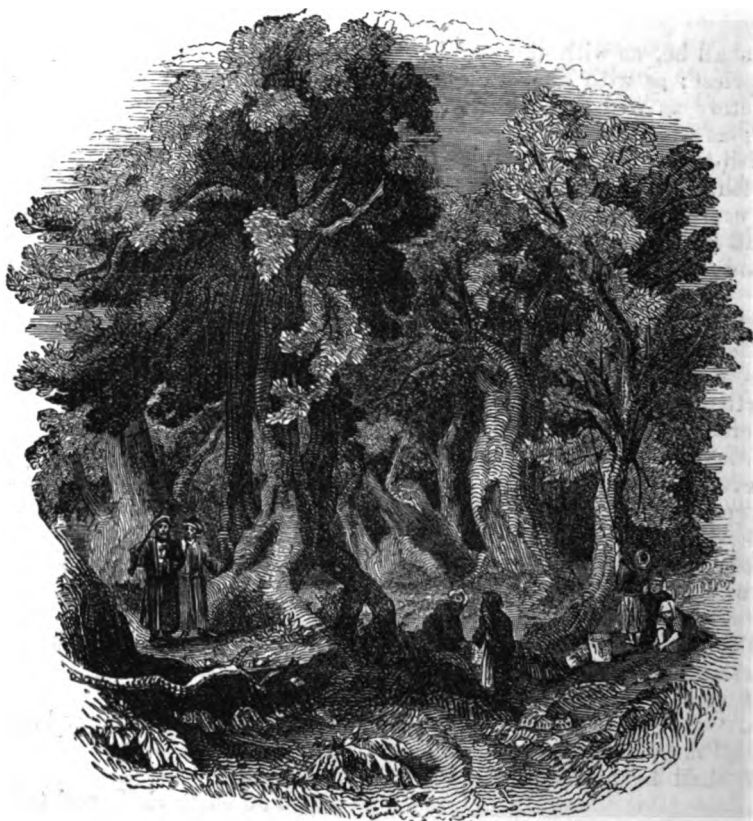
¹³ Or, found wanting.

¹⁴ Chap. 13. 10.

¹⁵ Eze. 32. 7. Joel 2. 31, and 3. 15.

¹⁶ Or, there shall be glory before his ancients.

Verse 13. "*The shaking of an olive-tree.*"—Compare this with Deut. xxiv. 20, "When thou *beatest* thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow." By this comparison, and by the association of the *shaking* the olive-tree with the gleaning of grapes, and still more from the context in chap. xvii. 6—"Two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof"—it is evident that it was customary for the proprietor to beat down the olives with a long pole, as is still the custom in some parts of Italy, and even in Palestine. This process was calculated to bring down a greater number, ripe and unripe, than shaking merely, and therefore was the more likely to be resorted to among a people who were prohibited from going over the boughs a second time. We may suppose that some unripe olives only escaped this process; and as the poor, whose property they became, would desire to obtain them in a perfect condition, they were allowed all to become so ripe that they would fall when the tree was shaken. It is also alleged that the boughs often sustain much damage by being beaten, on which account we may suppose that the proprietors would be unwilling to allow the process to be repeated by the gleaners, but expected them to confine themselves to shaking the tree. This explanation is founded on Harmer's 'Observations,' vol. iii. p. 260; but we have endeavoured to make it a little clearer. If it were not that the shaking the olive-tree is connected with grape-gleaning, it might be supposed that beating the tree had been the usual method in the time of Moses; but, being found injurious to the tree and its fruit, the shaking was an improved process afterwards adopted.



VIEW IN AN OLIVE FOREST.

CHAPTER XXV.

1 The prophet praiseth God, for his judgments, 6 for his saving benefits, 9 and for his victorious salvation.

O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat

things full of marrow, of wines on the lees well refined.

7 And he will 'destroy in this mountain the face of the covering 'cast over all people, and the vail that is spread over all nations.

8 He will 'swallow up death in victory; and the LORD GOD will 'wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

9 ¶ And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be 'trodden down under him, even as straw is 'trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

¹ Heb. swallow up. ² Heb. covered. ³ 1 Cor. 15. 54. ⁴ Rev. 7. 17, and 21. 4. ⁵ Or, threshed. ⁶ Or, threshed in Madmenah.

Verse 2. "Thou hast made of a city an heap."—This verse is generally understood to refer to Babylon.

6. "Wines on the lees."—This perhaps alludes to such a custom as still prevails in some parts of Western Asia, where new wine is poured into vessels that have been kept for several generations, upon the lees of old wines of former years. When finally drawn off for use, the strength and quality of the wine is considered to have been greatly improved by this process; and it is often mentioned as a reason for recommending a particular wine to one who purchases or drinks. See further under Jer. xlviii. 11.

10. "Trodden down under him, even as straw is trodden down for the dunghill."—Bishop Lowth's translation of his is, "Moab shall be threshed in his place, as the straw is threshed under the wheels of the car." So also Calmet understood it; and, we think, correctly. The force of this allusion will be understood by the accounts we have given of the process of threshing, to which reference is made.

CHAPTER XXVI.

A song inciting to confidence in God, 5 for his judgments, 12 and for his favour to his people. 20 An exhortation to wait on God.

IN that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the 'truth may enter

3 Thou wilt keep him in 'perfect peace, whose 'mind is stayed on thee: because he trusteth in thee.

4 Trust ye in the LORD for ever: for

in the LORD JEHOVAH is 'everlasting strength:

5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in

¹ Heb. truths. ² Heb. peace, peace. Or, thought, or, imagination. ³ Heb. the rock of ages.

the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy 'at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works 'in us.

13 O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far unto all the ends of the earth.

* Or, towards thy people.

* Or, for us.

Heb. secret speech.

* Micah 1. 2.

* Heb. mounds.

Verse 19. "*Dew of herbs*."—Lowth, with the Vulgate, Syriac and Chaldee, reads "dew of dawn:" or it might be more generally rendered "dew of rays," or "of light." The meaning will then be clear and expressive; the comparison being to dew that lives the longest—that is, dried up the latest by the morning sun. Boothroyd, who translates "dew of mallows," elicits the same substantial meaning, observing, "The mallow attracts a great quantity of dew, and hence was green and flourishing."

CHAPTER XXVII.

1 *The care of God over his vineyard.* 7 *His chastisements differ from judgments.* 12 *The church of Jews and Gentiles.*

IN that day the LORD with his sore and great and strong sword shall punish leviathan the 'piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

2 In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would set the briers and thorns against me in battle? I would 'go through them, I would burn them together.

5 Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 He shall cause them that come of Ja-

cob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, 'as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 In measure, 'when it shooteth forth, thou wilt debate with it: 'he stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and 'images shall not stand up.

10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come,

1 Or, crossing like a lion.

* Or, march against.

* Heb. according to the stroke of these.

* Or, when he removeth it.

* Or, sin images.

Or, when thou sendest it forth

and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of

Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Verse 1. "*Leviathan the piercing serpent . . . that crooked serpent.*"—The Septuagint translates the word rendered "piercing" by *φωγόμενος*, "fleeing;" which seems a more obvious interpretation of the word [פָּרָץ], *barach*, than either our text or margin (which agrees with the Vulgate) conveys. The epithet "fleeing," if correctly so understood, may be supposed to apply to the haste with which the crocodile retreats to the water when it has secured any prey on land. The epithet "crooked" does not necessarily apply to any crookedness in the form or attitude of the animal intended; but may equally, if required, be translated "winding," and applied to the devious course of the animal in running or swimming.

11. "*The women come, and set them on fire.*"—Compare John xv. 6. Where vines are abundant, the twigs, rejected when the vines are dressed and pruned, supply a very important article of fuel, and are collected and stored up for that purpose by the women and children. Decayed or ruined vines form an important addition to the store; and the desolation of the vine of Israel is therefore very strikingly implied in this figure.

CHAPTER XXVIII.

1 *The prophet threateneth Ephraim for their pride and drunkenness. 5 The residue shall be advanced in the kingdom of Christ. 7 He rebuketh their error. 9 Their unlearnedness to learn, 14 and their security. 16 Christ the sure foundation is promised. 18 Their security shall be tried. 23 They are incited to the consideration of God's discreet providence.*

WOE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down the earth with the hand.

3 The crown of pride, the drunkards of Ephraim shall be trodden under feet:

4 And the glorious beauty, *which* is on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; *which* *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swal-

lowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, *so that there is no place clean.*

9 ¶ Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.*

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with 'stammering lips and another tongue will he speak to this people.

12 To whom he said, *This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.*

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people *which is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone,

¹ Heb. broken.

² Heb. with feet.

³ Heb. swalloweth.

⁴ Heb. the hoarings.

⁵ Or, hath been.

⁶ Heb. stammering of lips.

⁷ 1 Cor. 14. 31.

⁸ Or, he hath spoken.

⁹ Psal. 118. 22.

¹⁰ Matth. 21. 42.

¹¹ Acts 4. 11.

¹² Rom. 9. 33, and 10. 11.

¹³ 1 Pet. 2. 6, 7, 8.

a sure foundation: he that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be ¹⁰trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only ¹¹to understand the report.

20 For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as in mount ¹²Perazim, he shall be wroth as in the valley of ¹³Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your hands be made strong: for I have

heard from the Lord God of hosts a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in ¹⁴the principal wheat and the appointed barley and the ¹⁵rie in their ¹⁶place?

26 ¹⁷For his God doth instruct him to discretion, and doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

¹⁰ Heb. a treading down to it. ¹¹ Or, when he shall make you to understand doctrine. ¹² 2 Sam. 5. 20. 1 Chron. 14. 16.
¹³ Josh. 10. 12. 2 Sam. 5. 25. 1 Chron. 14. 16. ¹⁴ Or, the wheat in the principal place, and barley in the appointed place. ¹⁵ Or, spelt.
¹⁶ Heb. border. ¹⁷ Or, and he bindeth it in such sort as his God doth teach him.

Verse 1. "*The crown of pride,*" &c.—Maundrell describes Sebaste, the ancient Samaria, as situated upon a long mount of an oval figure, having first a fruitful valley, and then a ring of hills round about it. Hence, as Bishop Lowth observes, "The city, beautifully situated on the top of a round hill, and surrounded immediately with a rich valley, and a circle of other hills beyond it, suggested the idea of a chaplet or wreath of flowers, worn upon their heads on occasions of festivity; and expressed by the proud crown and the fading flower of the drunkard." (See the note on Solomon's Song iii. 11.)

21. "*Mount Perazim... valley of Gibeon.*"—The circumstances alluded to here are probably those which we find recorded in 2 Sam. v. 20, and Josh. x. 10.

25. "*Fitches*"—(כַּסְאֵי *Ketzach*)—which some suppose to have been the *Nigella*, one of the ranunculaceous plants. The *Nigella arvensis*, the *μυλανθιον* of the Greeks, is a native of the East, and is cultivated in Egypt, Persia, and India, for the sake of its seeds, which, from time immemorial, have been used as a condiment, in the same way as we use coriander and carraway seeds. The seeds are black, and thence called in Arabic *habe sode*, or black grains; as *μυλανθιον* and *Nigella* are from *μυλος*, and *niger*, "black," in allusion to the same circumstance. The *Nigella* forms a singular exception among the family to which it belongs; inasmuch as they are terrible poisons, while the *Nigella* produces seeds that are not only wholesome and aromatic, but are in great reputation for their medicinal qualities. The seeds were beaten out with a rod, the slightest application of force being sufficient for that purpose.

"*Cummin*"—(כַּמְמִין *cammon*; whence *κuminum* and *cuminum*).—The *Cuminum* is an umbelliferous plant, closely allied in structure and properties to the coriander and the carraway. As the seeds, when ripe, are suspended by very delicate threads, they may be removed with little trouble, as in the case of the *Nigella*. For a figure and further description, see Matt. xxiii.

27. "*A threshing instrument,*" &c.—This passage is very interesting, as noticing five different methods of threshing



"Fitches," *Nigella arvensis*.

employed among the Hebrews. Most of these have already been noticed. The "*threshing instrument*" (*תרי* *choruts*), rendered "corn-drag" by Lowth, and which appears to have consisted of a frame of strong planks, made rough at the bottom with iron or hard stones, was dragged over the corn by oxen or horses, the driver sitting upon it. The "*cart*" appears to have been a similar machine, furnished with an axle and wheels, like that figured upon Num. xviii., and described under Prov. xx. 26. From chap. xli. 15, a machine of this sort appears to have been sometimes furnished with iron teeth, or perhaps serrated wheels. These wheeled engines not only forced out the grain but cut up the straw as fodder for the cattle. Then the *rods* and *stails* appear to have been used for separating the more delicate and easily-detached kinds of grain. It appears also—from verse 28, "bruise it with his horsemen"—that corn was sometimes threshed by the simple treading of cattle, as is still the case in many parts of the world. It is a very ancient practice, and is probably that alluded to by Moses, in his injunction against muzzling the ox that *trod out* the corn (Deut. xxv. 4). The practice is mentioned by Homer, as the customary process employed in his time. In the present instance, it is uncertain, and perhaps unlikely, that "horsemen" are intended, although horses are certainly now sometimes employed in this service. Instead of *פרס*, "horsemen," the Syriac, Symmachus, Theodotion, and the Vulgate, read *פרס*, "hoofs;" which seems the best reading, as applicable to any animals employed in treading out the corn.

CHAPTER XXIX.

1 *God's heavy judgment upon Jerusalem.* 7 *The unsatiableness of her enemies.* 9 *The senselessness, 13 and deep hypocrisy of the Jews.* 18 *A promise of sanctification to the godly.*

WOE to Ariel, to Ariel, "the city where David dwelt! add ye year to year; let them kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 ¶ And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; cry ye

out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the LORD said, "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: "for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, "Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the "work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 ¶ And in that day shall the deaf hear the words of the book, and the eyes of the

¹ Or *Oh, Ariel*, that is, the lion of God. ² Or, of the city. ³ Heb. cut off the heads. ⁴ Heb. peep, or chirp.

⁵ Or, take your pleasure and riot. ⁶ H. b. heads. ⁷ Or, letter. ⁸ Matt 15. 8. Mark 7. 6.

⁹ Jer 48. 7. Obad. ver. 8. ¹⁰ 1 Cor. 1. 19.

¹¹ Eccles. 23. 18.

¹² Chap. 48. 9.

¹³ Heb. I will add.

blind shall see out of obscurity, and out of darkness.

19 The meek also "shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit "shall come to understanding, and they that murmured shall learn doctrine.

¹⁸ Heb. shall add.

¹⁴ Heb. shall know understanding.

Verse 1. "*Ariel*."—This name has been differently explained and applied. The word is *אֲרִיֶּל*, which, divided without alteration, means, as the margin states, "the lion of God;" and this, according to the use, in the Hebrew language, of the name of God to strengthen the sense and form the superlative, would signify "the strong lion." Thus understood, it may be supposed to signify the strength of the place, by which it was enabled to resist and overcome its enemies; or, still more probably, because it was the chief city of the tribe of Judah, whose standard appears to have been a lion, on account of the comparison of Judah to that animal, in the prophecy of the dying Jacob. This name would not be unexampled, "the lion" being the meaning of the name borne by the city of Shiraz, the once metropolis of Persia. However, thus interpreted, some think that the name is given to David rather than to Jerusalem in this verse. We do not concur in this opinion. But it appears that the Hebrews did give this title to celebrated warriors. In chap. xxxiii. 7, the same word is rendered "valiant ones," and in 2 Sam. xxiii. 20, certain warriors are compared to lions. It is still the same in Arabia and other eastern countries; thus, "lion of God" is the well known title by which the renowned and valorous caliph Ali is commonly known.—But others, among whom are Lowth and Gesenius, derive the first part of the word from *אֵשׁ* *ash*, when it will of course signify, not "the lion of God," but "the fire," or "fire-hearth of God," meaning the sacred fire upon the altar of burnt offering, or the altar itself, and to Jerusalem, as containing that altar. This interpretation certainly receives some support from the fact that Ezekiel (xliii. 15, 16, see margin) does apply this title of Ariel, and doubtless in the sense here explained, to the altar.

4. "*Speak out of the ground*."—This and the analogous terms contained in the present verse appear to refer to the tricks of the ancient ventriloquists, chiefly priests and necromancers, who thus delivered the pretended oracles of their gods, or the responses of ghosts, as if from under ground, or from caverns, or from the air. That which now serves as an amusement, was thus formerly appropriated to a higher destination. "Ventriloquism thus affords a ready and plausible solution of oracular stones and oaks, of the reply which the river Nessus addressed to Pythagoras (Jamblichus, Vit. Pyth. xviii.), and of the tree which, at the command of the chief of the Gymnosophists of Upper Egypt, spoke to Apollonius. 'The voice,' says Philostratus (Vit. Ap. vi. 5), 'was distinct, but weak, and similar to the voice of a woman.'" ('Foreign Quarterly Review,' vol. vi. p. 429.) This very well explains the "low voice," the "whisper," of the present verse. To this we are tempted to add Lowth's note. "That the souls of the dead uttered a feeble stridulous, very different from the natural human voice, was a popular notion among the heathens, as well as among the Jews. This appears from several passages of their poets, Homer, Virgil, Horace. The pretenders to the art of necromancy, who were chiefly women, had an art of speaking with a feigned voice, so as to deceive those who applied to them. They had a way of uttering sounds, as if they were formed, not by the organs of speech, but deep in the chest, or in the belly; and were thence called *εγγαστριμύχες*, *ventriloqui*: they could make the voice seem to come from beneath the ground, from a distant part, in another direction, and not from themselves; the better to impose upon those who consulted them. 'These people studiously acquire, and affect on purpose, this sort of obscure sound; that by the uncertainty of the voice, they may the better escape being detected in the chest.' (Pællus, de Dæmonibus, apud Bechart, i. p. 731.) From these arts of the necromancers the popular notion seems to have arisen, that the ghost's voice was a weak, stridulous, almost inarticulate sort of sound, very different from the speech of the living."

CHAPTER XXX.

1 *The prophet threateneth the people for their confidence in Egypt, 8 and contempt of God's word. 18 God's mercies towards his church. 27 God's wrath, and the people's joy, in the destruction of Assyria.*

WOE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh

be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried 'concerning this, Their strength *is* to sit still.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for 'the time to come for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in 'oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of 'the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as 'a beacon upon the top of a mountain, and as an ensign on an hill.

18 ¶ And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: 'blessed *are* all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice

of thy cry; when he shall hear it, he will answer thee.

20 And *though* the Lord give you the bread of adversity, and the water of 'affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of 'thy graven images of silver, and the ornament of thy molten images of gold: thou shalt 'cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous; in that day shall thy cattle feed in large pastures

24 The oxen likewise and the young asses that ear the ground shall eat 'clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every 'high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name of the LORD cometh from far, burning *with* his anger, 'and the burden *thereof* is 'heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err.

29 Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the 'mighty One of Israel.

30 And the LORD shall cause 'his glorious voice to be heard, and shall shew the lighting down of his arm, with the indigna-

¹ Or, to her. ² Heb. the latter day.

³ Or, fraud. ⁴ Heb. the bottle of potters.

⁵ Psal. 2. 12, and 34. 8. Prov. 16. 20. Jer. 17. 7. ⁶ Or, oppression.

⁷ Heb. the graven images of thy silver. ⁸ Heb. scatter.

⁹ Or, savoury. ¹⁰ Heb. leavened. ¹¹ Heb. lifted up. ¹² Or, and the grievousness of flame.

¹³ Heb. heaviness. ¹⁴ Heb. rock.

¹⁵ Heb. the glory of his voice

tion of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.

32 And *in* every place where the grounded staff shall pass, *which* the LORD

shall *lay* upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight *with* it.

33 For Tophet *is* ordained *of* old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

¹⁷ Heb. every passing of the rod founded.

¹⁸ Heb. cause to rest upon him.

¹⁹ Or, against them.

²⁰ Heb. from yesterday.

Verse 13. "*Swelling out in a high wall;*" or, "a swelling in a very high wall."—High walls in the East are so made that they often decline from the perpendicular, and bulge out in different parts. This is particularly the case with the mud walls, unless of enormous thickness; and the same fact may be observed in the similar walls with which cottages are so commonly constructed in Devonshire, and the use of which, in that part of the country, appears to have been derived from the East, as shown in an interesting article on 'Cob Walls' in a late Number of the Quarterly Review. Walls of this sort are most liable to such disturbance when they have been acted upon by long rains or inundations. Even walls of kiln-burnt bricks are much exposed to derangement from the same causes. This arises from their construction. Walls five or six feet thick, and seemingly of the strongest and most durable nature, are only faced with brick, the substance being dust and rubbish, so that when the wet happens to penetrate to the internal mass, it settles down, rendering the pressure upon the brick-facing heavy and unequal, causing it to swell out and break in particular parts, and often bringing the whole to ruin.

24. '*Winnowed with the shovel and with the fan.*'—See the note on Ps. i. 4. The two instruments are probably the sieve and winnowing shovel mentioned there. The fan or winnowing shovel in the East is usually a light wooden frame, about a yard in diameter, wrought with hair or palm leaves. Its shape is commonly semi-oval, and it is held at the rounded end by the person who tosses up with it the grain in a current of air which wafts away the chaff.

CHAPTER XXXI.

1 *The prophet sheweth the cursed folly in trusting to Egypt, and forsaking of God. 6 He exhorteth to conversion. 8 He sheweth the fall of Assyria.*

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet he also *is* wise, and will bring evil, and will not 'call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of

shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the 'noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it*; and passing over he will preserve *it*.

6 ¶ Turn ye unto *him* from whom the children of Israel have deeply revolted.

7 For in that day every man shall 'cast away his idols of silver, and 'his idols of gold, which your own hands have made unto you for a sin.

8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee 'from the sword, and his young men shall be 'discomfited.

9 And 'he shall pass over to 'his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

¹ Heb. remove.

² Or, multitude.

³ Chap. 2. 20.

⁴ Heb. the idols of his gold.

⁵ Or, for fear of the sword.

⁶ Or, tributary.

⁷ Heb. for melting, or tribute.

⁸ Heb. his rock shall pass away for fear.

⁹ Or, his strength.

Verse 4. "*Like as the lion,*" &c.—Homer has a comparison exceedingly similar to this (Il. xii. 299):—

"As the lion mountain-bred,
After long fast, and by the impulse urged
Of his undaunted heart, invades the flock
Ev'n in the shelter of their guarded home;
He finds, perchance, the shepherds arm'd with spears,
And all their dogs awake, yet not for them

Resigns his hope, but either leaps the fence,
And ent'ring tears the prey, or in th' attempt,
Pierc'd by some dextrous peasant, bleeds himself."—COWPER.

5. "*As birds flying.*"—The following is Lowth's beautiful translation of this verse: "As the mother-birds hovering over their young; so shall Jehovah God of Hosts protect Jerusalem; protecting and delivering; leaping forward, and rescuing her."

CHAPTER XXXII.

1 *The blessings of Christ's kingdom.* 9 *Desolation is foretold.* 15 *Restoration is promised to succeed.*

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a 'great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the 'rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak 'plainly.

5 The vile person shall be no more called liberal, nor the churl said to be bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even 'when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he 'stand.

9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 'Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

12 They shall lament for the teats, for 'the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns and briers; 'yea, upon all the houses of joy in the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the 'forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until the spirit be poured upon us from on high, and 'the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; 'and the city shall be low in a low place.

20 Blessed are ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

¹ Heb. heavy. ² Heb. hasty. ³ Or, elegantly. ⁴ Or, when he speaketh against the poor in judgment. ⁵ Or, be established.
⁶ Heb. days above a year. ⁷ Heb. the fields of desire. ⁸ Or, burning upon, &c. ⁹ Or, cliffs and watchtowers. ¹⁰ Chap. 22. 17.

¹¹ Or, and the city shall be utterly abased.

Verse 13. "*Thorns,*" *קוצ* *koz*, *Ononis spinosa*, or rest-harrow. See Jerem. xii. 13.

"*Briers,*" *שמויר* *shamir*. We feel little hesitation in referring the *shamir* of the sacred writers to a species of *Pagonia*, which belongs to a family distinguished, among other points of difference, by thorny cells or *carpella* of its fruit. The word implies a weed that was shunned, from the offensive nature of its armature, both with reference to the seed-vessels and the thorny pair of stipules seated below each leaf. These seed-vessels turn brown as they ripen, and, falling upon the ground, are with difficulty to be seen even by the most cautious, and thus in warm countries, where the natives go barefoot, they inflict a painful wound in that organ of progression, and are not easily extracted.

20. "*Ye that sow beside all waters,*" &c.—In this, and some other passages of similar force it would be hard to prove that rice can be intended; but references certainly do occur to some kinds of grain which required a treatment precisely similar to rice. So in the present instance, Sir John Chardin conceives that this text cannot be better illustrated than by the culture of that important grain, which furnishes the principal article of food to a very large proportion of the human race. He says, "This exactly answers the manner of planting rice; for they sow it upon the water: and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, who go mid-leg deep; and this is the way of preparing the ground for sowing. As they sow the rice in the water, they transplant it in the water."

CHAPTER XXXIII.

1 *God's judgments against the enemies of the church.*
13 *The privileges of the godly.*

WOE to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of 'salvation: the fear of the LORD is his treasure.

7 Behold, their 'valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Lebanon is ashamed and 'hewn down: Sharon is like a wilderness, and Bashan and Carmel shake off *their* fruits.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

13 ¶ Hear, ye *that are far off*, what I have done; and, ye *that are near*, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that 'walketh 'righteously, and speaketh 'uprightly; he that despiseth the gain of 'oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of 'blood, and shutteth his eyes from seeing evil;

16 He shall dwell on 'high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see the king in his beauty: they shall behold 'the land that is very far off.

18 Thine heart shall meditate terror. 'Where is the scribe? where is the 'receiver? where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a 'stammering tongue, *that thou canst not understand.*

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that shall not be* taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place 'of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our judge, the LORD is our 'lawgiver, the LORD is our king; he will save us.

23 'Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

¹ Heb. *salvations.* ² Or, *messengers.* ³ Or, *withered away.*

⁴ Or, *decays.* ⁵ Heb. *bloods.* ⁶ Heb. *heights, or high places.*

⁷ Or, *ridiculous.* ⁸ Heb. *broad of spaces, or hands.*

⁹ Psal. 18. 2, and 24. 4.

¹⁰ Heb. *the land of far distances.*

¹¹ Heb. *statute-maker.*

¹² Heb. *in righteousness.*

¹³ 1 Cor. 1. 20.

¹⁴ Heb. *weigher.*

¹⁵ Or, *they have forsaken thy tacklings.*

Verse 18. "He that counted the towers."—This was, as Calmet and Lowth understand, the commander of the enemy's forces [Qy. chief engineer], who surveyed the fortifications of the city, and took an account of the height, strength, and situation of the walls and towers; that he might know where to make the assault with the greatest advantage: as Capaneus before Thebes is represented in a passage of the *Phœnissæ* of Euripides, which Grotius has applied to the illustration of this text.



DESOLATION OF IDUMEA.—VIEW OF A PORTION OF THE RUINS OF PETRA.

CHAPTER XXXIV.

¹ *The judgments wherewith God avengeth his church.* ¹¹ *The desolation of her enemies.* ¹⁶ *The certainty of the prophecy.*

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and 'all that is therein; the world, and all things that come forth of it.

² For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

³ Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

⁴ And all the host of the heaven shall be dissolved, and the heavens shall be 'rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a 'falling fig from the fig tree.

⁵ For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

⁶ The sword of the LORD is filled with

blood, it is made fat with fatness and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

⁷ And the 'unicorns shall come down with them, and the bullocks with the bulls; and their land shall be 'soaked with blood, and their dust made fat with fatness.

⁸ For it is the day of the LORD's vengeance, and the year of recompences for the controversy of Zion.

⁹ And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

¹⁰ It shall not be quenched night nor day; 'the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

¹¹ ¶ 'But the 'cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

¹ Heb. the fulness thereof.

² Rev. 6. 14.

³ Rev. 6. 13.

⁴ Or, rhinoceros.

⁵ Or, drunken.

⁶ Chap. 63. 4.

⁷ Rev. 18. 18, and 19. 2.

⁸ Zeph. 2. 14.

Rev. 18. 2.

⁹ Or, pelion.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court ¹⁰ ¹¹for owls.

14 ¹²The wild beasts of the desert shall also meet with ¹³the wild beasts of the island, and the satyr shall cry to his fellow; the ¹⁴screech owl also shall rest there, and find for herself a place of rest.

¹⁰ Or *estrikes*.

¹¹ Heb. *daughters of the owl*.

¹² Heb. *Zim*.

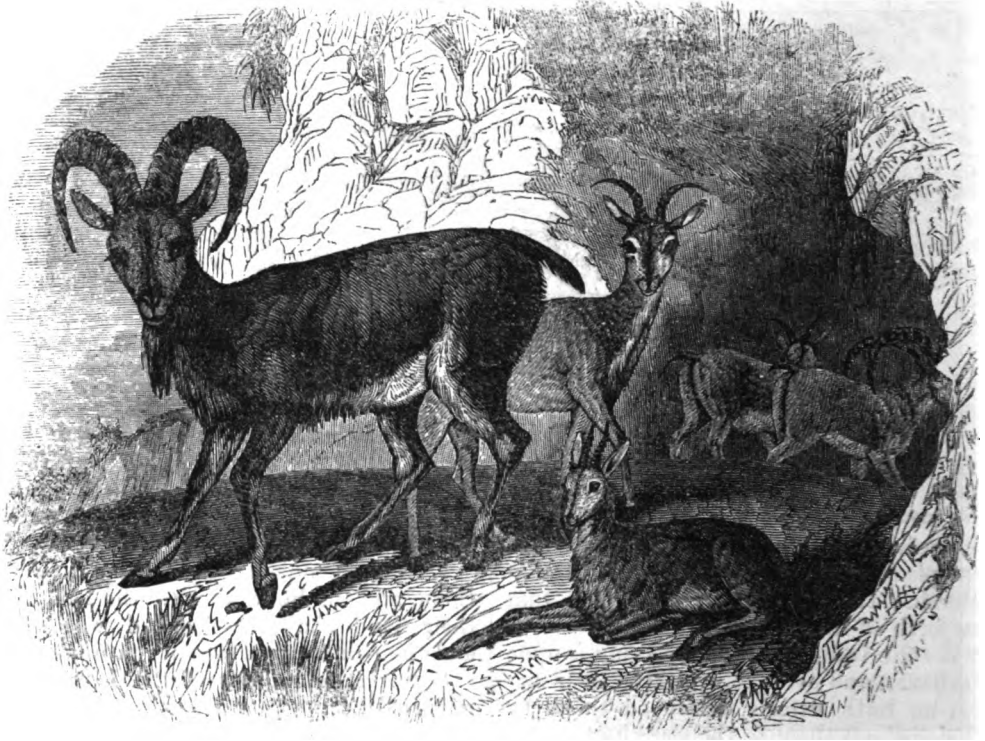
¹³ Heb. *I'im*.

¹⁴ Or, *night monster*.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.



Rock Goat.

Verse 6. "*Bozrah*."—This town of Edom is mentioned several times in Scripture, in such a manner as to show that it was a city of great importance. In ch. lxiii. it seems to be celebrated for its dyed garments, as some understand and for its wine, as others. In Mic. ii. 12, "the sheep of Bozrah" are mentioned; but this last Bozrah is not said to belong to Edom, but rather seems to have been in possession of the Hebrews. Jeremiah also mentions a Bozrah in Moab (ch. xlviii. 24). We are at present acquainted with the ruins but of one town with this name: this is situated in the southern part of the district called the Haouran; the proximity of which to Moab might seem to show that this was the Bozrah mentioned as belonging to the Moabites. We shall therefore describe it under the text referred to in Jeremiah, although we do not feel assured that the same town may not be intended wherever the name occurs, notwithstanding its appropriation to Moab in that one text of Scripture, and to Edom in others.

13. "*Thorns*," סִרִּים *sirim*. In all probability a species of buckthorn, and none more likely than the *Zygis spina Christi*, or Christ's thorn. It is found in Palestine and Northern Africa; beneath each leaf is a pair of thorns, one of which is crooked and the other straight. The clusters of small flowers are followed by round berries or drupes. This thorn derives its common name from a tradition that it furnished the crown of mockery which was set on the head of our Saviour.

"*Nettles*," קִמְשׁ *kimmush*, very probably denotes the common nettle.

"*Brambles*," חוֹאֵךְ *choach*. As this term is sometimes used to denote a fish-hook, it becomes a very fit appellation for the species of *Rubus*, or bramble, where the thorns, as in the rose, are remarkable for being uncinatè, or hooked.

The word has different renderings in our version. In four places it is rendered "thistle;" in four, "thorn;" in one, "thicket," in one, "hook," and here "bramble." Celsius thinks that it means the *black-thorn*, which is described by the same word in the Arabic.

14. "*Screech owl*."—The original word לַיִלִית *layilith*, which occurs here only, is imagined by the Rabbins to denote a female spectre, in a human figure, with wings, that lay in wait for children by night, and destroyed them. The word evidently denotes some creature of the night (literally, *nocturna*), and, so far as authority goes, our translation is well supported in referring it to a species of owl. We might well suppose it to be the eagle-owl, or *bubo maximus*, which is found in many parts of the world, and haunts, preferably, old ruins and other places, where it is liable to little disturbance from the intrusion of mankind. Like others of its tribe, it remains silent in its solitude during the day, but comes forth at night from its retreat, adding by its strange appearance and dismal tones to the gloom of the scenes which it delights to frequent. The ground colour of this bird's plumage is brown mingled with yellow, diversified with wavy curves, bars, and dashes of black. Its length is about two feet: the legs are feathered to the toes: and the iris of the eye exhibits a bright orange colour. Three eggs, of a clear white colour, are found in the nests, which the eagle-owl constructs among the ruins of ancient temples, palaces, and tombs.—The other creatures mentioned in this chapter have already been noticed.



SCREECH OWL (*Bubo maximus*).

Dr. Keith has collected some interesting evidence from the *incidental* notices of recent travellers, to show that the several wild creatures here described as inhabiting, frequenting, possessing, the desolations of Edom, are now actually found among these desolations, in proportions corresponding to the discriminating terms employed in this prophecy. The evidence is indeed incomplete, no traveller having given particular attention to the subject, and some obscurity attending the determination of the species which the Hebrew text denotes; but still it goes so far as to furnish very convincing conclusions in establishing and illustrating the minute precisions of inspired prophecy. We will touch shortly the subject, availing ourselves of Dr. Keith's references, to which we are unable to make any addition.—Verse 11. *The cormorant and the bittern shall possess it.*" In our note on Ps. cii. 6, we have supposed the word (תַּיִת *teyth*) to denote the pelican, as there translated, although here it is rendered "cormorant." Dr. Keith, however, thinks it means a partridge, which the Arabs call *katta*; and shows, from Burckhardt, that these birds frequent the mountains east of the Jordan, and of its ancient channel south of the Dead Sea, including, of course, the mountains of Seir, and are so undaunted that the Arab boys often kill two or three at a time, merely by throwing a stick amongst them. We must confess, however, that we are not convinced that this bird is intended by the prophet; and we observe that Burckhardt himself suspects the bird of which he speaks to have been the "quail," so well known to the Hebrews in the desert.—*Bittern.*" For this we have already referred to a note on Zeph. ii. 14.—13. "*Thorns... in her palaces, nettles and brambles in the fortresses.*" Laborde, in describing the existing state of Petra, says, that brambles, &c. sometimes rise to

the same height with the columns, and that creeping and prickly plants often hide the monuments of human labour which this wonderful city offers. Brambles and parasitical plants sometimes reach the tops of the monuments, grow on their cornices, and conceal the base of the columns.—“*Raven*.” The original term includes *crows* also. Burckhardt, speaking of one part of Edom, observes that the fields are frequented by immense numbers of crows. (‘*Travels*,’ p. 403.)—14. “*The satyr*.” We have shown under ch. xiii. 22, that a kind of wild goat is probably intended by this word. Now, according to Burckhardt (‘*Travels in Syria*,’ p. 405), “In all the Wadys south of the Modjeb, and particularly in those of Modjeb and El Ahsa, large herds of mountain goats, called by the Arabs *Biden*, are met with. They pasture in flocks of forty or fifty together; great numbers are killed by the people of Kerek and Tayfe, who hold their flesh in high estimation. As it is difficult to get a shot at them, the hunters hide themselves among the reeds on the banks of streams, where the animals resort in the evening to drink.” This statement places them in the mountains of Moab and Edom; and we learn also from Ehrenberg (from whom our engraving is copied) that they abound in the peninsula of Sinai.—13. “*Dragons*.” This is to be understood as a general term for reptiles, serpents, &c. infesting ruined sites. Volney (‘*Travels*,’ vol. ii. p. 289) speaking, from the information of the Arabs, of *thirty* ruined towns south-east of the Dead Sea—that is, in the land of Edom—says, “the Arabs sometimes use them to fold their cattle in; but in general avoid them, on account of the enormous scorpions with which they swarm.” Shaw also represents the land of Edom, and the desert of which it now forms part, as abounding with various lizards and vipers which are dangerous and troublesome.—13. “*Owls...vultures*,” &c. In the unpublished travels of Captains Irby and Mangles, the following observation occurs in their account of Petra. “The screaming of eagles, hawks, and owls, who were soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene.” Laborde, who remained longer on the spot than any previous traveller, also takes notice of the hootings of the screech-owl at night.

CHAPTER XXXV.

The joyful flourishing of Christ's kingdom. 3 The weak are encouraged by the virtues and privileges of the Gospel.

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

3 ¶ ‘Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a ‘fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

5 Then the ‘eyes of the blind shall be opened, and ‘the ears of the deaf shall be unstopped.

6 Then shall the ‘lame man leap as an hart, and the ‘tongue of the dumb sing: for in the wilderness shall ‘waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* ‘grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; ‘but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:

10 And the ‘ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

¹ Heb. 12. 12. ² Heb. *hasty*. ³ Matt. 9. 27, &c. and 11. 5, and 12. 22, and 20. 30, &c. and 21. 14. John 9. 6, 7.
⁴ Matt. 11. 5. Mark 7. 39, &c. ⁵ Matt. 11. 5, and 15. 30, and 21. 14. John 6. 8, 9. Acts 3. 2, &c. and 8. 7, and 14. 8, &c.
⁶ Matt. 9. 32, 33, and 12. 22, and 15. 30. ⁷ John 7. 38, 39. ⁸ Or, a court for reeds, &c. ⁹ Or, for he shall be with them. ¹⁰ Chap. 51. 11.

Verse 7. “*The parched ground shall become a pool*.”—The original of the word rendered “parched ground” is *serab*, which is the very word used in Arabic to express what we, after the French, usually know by the name of the *mirage*. This phenomenon, which is most common in sandy, desert countries, is an illusive appearance of pools and lakes of water, in places where water is most needed and least likely to occur. This phenomenon, which is produced by the reflection of salient objects on the oblique rays of the sun, refracted by the heat of the burning soil, offers so perfect a delusion in all its circumstances, that the most forewarned and experienced travellers are deceived by it, as are even the natives of the deserts, when not sufficiently acquainted with the locality in which it appears, to be aware that no water actually exists. No one can imagine, without actual experience, the delight and eager expectation, followed by the most intense and bitter disappointment, which the appearance of the *serab* often occasions to travelling parties, particularly when the supply of water which they are obliged to carry with them upon their camels is nearly or quite exhausted.

“Still the same burning sun! no cloud in heaven!
 The hot air quivers, and the sultry mist
 Floats o’er the desert, with a show
 Of distant waters mocking their distress.”—SOUTHEY.

The following reference to this delusion occurs in the Koran:—“But as to the unbelievers, their works are like a vapour: in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be

nothing." Major Skinner, in his recently published 'Journey Overland to India,' describes the appearance of the serab in that very desert, between Palestine and the Euphrates, which probably supplied the images which the prophet employs: "About noon the most perfect deception that can be conceived exhilarated our spirits and promised an early resting place. We had observed a slight mirage two or three times before, but this day it surpassed all I have ever fancied. Although aware that these appearances have often led people astray, I could not bring myself to believe that this was unreal. The Arabs were doubtful, and said that, as we had found water yesterday, it was not improbable that we should find some to-day. The seeming lake was broken in several parts by little islands of sand that gave strength to the delusion. The dromedaries of the sheikhs at length reached its borders, and appeared to us to have commenced to ford, as they advanced and became more surrounded by the vapour. I thought they had got into deep water, and moved with greater caution. In passing over the sand banks their figures were reflected in the water. So convinced was Mr. Calmun of its reality that he dismounted and walked towards the deepest part of it, which was on the right hand. He followed the deceitful lake for a long time, and to our sight was strolling on its bank, his shadow stretching to a great length beyond. There was not a breath of wind; it was a sultry day, and such a one as would have added dreadfully to the disappointment if we had been at any time without water."

CHAPTER XXXVI.

1 *Sennacherib invadeth Judah.* 4 *Rabshakeh, sent by Sennacherib, by blasphemous persuasions solicith the people to revolt.* 22 *His words are told to Hezekiah.*

Now 'it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defended cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

5 I say, *sayest thou*, (but *they are but vain words*.) *I have counsel and strength for war*: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it not he*, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's

servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

12 ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he not sent me to the men that sit upon the wall*, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Harken not to Hezekiah: for thus saith the king of Assyria, *Make an agreement with me by a present*, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

1 2 Kings 18. 13. 2 Chron. 32. 1.

2 Ezek. 29. 6, 7.

3 Or, secretary.

4 Heb. a word of lips.

5 Or, hostages.

6 Or, Seek my favour by a present.

7 Or, but counsel and strength are for the war.

8 Heb. Make with me a blessing.

19 Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

CHAP. XXXVI.—This chapter corresponds to 2 Kings xviii., where notes on its contents have been given. The leading circumstances are also related in 2 Chron. xxxii.

CHAPTER XXXVII.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 21 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 36 An angel slayeth the Assyrians. 37 Sennacherib is slain at Nineveh by his own sons.

AND 'it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of ¹blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is ²left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will ³send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah

² Kings 19. 1, &c.

³ Or, provocation.

⁴ Heb. found.

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?

13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the ⁴nations, and their countries,

19 And have ⁵cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

21 ¶ Then Isaiah the son of Amoz sent

⁴ Or, put a spirit into him.

⁵ Heb. lands.

⁶ Heb. given.

unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria :

22 This is the word which the LORD hath spoken concerning him ; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn ; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed ? and against whom hast thou exalted thy voice, and lifted up thine eyes on high ? *even* against the Holy One of Israel.

24 By thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon ; and I will cut down the tall cedars thereof, and the choice fir trees thereof : and I will enter into the height of his border, and the forest of his Carmel.

25 I have digged, and drunk water ; and with the sole of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard long ago, how I have done it ; and of ancient times, that I have formed it ? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

27 Therefore their inhabitants were of small power, they were dismayed and confounded : they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself ; and the second year that which springeth of the same : and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward :

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount

Zion : the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

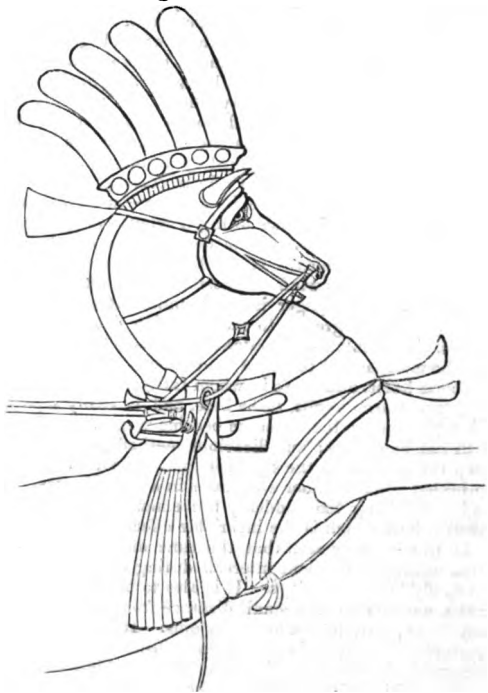
34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand : and when they arose early in the morning, behold, they were all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword ; and they escaped into the land of Armenia : and Esar-haddon his son reigned in his stead.



"Bridle," verse 29. Head of a War Chariot Horse. From an Ancient Egyptian Sculpture.

⁷ Heb. By the hand of thy servants.

⁸ Heb. the tallness of the cedars thereof, and the choice of the fir trees thereof.

⁹ Or, the forest and his fruitful field.

¹⁰ Or, fenced and closed.

¹¹ Or, Hast thou not heard how I have made it long ago, and formed

it of ancient times ? should I now bring it to be laid waste, and defenced cities to be ruinous heaps ?

¹² Heb. short of hand.

¹³ Or, sitting.

¹⁴ Heb. the escaping of the house of Judah that remaineth.

¹⁵ Heb. the encircling

¹⁶ 2 Kings 19. 31. Chap. 9. 7.

¹⁷ 2 Kings 20. 6.

¹⁸ 2 Kings 19. 35.

¹⁹ Heb. Ararat.

CHAP. XXXVII.—This chapter, being a continuation of the same narrative, corresponds to 2 Kings xix., where some illustrative notes will be found. The same narrative is also more briefly given in 2 Chron. xxxii.

verse 29. "*Put my hook in thy nose.*"—It has been questioned whether this is to be understood to allude to the complete power which a man has over a fish which he has hooked, or to the Oriental custom of managing some kinds of cattle, as camels, oxen, &c., by means of a bridle attached to a ring run through their noses. The latter alternative is perhaps the most probable.

"*Bridle in thy lips.*"—Men first guided the animals whose services they required, by the voice, and afterwards by means of sticks, employed in the same manner as they still frequently are in directing unbridled asses. The more effective control which the bridle gives was however discovered very early, so that a bridle is mentioned even in the times of the patriarchs (Job xxx. 11). The bridle shown in our woodcut, being copied from Egyptian antiquities, exhibits the most ancient form of which any representation remains, and supersedes the need of particular description. In connection with the present text, it is remarkable to find, from Theodoret, that it was customary to fix a sort of bridle or muzzle of leather on refractory slaves. Ancient history records the similar treatment of free-men when they became prisoners of war. Thus when Cambyes conquered Egypt, the son of the Egyptian monarch, with two thousand other youths of the highest rank, were condemned to death, and were conducted to execution, in procession, with ropes around their necks and bridles in their mouths. (Herodotus, 'Thalia,' xiv.)

36. "*The angel of the Lord went forth,*" &c.—In the note on 2 Kings xix. 35. we promised that we would, in this place, inquire into the agency employed in effecting this stupendous destruction. Boswell, in his 'Life of Dr. Johnson,' states that the manner in which this miracle of avengement was executed, became a subject of conversation between them. The doctor, in his usual forcible manner, said: "We are not to suppose that the angel went about with a sword in his hand stabbing them one by one; but that some powerful natural agent was employed for the purpose, most probably the samiel or simoom." This is the opinion now generally entertained; and it is abundantly sanctioned by the terms in which this destruction had been predicted by the prophet in verse 7: "Behold, I will send a blast upon him." As we have ourselves only felt the mitigated effects of this wind on the skirts of deserts and in the shelter of towns, we cannot from experience speak of the more disastrous effects which it exhibits in the open deserts; but judging from what we observed under the circumstances indicated, and from such information as we collect, we have no doubt that the numerous accomplished travellers of the last century and the one before, as Chardin, Shaw, Niebuhr, Volney, Bruce, Ives, and others, are correct in their united testimony, supported as it is by the convincing evidence of natives accustomed to traverse the deserts. It is necessary to mention this, because some more recent travellers, who, on account of the season or direction of their journeys, had no occasion to experience any other than the milder effects of this wind, have seemed to doubt the destructive power which has been attributed to it. The most complete account of the simoom and its effects is that given by Volney ('Travels,' vol. i. c. 4). That part which describes its effects in the towns we can confirm from our own experience, and the rest is amply corroborated by the testimony of other travellers.

"Travellers have mentioned these winds under the name of *poisonous* winds; or, more correctly, *hot winds of the desert*. Such in fact is their quality; and their heat is sometimes so excessive that it is difficult to form an idea of their violence without having experienced it; but it may be compared to the heat of a large oven at the moment of drawing out the bread. When these winds begin to blow, the atmosphere assumes an alarming aspect. The sky, at other times so clear in this climate, becomes dark and heavy; the sun loses his splendour, and appears of a violet colour. The air is not cloudy, but grey and thick; and is in fact filled with an extremely subtle dust, that penetrates everywhere. This wind, always light and rapid, is not at first remarkably hot, but it increases in heat in proportion as it continues. All animated bodies soon discover 't by the change it produces in them. The lungs, which a rarefied air no longer expands, are contracted and become painful. Respiration is short and difficult, the skin parched and dry, and the body consumed by an internal heat. In vain is recourse had to large draughts of water; nothing can restore perspiration. In vain is coolness sought for; all bodies in which it is usual to find it deceive the heat that touches them. Marble, iron, water—notwithstanding the sun no longer appears—are hot. The streets are deserted, and the dead silence of night reigns every where. The inhabitants of towns and villages shut themselves up in their houses—and those of the desert in their tents, or in pits they dig in the earth—where they wait the termination of this destructive heat. It usually lasts three days, but if it exceeds that time it becomes insupportable. Woe to the traveller whom this wind surprises remote from shelter! he must suffer all its dreadful consequences, which sometimes are mortal. The danger is most imminent when it blows in squalls, for then the rapidity of the wind increases the heat to such a degree as to cause sudden death. This death is a real suffocation; the lungs being empty are convulsed, the circulation disordered, and the whole mass of blood driven by the heat towards the head and breast; whence that hæmorrhage at the nose and mouth which happens after death. This wind is especially fatal to persons of a plethoric habit, and those in whom fatigue has destroyed the tone of the muscles and vessels. The corpse remains a long time warm, swells, turns blue, and is easily separated; all of which are signs of that putrid fermentation which takes place when the humours become stagnant. These accidents are to be avoided by stopping the nose and mouth with handkerchiefs; an efficacious method is also that practised by the camels, who bury their noses in the sand, and keep them there till the squall is over. Another quality of this wind is its extreme aridity, which is such, that water sprinkled upon the floor evaporates in a few minutes. By this extreme dryness it withers and strips all the plants; and by exhaling too suddenly the emanations from animal bodies, crimps the skin, closes the pores, and causes that feverish heat which is the invariable effect of suppressed perspiration."

To this we may add, that the time and duration of the wind vary in different places. It seldom lasts long, but often returns at frequent intervals during two or three days; which is, we suppose, what Volney means by saying that it usually lasts three days. It is also to be observed that the currents often move in streams of no great breadth; so that some persons, at a small distance from each other, may escape, and others, at a few miles distant from each other, may be exposed to different simooms. It was therefore peculiarly suited as an instrument in the Lord's hands for destroying the Assyrians without affecting the Jews in the neighbourhood. After this explanation it will seem reasonable to conclude that the "blast" which the Lord sent, according to the prediction of his prophet, was the simoom, which his almighty power directed over the Assyrian host; although that host seems to have lain in a district where the simoom has seldom much power, and by night, when it seldom blows.

CHAPTER XXXVIII.

Hezekiah, having received a message of death, by the LORD, hath his life lengthened. 8 The sun goeth 10 degrees backward, for a sign of that promise. His song of thanksgiving.

those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, "Set thine house in order; for thou shalt die, and not live.

Then Hezekiah turned his face toward the wall, and prayed unto the LORD, And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept sore.

¶ Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing unto thee, as he hath spoken;

Behold, I will bring again the shadow of the degrees, which is gone down in the dial of Ahaz, ten degrees backward. And the sun returned ten degrees, by which degrees it was gone down.

¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

"I said in the cutting off of my days, I will go to the gates of the grave: I am deprived of the residue of my years.

"I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall

behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones; from day *even* to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking upward*: O LORD, I am oppressed; undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.

16 O Lord, by these *things* men live, and in all these *things* is the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness: but *thou* hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

¹ 2 Kings 20. 1. ² Chron. 32. 24. ³ Heb. Give charge concerning thy house. ⁴ Heb. with great weeping. ⁵ Heb. degrees by or with the sun. ⁶ Or, from the thrum. ⁷ Or, ease me. ⁸ Or, in my peace came great bitterness. ⁹ Heb. thou hast loved my soul from the pit.

MAP. XXXVIII.—The circumstances related in this chapter are also recorded in the eleven first verses of chapter XX.; but in the present account we have Hezekiah's song of thanksgiving, which is wanting there.

verse 1. "*Hezekiah sick*."—In verse 21, it is mentioned that he had a boil. "The disease with which Hezekiah was afflicted has been variously supposed to be a pleurisy, the plague, the elephantiasis, and the quinsy. But Dr. Mead ('Medica Sacra,' pp. 20–33) that the malady was a fever, which terminated in an abscess; and for promoting its cure a cataplasm of figs was admirably adapted. The case of Hezekiah, however, indicates not only the medical knowledge of the Jewish physicians at that time, but also that though God can cure by a miracle, yet he also uses sagacity to discover and apply the most natural remedies." (Horne's 'Introduction,' vol. iii. p. 508.)

The application of figs to various kinds of boils and wounds is at this day very usual in the East. Mr. Madden, in account of the medical practice in Turkey ('Travels,' vol. i. p. 64) says, "A common application to wounds is a fig. I believe old women prescribe it for gum-boils in England; and the practice is as old as Isaiah, who directed a mass of figs to Hezekiah's boil." While however it may seem that the prophet was directed to make that application which was in itself the most proper, and which experience of its good effects has since brought into general use, it is clear that the king would have died if the Lord had not interposed and given his blessing to the means which were directed to be employed. The transaction is thus far removed from a common matter of medical treatment; and

still more so when we recollect that his recovery was positively affirmed, and the future duration of his life fixed and declared at the same moment.

12. "*Removed... as a shepherd's tent.*"—This is a figurative way of expressing what the Scripture also expresses by another figure—that "we have here no abiding city" (Heb. xi. 10). There the transitory nature of human life is expressed by the contrast between a shepherd's tent—which is frequently taken up and carried quite away—leaving in its former place no trace of habitation, and a built and established city—"a city that hath foundations."

CHAPTER XXXIX.

1 *Merodach-baladan, sending to visit Hezekiah because of the wonder, hath notice of his treasures.*
3 *Isaiah, understanding thereof, foretelleth the Babylonian captivity.*

At 'that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his 'precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his 'armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They

¹ 2 Kings 20. 12, &c.

² Or, *spicery.*

³ Or, *jewels.*

⁴ Heb. *vessels, or instruments.*

CHAP. XXXIX.—The same circumstances are recorded in nearly the same words, in 2 Kings xx.

CHAPTER XL.

1 *The promulgation of the Gospel.* 3 *The preaching of John Baptist.* 9 *The preaching of the apostles.* 12 *The prophet by the omnipotency of God,* 18 *and his incomparableness,* 26 *comforteth the people.*

COMFORT ye, comfort ye my people, saith your God.

2 Speak ye 'comfortably to Jerusalem, and cry unto her, that her 'warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

3 ¶ 'The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made 'straight, and the rough places 'plain:

5 And the glory of the LORD shall be

¹ Heb. *to the heart.*

² Or, *appointed time.*

³ Matt. 3. 3.

Mark 1. 3. Luke 3. 4. John 1. 23.

⁴ Or, *a straight place.*

⁵ Or, *a plain place.*

⁶ Job 14. 2. Psal. 102. 11, and 103. 15.

James 1. 10.

⁷ John 12. 34.

⁸ 1 Pet. 1. 24.

Or, *O thou that tellest good tidings to Zion.*

⁹ Or, *O thou that tellest good tidings to Jerusalem.*

¹⁰ Or, *against the strong.*

¹¹ Chap. 62. 11.

¹² Or, *recompense for his work.*

are come from a far country unto me, ~~and~~ from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that is in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? 'All flesh is grass, and all the goodliness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but the 'word of our God shall stand for ever.

9 ¶ 'O Zion, that bringest good tidings, get thee up into the high mountain; 'O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord God will come ¹²with strong *hand*, and his arm shall rule for him: behold, ¹¹his reward is with him, and ¹³his work before him.

11 He shall ¹³feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those ¹⁴that are with young.

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the lust of the earth in ¹⁵a measure, and weighed the mountains in scales, and the hills in a balance?

13 ¹⁶Who hath directed the Spirit of the LORD, or *being* ¹⁷his counsellor hath taught him?

14 With whom took he counsel, and *who* ¹⁸instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of ¹⁹understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as ²⁰nothing; and they are counted to him less than nothing, and vanity.

18 ¶ To whom then will ye ²¹liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that ²²is so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 ²³*It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that ²⁴stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the ²⁵princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he called them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 ¶ Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? ²⁹*there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall ³²renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

¹³ Ezek. 34. 23. John 10. 11. ¹⁴ Or, *that give suck.* ¹⁵ Heb. *a tierce.* ¹⁶ Wisd. 9. 13. Rom. 11. 34. 1 Cor. 2. 16.
¹⁷ Heb. *man of his counsel.* ¹⁸ Heb. *made him understand.* ¹⁹ Heb. *understandings.* ²⁰ Dan. 4. 32. ²¹ Acts 17. 29.
²² Heb. *is poor of oblation.* ²³ Or, *him that sitteth, &c.* ²⁴ Psal. 104. 2. ²⁵ Job 12. 21. Psal. 107. 40. ²⁶ Psal. 147. 5. ²⁷ Heb. *okm, &c.*

Verse 3. "Prepare ye the way," &c.—Lowth is probably correct in understanding that the idea is taken from the practice of Eastern monarchs, who, whenever they entered upon an expedition or took a journey, especially through desert and unpractised countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. Such things were done in military marches, as appears from the account which Diodorus gives of the march of Semiramis; and, in like manner, when the Great Mogul made his royal progresses, a very large body of men was sent on before, to prepare for the imperial cavalcade a way through the wilderness, by removing every obstruction and creating every facility which their numbers rendered possible.

11. "He shall feed his flock like a shepherd."—An illustration of this beautiful verse will be found in the note to Gen. xxxi. 17, 18.

15. "Counted as the small dust of the balance."—That is, of as small account as the minute particles of unconsidered dust, which rest upon the balance without any sensible effect upon its equilibrium.

"A very little thing."—The word (דָּק *dak*) is elsewhere applied as an epithet to denote something exceedingly small and fine, sometimes to express the finest and smallest dust, such as the wind drives before it. Jerome thinks that the prophet had in view that exceedingly fine and almost imperceptible dust which in the East penetrates to

every thing, however well compacted, and the extremely minute and subtle character of which can now only be comprehended by those who have travelled in the hot and dry regions of the East. He compares what he thus supposes to be intended, to the *atoms* of Epicurus and Democritus; and, following his general idea, some modern translators render the original word by "an atom" in the present text.

22. "*That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.*"—In the first clause, the Septuagint, Syriac, and Arabic must have read differently, for they have "as a vault;" but, following our present copies, the word seems to express a very fine cloth; or, as some think, a delicate skin. Lowth has "as a thin veil." The ancients generally believed that the sky was solid, and extended like a vault over the earth. That this was also the opinion of the Hebrews is clear from many passages of Scripture. Those other passages which describe it as extended like a veil, spread out like a tent, or rolled up like a volume, do not affect this view, since they are obviously designed to illustrate by comparison the facility with which the highest demonstrations of Almighty power are afforded, whether in creating or destroying, rather than to state the condition or structure of the firmament, regarded in itself. See more fully, on every part of this subject, in Calmet's excellent '*Dissertation sur le Système du Monde, selon les Anciens Hébreux.*'"

CHAPTER XLI.

1 *God expostulateth with his people, about his mercies to the church, 10 about his promises, 21 and about the vanity of idols.*

KEEP silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up ¹the righteous man from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, and as driven stubble to his bow.

3 He pursued them, and passed ²safely; even by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the ³first, and with the last: I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* said to his brother, ⁴'Be of good courage.

7 So the carpenter encouraged the ⁵'goldsmith, and he that smootheth *with* the hammer ⁶'him that smote the anvil, ⁷saying, It is ready for the soldering: and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have ⁸'chosen, the seed of Abraham my ⁹'friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, *Thou art* my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear thou not; for I *am* with thee:

be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ¹⁰'ashamed and confounded: they shall be as nothing; and ¹¹'they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* ¹²'them that contended with thee: ¹³'they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, and ye ¹⁴'men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having ¹⁵'teeth: thou shalt thrush the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, and their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open ¹⁸'rivers in high places, and fountains in the midst of the valleys: I will make the ¹⁹'wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:

¹ Heb. righteousness. ² Heb. in peace. ³ Chap. 43. 10, and 44. 6, and 48. 12. Rev. 1. 17, and 22. 13. ⁴ Heb. Be strong.

⁵ Or, the smiting.

⁶ Or, the founder.

⁷ Or, saying of the solder, It is good.

⁸ Deut. 7. 6, and 10. 15, and 14. 2. Psal. 135. 4. Chap. 43. 1, and 44. 1. ⁹ 2 Chron. 20. 7. James 2. 23.

¹⁰ Exod. 23. 22. Chap. 60. 12. Zech. 12. 3. ¹¹ Heb. the men of thy strife. ¹² Heb. the men of thy contrition.

¹³ Heb. the men of thy war. ¹⁴ Or, fire men. ¹⁵ Heb. mouth. ¹⁶ Chap. 35. 7, and 44. 3. ¹⁷ Psal. 107. 26.

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the holy One of Israel hath created it.

21 ¹⁸Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.

22 Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.

24 Behold, ye are ²⁰of nothing, and your work ²¹of nought: an abomination is he that hooseeth you.

25 I have raised up one from the north,

and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is righteous?* yea, *there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words.*

27 The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and *there was no man;* even among them, and *there was no counsellor,* that, when I asked of them, could ²²answer a word.

29 Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

¹⁸ Heb. Cause to come near.

¹⁹ Heb. set our heart upon them.

²⁰ Or, worse than nothing.

²¹ Or, worse than of a viper.

²² Heb. return.

Verse 19. "*Shittah tree*."—This was the tree that furnished the shittim-wood, so frequently mentioned in the books of Moses as that which was employed in the works of the tabernacle. (See the note on Exod. xxv. 5.)

"*Myrtle*"—(see Zech. i. 8)—"*Oil-tree*." The olive-tree is probably intended, as understood elsewhere by our translators. Thus they have "olive-tree" in the text of 1 Kings vi. 23, and "trees of oil" in the margin.

"*Fir tree*."—In common language we generally understand the *Pinus abies* as meant when the term "fir-tree" is used; but perhaps the *Pinus laricio* may be here intended, since it is a noble tree rising to the elevation of 150 feet, which renders its wood peculiarly adapted for masts, where length and straightness are required. The green of its majestic foliage would form a delightful contrast to the uncomfortable waste around it.

"*The pine*."—The word תִּדְהָר *tidhar*, only occurs here and in ch. lx. 13. Its meaning is very uncertain, and the translations fluctuate between the plane, beech, cypress, larch, and elm. The last has the support of Aquila, Symmachus, and Jerome; and, with such authority, is perhaps the most probable alternative, where it is uncertain. However, if we will have a pine-tree, we might conjecture that allusion is here made to the silver pine (*Pinus picea*), the presence of which is by the Tartars considered as a sure indication of good springs of water. The leaves are solitary and flat, after the manner of the common fir. The tree is remarkable for its even and upright stature, silvery bark, and horizontal branches. The coloured bractes or flower-leaves with which the cone garnished form a beautiful characteristic of the species.

"*Box tree*."—This word also (תִּשְׁתִּי *tesashur*) occurs only here and in ch. lx. 1; and it is not very clear what tree is intended. Translations are divided between cedar, fir, poplar, box-tree, &c. The last, which our translators have chosen, is perhaps the best supported alternative. The box (*Buxus sempervirens*) is favourably known in our gardens and pleasure-grounds; and when it attains considerable magnitude, and flourishes in a congenial soil, its beauty and freshness of this evergreen claim great admiration. The wood is much esteemed for the even and compact nature of its texture, which render it of singular value in the Arts, it being thus most fitted for wood engraving. The box belongs to the euphorbeaceous tribe, which is characterized by a fruit composed of three lesser lobes combined together, as one may observe in the spurge, or any other species of euphorbium.



"Box Tree," *Buxus Sempervirens*

CHAPTER XLII.

1 *The office of Christ, graced with meekness and constancy.* 5 *God's promise unto him.* 10 *An exhortation to praise God for his Gospel.* 17 *He reproveth the people of incredulity.*

BEHOLD 'my servant, whom I uphold: mine elect, in whom my soul 'delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the 'smoking flax shall he not 'quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be 'discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for 'a light of the Gentiles;

7 To open the blind eyes, to 'bring out the prisoners from the prison, and them that sit in 'darkness out of the prison house.

8 I am the LORD: that is my name: and my 'glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and 'all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of

war: he shall cry, yea, roar; he shall 'prevail against his enemies.

14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and 'devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things 'straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be 'turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant?

20 Seeing many things, 'but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make 'it honourable.

22 But this is a people robbed and spoiled; 'they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for 'a spoil, and none saith, Restore.

23 Who among you will give ear to this? who will hearken and hear 'for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, be against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

¹ Matt. 12. 18. ² Matt. 3. 17, and 17. 5. ³ Ephes. 1. 6. ⁴ Or, dimly burning. ⁵ Heb. quench it. ⁶ Heb. broken. ⁷ Chap. 49. 6. ⁸ Luke 2. 32. ⁹ Acts 13. 47. ¹⁰ Chap. 61. 1. ¹¹ Luke 4. 18. ¹² Heb. 2. 14, 15. ¹³ Chap. 9. 2. ¹⁴ Chap. 48. 11. ¹⁵ Heb. the fulness thereof. ¹⁶ Or, behave himself mightily. ¹⁷ Heb. swallow, or say up. ¹⁸ Heb. into straightness. ¹⁹ Psal. 97. 7. ²⁰ Chap. 1. 29, and 44. 11, and 45. 16. ²¹ Rom. 2. 22. ²² Or, him. ²³ Or, is snaring all the young men of them. ²⁴ Heb. a treading. ²⁵ Heb. for the aftertime.

Verse 11. "The villages that Kedar doth inhabit."—The Kedarenes were a tribe of Arabs; and as some tribes of Arabian and Tartar nomades live in tents, and wander from one place to another during one part of the year, and remain fixed in villages during the other,—perhaps, as Lowth supposes, the people which the prophet had in view were of the class, and the "villages," those collections of huts or cottages in which they at times resided. It does not however appear very clear to us that such an explanation is quite necessary; for it is very possible that the term rendered "village" may apply as well to a collection of tents as to one of huts or cottages, by the same analogy which occasions a tent to be sometimes called a house both by the ancient Hebrews and the modern Aratians.

CHAPTER XLIII.

1 *The Lord comforteth the church with his promises.* 8 *He appealeth to the people for witness of his omnipotency.* 14 *He foretelleth them the destruction of Babylon, 18 and his wonderful deliverance of his people.* 22 *He reproveth the people as inexcusable.*

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

11 I, even I, am the LORD; and beside me there is no saviour.

12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.

13 Yea, before the day *was* I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

14 ¶ Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

15 I am the LORD, your Holy One, the creator of Israel, your King.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they shall shew forth my praise.

22 ¶ But thou hast not called upon me O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

¹ Or, person. ² Chap. 44. 1, 2. Jer. 30. 10, and 46. 27.

³ Chap. 45. 21. Hos. 13. 4. ⁴ Heb. turn it back.

⁵ 2 Cor. 5. 17. Revel. 21. 5. ⁶ Or, ostriches.

⁷ Heb. made me drunk, or abundantly moistened.

⁸ Chap. 41. 21, 22.

⁹ Job 9. 12. Chap. 14. 27.

¹⁰ Heb. daughters of the owl.

¹¹ Ezek. 36. 23, &c.

¹² Chap. 41. 4, and 44. 8.

¹³ Heb. bars.

¹⁴ Luke 1. 74, 75.

¹⁵ Heb. interpreters.

¹⁶ Or, nothing formed of God.

¹⁷ Exod. 14.

¹⁸ Heb. lambs, or kids.

¹⁹ Or, holy princes.

Verse 2. "*When thou walkest through the fire,*" &c.—This allusion, as well as that in verse 25 of the preceding chapter, is probably derived from the dangers attending the Eastern custom of setting the dry herbage on fire in the ground. Any one who has had occasion to observe an extensive conflagration of this nature, extending, as it were in a flood of flame, will feel a great propriety and beauty in the association of dangers arising from it with those from passing through water. Some imagine that there is a reference to the punishment of burning alive; but this appears to us less probable than the other explanation.

24. "*Bought me no sweet cane.*"—From this it would appear to have been used in the temple service, and that doubtless as incense. It was probably the *Calamus aromaticus*, concerning which, see the note on Jer. vi. 20.

CHAPTER XLIV.

: *God comforteth the church with his promises. 7 The vanity of idols, 9 and folly of idol makers. 21 He exhorteth to praise God for his redemption and omnipotency.*

YET now hear, 'O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

3 For I will 'pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water courses.

5 One shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; 'I *am* the first, and I *am* the last; and beside me *there is* no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? ye *are* even my witnesses. Is there a God beside me? yea, '*there is* no 'God; I know not *any*.

9 ¶ They that make a graven image *are* all of them vanity; and their 'delectable things shall not profit; and they *are* their own witnesses; 'they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows shall be 'ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up;

yet they shall fear, and they shall be ashamed together.

12 'The smith 'with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and *is* faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he 'strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 They have not known nor understood: for he hath 'shut their eyes, that they cannot see; and their hearts, that they cannot understand.

19 And none 'considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire: yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? shall I fall down to 'the stock of a tree?

¹ Chap. 41. 8, and 43. 1. Jer. 30. 10, and 46. 27.

² Chap. 41. 4, and 48. 12. Revel. 1. 8, 17, and 22. 13.

³ Heb. *desirable*. ⁷ Psal. 115. 4, &c.

¹⁰ Or, *with an axe*.

¹¹ Or, *taketh courage*.

¹² Heb. *daubed*.

³ Chap. 35. 7. Joel 2. 28. John 7. 38. Acts 2. 18.

⁴ Deut. 4. 36, 39, and 32. 39. 1 Sam. 2. 2.

⁵ Heb. *reth*. ⁹ Jer. 10. 3. Wied. 13. 11.

¹⁰ Heb. *setteth to his heart*.

¹⁴ Heb. *that which comes of a tree*.

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I

am the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the ¹³decayed places thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers:

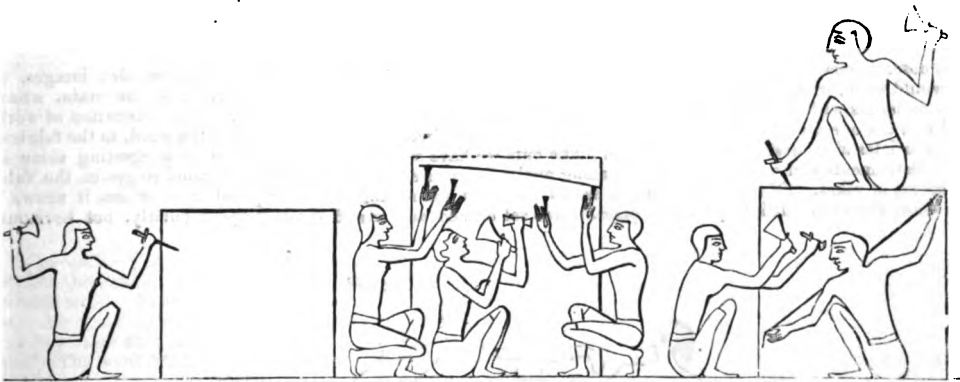
28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, "Thou shalt be built; and to the temple, Thy foundation shall be laid.

¹³ Heb. wastes.

¹⁴ 2 Chron. 36. 22, 23. Ezra i. 1, &c. Chap. 45. 12.

Verse 5. "*Another shall subscribe with his hand unto the Lord.*"—The Septuagint has, "shall write upon his hand, I belong to God." That an inscription upon the hand, not *with* the hand, is intended, is sufficiently clear. Lowth, and Boothroyd after him, render, "Shall inscribe his hand to Jehovah." From the translation of the Seventy, it appears that they understood it, as Lowth does, as an allusion to the marks rendered indelible by fire, or by staining, upon the hand or some other part of the body, signifying the state or character of the person, and to whom he belonged: the slave was marked with the name of his master; the soldier with that of his commander; the idolater with the name or ensign of his god. It seems that the early Christians imitated this practice; for Procopius in his note on this text says, that "Many marked their wrists or their arms with the sign of the cross, or with the name of Christ." See the notes on Levit. xix. 28, and ch. xlix. 15.

12. "*He is hungry... he drinketh no water.*"—The Rev. J. Williams states that when the South Sea Islanders made an idol, they strictly abstained from food: and although they might be, and were sometimes, three days about the work, no water, and, he believes, no other food, passed their lips all the time. This fact would convey a satisfactory elucidation of an allusion not easily otherwise explained.



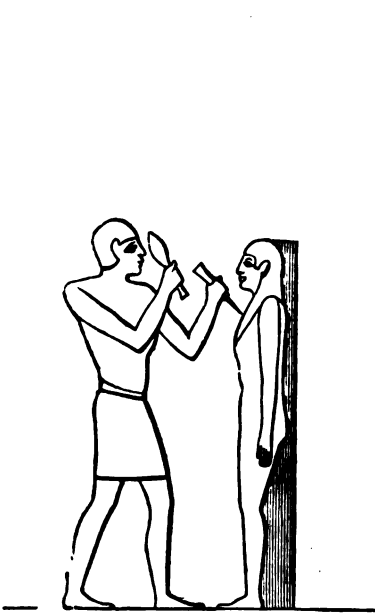
ANCIENT EGYPTIAN SCULPTORS, BLOCKING OUT STONE FOR THE FORMATION OF AN IDOL.

13. "*The carpenter stretcheth out his rule,*" &c.—The particulars in this description of idol-making are more minute than we elsewhere find in the Bible. In many respects it seems so strikingly to agree with the process followed by the Egyptian idol-makers, that we have given three of the numerous representations in Rosellini, copied from Egyptian paintings, and add the following particulars, for which we are indebted principally to Mr. Wilkinson's '*Materia Hieroglyphica*,' printed at Malta, 1828, 1830.

When the Egyptians intended to sculpture, they began by smoothing the surface, and drawing a number of parallel lines at equal distances; at right angles to which were traced other lines forming a series of squares. The size of these squares depended upon the size of the figures to be formed; but whatever was their size, nineteen parts or spaces were always allowed for the height of the human figure. If smaller figures were to be introduced, intermediate lines were

then ruled which formed smaller squares, and consequently, a figure of smaller proportion. May not this explain the marking out with a line and with a compass, mentioned in our text?

After the first outlines of the figure had been traced, it was inspected by a master, who wrote, in various parts of it, in hieratic, such observations and instructions as he wished to be attended to by the artists in the progress of the work, and which of course were obliterated as the sculptures were formed. These were the work of other artists, distinct from the draughtsmen; and the remainder was completed by others, who added the colour, gilding, or polish, and who introduced the minute parts of dress and ornament. To this it may not be amiss to add that the sculptors were not only guided by certain artistical rules, but, in the representations of their gods, were bound to observe certain forms prescribed by the priests, and which it was accounted sacrilege to transgress. The more effectually to accomplish this object, and preclude the intervention of any thing forbidden by the laws in subjects accounted sacred, the profession of an artist was not allowed to be exercised by any common or illiterate person. Indeed, Mr. Wilkinson has shown the probability that they were, in some sort, attached to, and formed a branch of, the priesthood.

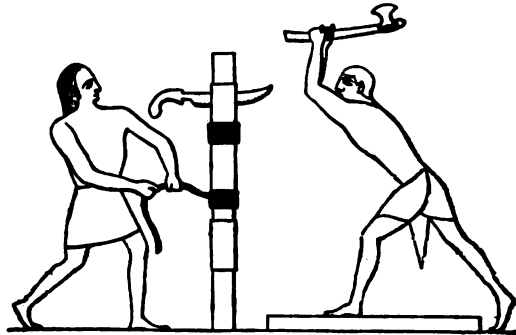


CARVING AN IDOL.



PAINTING AN IDOL.

These observations apply primarily to working in stone; whereas the text appears to speak of wooden images, overlaid, it would seem, with metal. But the same essential rules appear to have been observed, in the main, whatever were the materials with which the idols were formed. The paintings of Egypt afford very ample illustration of working in wood and the operations of carpenters, from the felling of the tree, and the sawing up of the wood, to the fabrication of various articles of domestic and warlike use. The cuts we have selected, for the purpose of suggesting some ideas as to the instruments and mode of operation among ancient carpenters, appear to exhibit various stages in the fabrication of spears or pikes. Of these the first cut seems the most interesting. As compared with others, it shows that when a beam was to be cut into planks or poles, it was set on end and sawed down perpendicularly, not horizontally



EGYPTIANS CUTTING PLANKS OR POLES.

over a sawpit as by our sawyers. The preceding cut shows the beam as bound with ropes to keep the parts together in the progress of the operation. This is sawed nearly down to the uppermost rope, and the workman is applying another below before he takes that one off. This is shown by a saw which remains in the wood nearly down to the first rope. The other man, who from a common neglect of perspective in Egyptian paintings, seems to be near and chopping at this same beam, is really, as Rosellini observes, engaged in a distinct and independent operation—that of cleaving the piece of wood on which he has planted one of his feet. This figure is chiefly interesting as showing that a hatchet, very similar to our own, was in common use at this very early date. The other two cuts derive any interest they possess from their displaying the manner in which the artisans worked, and some of the tools which they employed. It does not appear that a work-bench was ever used; but that, as at present in the East, the workmen either pursued their labours squatted upon the ground, or else, when necessary, stood up, and rested the article on which they were employed, upon a block or any other convenience that offered.



EGYPTIANS MANUFACTURING SPEARS.

14. "*Cypress*."—The word 𐤏𐤍𐤏𐤍 *thirzah*, occurs here only; and it seems very uncertain what particular tree is intended: but the Arabic root, as well as the purpose to which it was applied, would suggest that it furnished a strong and durable wood. Besides the cypress, the holly, pine, *thuya orientalis*, and others, have been suggested as alternatives. As we see no certainty in this matter, it may suffice to say that the cypress-tree seems to have as strong a claim as any other that has been named.

"*Ash*."—The word 𐤏𐤍 *oren*, which our translators have rendered "ash," is by the Seventy translated *www*, or *larch*, which seems to be the tree intended. It is a fast growing tree, and its wood is scented like the cedar of our black of lead pencils. The rapidity of its growth would naturally recommend itself to one who wished to have a god hewn out of the tree, which he had himself planted; while the freedom with which any kind of deal burns when kindled rendered it very proper for fuel. The larch, or *Picea larix*, has its delicate leaves in bundles, after the manner of the cedar of Lebanon, the cones are of an elegant form, while every feature has something light about it, though the trees attain a large size. It is a native of warm climates; and produces a kind of Venice turpentine, and the inner portion of the wood gives forth a gum which so nearly resembles gum Arabic, that the experienced can scarcely tell the difference.

24. "*Thus saith the Lord*," &c.—Here may be considered to begin that magnificent and most definite prophecy which foretells the future existence, the very name, and the principal acts of Cyrus—particularly his victories; the taking of Babylon by him, with various details, fulfilled to the very letter, of the circumstances attending that grand historical event; and the restoration of the captive Hebrews to their own land, under the decree of that renowned conqueror. On that part which relates to the fall of Babylon we shall touch but slightly at present, reserving our remarks for the parallel prophecies in Jeremiah.

28. "*Cyrus, He is my shepherd.*"—It is rather remarkable that Xenophon reports Cyrus as comparing kings, and himself in particular, to shepherds; observing that there was great resemblance between the offices of a shepherd and a king; for as the good shepherd was bound to provide for the welfare and comfort of his flock, so was a king bound to make men and cities happy. The comparison of a king to a shepherd was however anciently very common, both in and out of Scripture.

The peculiarly distinguished manner in which Cyrus is mentioned in Scripture—named and addressed so long before his birth—called by the Lord *his shepherd* and *his anointed*—and promised his high protection and assistance—are circumstances which have led to much investigation concerning the character of this great king. Some think that all these terms apply to his character as an appointed agent in fulfilling the Lord's will, altogether distinct from any considerations connected with his personal or religious character. Others, however, are of opinion that there was that in Cyrus, which, in connection with his appointment to perform the Divine will among the nations, gives a peculiar propriety and force to the terms which are applied to him. Dr. Hales, after reviewing his character and history, concludes, strongly, that "He lived the life and died the death of the righteous;" and thinks that he was a believer in one God—that is, God as known to the patriarchs, and who had been worshipped by his venerable ancestors, the Pischadians. Our own opinion may be briefly stated. It is repeatedly said, in the next chapter, to Cyrus, "Thou hast not known me;" and then, coupled with that convincing evidence which the precise predictions offer, we see the unity of God strongly and impressively asserted, together with some distinct allusion to those very errors which were entertained by the people to whom Cyrus belonged. Now in that remarkable passage, Ezra i. 1, 2, Cyrus says—"Jehovah, the God of Heaven, hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem." Here he intimates his acquaintance with this very prophecy; for where else is he charged to build the Lord a house at Jerusalem? and he distinctly acknowledges that the God who so charged him was the God of Heaven, and that He it was who, as He also had here promised, had given him "all the kingdoms of the earth." It would therefore seem, that in arriving at the conviction that in his great and successful undertakings he had been but performing the duty to which he was by name appointed and ordained, he was enabled also to perceive and acknowledge the truth of that sublime declaration which immediately follows, and is equally addressed to himself: "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me." (Chap. xlv. 5.) In estimating the effect which this prophecy, regarded as a whole, was calculated to produce upon a mind which appears to have been eminently candid and open to conviction, we must recollect that Daniel, who probably directed his attention to this grand prediction, would not fail to enforce and explain those declarations concerning God which it contains.

CHAPTER XLV.

1 *God calleth Cyrus for his church's sake.* 5 *By his omnipotency he challengeth obedience.* 20 *He convinceth the idols of vanity by his saving power.*

THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of

¹ Or, strengthened.

² Deut. 4. 35, 39, and 32. 20. Chap. 44. 8.

³ Jer. 18. 6. Rom. 9. 20.

⁴ Or, make straight.

⁵ 2 Chron. 36. 22, 23. Ezra 1. 1, &c.

Chap. 44. 28.

Egypt, and merchandise of Ethiopia and of the Sabceans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God is in thee; and there is none else, there is no God.

15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* 'makers of idols.

17 But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is one else.

19 I have not spoken in 'secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD

speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and there is no God else beside me; a just God and a Saviour; *there is* none beside me.

22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every 'knee shall bow, every tongue shall swear.

24 'Surely, shall *one* say, in the LORD have I 'righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

chap. 44. 11. 7 Deut. 30. 11. 8 Rom. 14. 11. Phil. 2. 10 9 Or, Surely he shall say of me, In the LORD is all righteousness and strength. 10 Heb. righteousnesses.

Verse 1. "*To subdue nations before him.*"—We have, in the last note to the preceding chapter, seen the fulfilment of this prediction acknowledged by Cyrus himself. Besides his native subjects, the nations which Cyrus subdued, and of which he reigned, were the Cilicians, Syrians, Paphlagonians, Cappadocians, Phrygians, Lydians, Carians, Phoenicians, Arabians, Egyptians, Babylonians, Assyrians, Bactrians, Scythians, and Maryandines. Xenophon describes his empire as extending from the Mediterranean and Egypt to the Indian Ocean, and from Ethiopia to the Euxine Sea, and conveys a physical idea of its extent by observing that the extremities were difficult to inhabit from opposite causes—some from excess of heat, and others from excess of cold; some from a scarcity of water, and others from too great abundance. (Cyp. l. viii.)

2. "*The gates of brass.*"—The gates of Babylon are probably meant. Of these, as Herodotus informs us, there were a hundred in the walls, all of brass, with posts and upper lintels of the same. The smaller gates also, within the city, opening from the several streets to the river, were of the same metal. (Clio. 180, 181.)

3. "*I will give thee the treasures of darkness.*"—What is meant by "*treasures of darkness*" is explained in the next phrase in the next clause, that is, treasures hid in dark and secret places, according to the custom of the East. The wealth obtained by Cyrus in his different conquests was immense, according to the accounts of ancient authors. There was Croesus, king of Lydia, the wealthiest monarch of that age, and whose riches supplied a proverb which remains to this day: all his vast treasure was transferred to Cyrus. (Cyp. l. vii. 2.) The wealth obtained by the Persian king, by his victories in Asia, is noticed by Pliny, who estimates it at 34,000 pounds weight of gold, exclusive of vessels and other manufactures of that metal; with 500,000 talents of silver, and the cup of Semiramis, which weighed fifteen talents. Brerewood estimates the value of the gold and silver in this account at 126,224,000*l.* sterling. Cyrus, however, did not hoard up what he obtained, but distributed it freely among his friends and followers.

4. "*I form the light, and create darkness,*" &c.—This is a very remarkable verse; and probably, as Kimchi and other rabbins, and after them our Prideaux, Warburton, and others, conclude, it is aimed against the grand and radical doctrinal error of the religion in which Cyrus was brought up, and which he must himself have relinquished before he could acknowledge that Jehovah was the God of Heaven. This was the ancient Magian doctrine, which endeavoured account for the existence of evil in the world by the notion of two first causes, or gods, the first Light, or the good god, who was the author of all good; and the other, Darkness, the evil god, the author of all evil; and that the continual conflict of these two principles accounted for the mixture of good and evil which was everywhere to be seen. To those who entertained this belief, it must have been a new and striking thing to be told that there was but one God, who created both light and darkness, and to whose supreme control good and evil were equally subject. Prideaux thinks that this text may have given to Zoroaster, who was evidently acquainted with the Hebrew Scriptures, the first idea of alteration which he afterwards made in this matter. He reduced the two beings in question to the rank of subordinate angels, respectively directors of good and evil; and acknowledging that over them there was One Supreme Being, independent, and self-existing from all eternity.

CHAPTER XLVI.

- 1 *The idols of Babylon could not save themselves.*
 3 *God saveth his people to the end.* 5 *Idols are not comparable to God for power, 12 or present salvation.*

BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary beast.

2 They stoop, they bow down together; they could not deliver the burden, but 'themselves are gone into captivity.

3 ¶ Harken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb:

4 And *even to your old age I am he*; and *even to hoar hairs will I carry you*: I have made, and I will bear; even I will carry, and will deliver *you*.

5 ¶ To whom will ye liken me, and make me equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and hire a goldsmith*; and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble

8 Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for I *am* God, and *there is none else*; I *am* God, and *there is none like me*,

10 Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, 'My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, 'the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Harken unto me, ye stouthearted, that *are* far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

¹ Heb. *their soul*. ² Chap. 46. 18, 26. ³ Psal. 33. 11. Prov. 19. 21, and 21. 30. Heb. 6. 17. ⁴ Heb. *the man of my counsel*.

Verse 1. "*Bel*."—*Bel* (בֵּל) seems to be a contraction of *Baal* (בָּאֵל), which we have described as the common title of the principal idol in different countries of Western Asia. What the principal idol at Babylon, thus distinguished, was, we shall perhaps briefly inquire under Jer. l. 2.

"*Nebo*."—This often occurs as the name of a town; but nowhere else as that of an idol. Nothing is known concerning it; but if Baal was a personification of the sun, it is possible that Nebo may have been the moon. The word seems to come from נָבִיא *nabîa*, "to deliver an oracle," or "to prophesy;" and hence would mean "an oracle;" and may thus, as Calmet suggests ('*Commentaire Littéral*,' *in loc.*), be no more than another name for Bel himself, or a characterising epithet applied to him; it being not unusual to repeat the same thing, in the same verse, in equivalent terms. The word Nebo, or rather Nabo, often occurs in forming the names of different Babylonian princes—as Nabonassar, Nabopolassar, Nebuchadonosor, Nabonidas, and others.

2. "*They stoop, they bow down together*."—Some think that this refers to the idols of Babylon being carried in procession, as captives, by the Persians; while others apply it to the demolition of the same idols, and to the carrying away as spoil the precious metal of which they were composed. We feel indisposed to acquiesce in either explanation. Compare verse 7, where the idols are described quite clearly as being carried about upon the shoulders of the worshippers themselves. See also the apocryphal book of Baruch, vi. 4, 26. We rather think the same thing to be intended here, namely, the carrying of the images in procession, on stated occasions, with great pomp and ceremony, as is and always has been usual among idolaters. This explanation gives great force and clearness to what follows. After describing the Babylonian idols as borne about with labour and difficulty by their worshippers, the beautiful contrast in verse 4 comes in with a force which is not allowed to it by any other interpretation:—"Even to hoar hairs will I carry you." &c.

With regard to the "stooping" and "bowing down," we may observe that it was the fashion in such processions for those who carried the idol to affect to appear faint, weary, bowed down, to convey the idea that they were crushed, humbled, oppressed, beneath the weight of the majesty which they carried upon their shoulders.

11. "*Calling a ravenous bird from the east*."—This doubtless refers to Cyrus, whose military activity and promptitude it probably describes. In connection with this text, it is a remarkable fact, of which we are informed by Xenophon (Cyrop. vii.), that the royal ensign of Cyrus was a golden eagle upon the top of a long lance; and which the subsequent kings of Persia retained as their standard, to the time of the historian. Its appearance denoted the presence of the king in the army. The original of our text rather describes a *vautour* than a rapacious bird. It might be rendered "eagle," and is so rendered by Lowth. Cyrus was celebrated for the celerity of his movements. Plutarch says that Cyrus had an aquiline nose; which has given Grotius occasion to conjecture that he is here called an eagle on that account!

CHAPTER XLVII.

God's judgment upon Babylon and Chaldea, 6 for their unmercifulness, 7 pride, 10 and overboldness, 11 shall be irresistible.

COME down, and sit in the dust, O virgin laughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

4 As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And thou saidst, I shall be 'a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

9 But these two 'things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 ¶ For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath 'perverted thee; and thou hast said in thine heart, I am, and none else beside me.

11 ¶ Therefore shall evil come upon thee; thou shalt not know 'from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to 'put it off: and desolation shall come upon thee suddenly, which thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the 'astrologers, the stargazers, 'the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver 'themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

¹ Rev. 18. 7. ² Chap. 51. 19. ³ Or, caused thee to turn away. ⁴ Heb. the morning thereof. ⁵ Heb. asplata.
⁶ Heb. slayers of the heavens. ⁷ Heb. that give knowledge concerning the months. ⁸ Heb. their souls.

Verse 1. "Come down, and sit in the dust."—See the note on chap. iii. 26.

2. "Take the millstones, and grind meal."—This strikingly describes a degraded and enslaved condition. The daily labour of grinding corn with the hand-mill invariably devolves upon females in the East, and forms perhaps the most abhorious and harassing of their many heavy duties. The work is done by female slaves, when the family has any. The condition involved in this denunciation may be estimated by the following extract from Homer:—

"A woman next, then lab'ring at the mill
Hard by, where all his num'rous mills he kept,
Gave him the sign propitious from within.
Twelve damsels toil'd to turn them, day by day,
Meal grinding, some of barley, some of wheat,
Marrow of man. The rest (their portion ground)
All slept; one only from her task as yet
Ceased not, for she was feeblest of them all;

She rested on her mill, and thus pronounced...
Jove, Father, Governor of Heaven and Earth!...
O grant the prayer
Of a poor bondswoman! Appoint their feast
This day the last, that in Ulysses' house
The suitors shall enjoy, for whom I drudge.
Grinding, to weariness of heart and limb,
Meal for their use."—COWPER.

"Uncover thy locks."—This is a still deeper degradation. The head is the seat of female modesty in the East; and no woman allows her head to be seen bare. Great as is their care to conceal their faces, it is really far more important in their estimation to keep the head concealed. It is of more consequence with them to hide the head than the face, and the face more than any other parts of the person. In our travelling experience we saw the faces of very many women; but never the bare head of any, except one—a female servant, whose face we were in the constant habit of seeing, and whom we accidentally surprised while dressing her hair. The perfect consternation, and deep sense of humiliation, which she expressed on that occasion, could not be easily forgotten, and furnished a most striking illustration of the present text.

13. "The astrologers," &c.—The ancient Chaldeans were famous for their addiction to that delusive science which professed to read the destiny of man by observing the situation of the stars at a particular moment and their then relative bearings to and distances from each other. Indeed it was usually said that this art originated in Chaldea, whence

it was popularly known as the Chaldaic science. Cicero says that the Chaldeans, inhabiting vast plains, whence they had a full view of the heavens on every side, were the first who observed the course of the stars, and the first who taught mankind the effects which were thought to be owing to them. Of their observations they made a science, whereby they pretended to be able to foretell to every one what was to befall him, and what fate was ordained him from his birth. (De Divin. l. i.) Some assign the invention to the Egyptians; but the evidence seems to preponderate on the side of the Chaldeans. It is however quite certain that the astrological arts were practised in both countries from the most ancient times. In this respect the existing Orientals do not yield to their ancestors, there being scarcely any contingency or circumstance of life concerning which astrologers or astrological tables are not consulted.

"*Monthly prognosticators.*"—Those probably who for every year marked out the events which, as they pretended, were to occur in each month of that year, like our own almanack-makers until lately, and some of them even now. Such things were ancient and Oriental.

CHAPTER XLVIII.

1 *God, to convince the people of their foreknown obstinacy, revealed his prophecies.* 9 *He saveth them for his own sake.* 12 *He exhorteth them to obedience, because of his power and providence.* 16 *He lamenteth their backwardness.* 20 *He powerfully delivereth his out of Babylon.*

HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but not in truth, nor in righteousness.*

2 For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts *is his name*

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

4 Because I knew that thou *art* 'obstinate, and thy neck *is* an iron sinew, and thy brow brass;

5 I have *even* from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

9 ¶ For my name's sake will I defer mine

anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not *'with silver*; I have chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and 'I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the 'first, I also *am* the last.

13 Mine hand also hath laid the foundation of the earth, and 'my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

14 'All ye, assemble yourselves, and hear; which among them hath declared these *things*? The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord God, and his Spirit, hath sent me.

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.

18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter *it even* to the end of

¹ Heb. *land*.

² Or, *for silver*.

³ Chap. 42. 2.

⁴ Chap. 41. 4. and 44. 6. Rev. 1. 17, and 22. 13.

⁵ Or, *the palm of my right hand hath spread out*.

the earth; say ye, The LORD hath 'redeemed his servant Jacob.

21 And they thirsted not *when* he led them through the deserts: he 'caused the

waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 *'There is no peace, saith the LORD, unto the wicked.*

⁶ Exod. 19. 4, 5, 6. ⁷ Exod. 17. 6 Num. 20. 11. ⁸ Chap. 57. 21.

Verse 14. "*The Lord hath loved him.*"—Lowth translates more clearly, "He, whom JEHOVAH hath loved, will execute his will on Babylon." This is a very remarkable expression as applied to Cyrus: that the Lord not only promised and gave him success in his warlike undertakings, and calls him *his shepherd*, and *his anointed*, but declares that *he loved him*, seems to establish beyond question that this great king did in the end arrive at the knowledge of that true God who had holden his right hand to subdue nations before him. And indeed, although it is declared in chap. xlv. 4, 5; that Cyrus had not known the God who surnamed him and girded him, is it not, in verse 3 of the same chapter, predicted that he should at last come to that knowledge? "That thou mayest know, that I the Lord, which call thee by thy name, am the God of Israel."

CHAPTER XLIX.

1 *Christ, being sent to the Jews, complaineth of them.* 5 *He is sent to the Gentiles with gracious promises.* 13 *God's love is perpetual to his church.* 18 *The ample restoration of the church.* 24 *The powerful deliverance out of captivity.*

LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name,

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me.

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and 'my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, 'Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, 'It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the 'preserved of Israel: I will also give thee for a 'light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, 'to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, 'In an acceptable time have I heard thee, and in a day of sal-

vation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to 'establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say 'to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not 'hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, 'that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 ¶ 'Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride doeth.

¹ Or, my reward.

⁶ Or, desolations.

² Or, that Israel may be gathered to him, and I may, &c.

³ Chap. 42. 6.

⁴ Or, to him that is despised in soul.

¹⁰ Rev. 7. 16.

¹¹ Heb. from having compassion.

⁵ Or, Art thou lighter than that thou shouldest, &c.

¹² 2 Cor. 6. 2.

⁹ Or, raises up.

⁸ Chap. 42. 7.

¹³ Chap. 60. 4.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had they been?*

22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* "arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy "nursing fathers, and their "queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and "lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or "the lawful captive delivered?

25 But thus saith the LORD, Even the "captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own "blood, as with "sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

¹² Heb. *issem*.

¹⁴ Heb. *sourishers*.

¹⁵ Heb. *princesses*.

¹⁶ Psal. 72. 9.

¹⁷ Heb. *the captivity of the just*.

¹⁸ Heb. *captivity*.

¹⁹ Rev. 14. 20, and 16. 6.

²⁰ Or, *new wine*.

Verse 9. "*Their pastures shall be in all high places.*"—A fine *yelak*, which comprehends good pasturage and plenty of water, is held in great estimation by the Kelauts [of Persia]; and they carry their flocks to the highest part of the mountains, where these blessings may be found in abundance. This perhaps gives fresh force to the promises made by the prophet Isaiah to the Gentiles" (Morier, vol. ii. p. 120.)

12. "*The land of Sinim*"—It is perhaps impossible to determine what land this is. Commentators, ancient and modern, are much perplexed on the subject, as is indicated by their proposing almost every ancient district or town which began with the syllable *Sin*, or *Syn*. The Septuagint and Arabic understand it to mean Persia. The Targum and Vulgate have, "The land of the south," in which dwelt the Sinites, and where lay the desert of Sin, and the mountains of Sinai. Others think Egypt is meant, and that the name is from a principal place or district therein, as the town of Sin, or Pelusium, called by Ezeiel (xxx. 15) "the strength of Egypt;" or else the district of Syene, on the southern border of that country. Not to multiply alternatives, we only add, that even the opinion of Manasseh ben-Israel, that China is denoted, has found some advocates.

16. "*I have graven thee upon the palms of my hands.*"—This seems to allude to a custom, illustrated in former notes, of impressing indelible figures of memorial or ornament upon the hands and arms. In the present instance it is important to observe that it was and is customary to impress some memorial mark of a place accounted holy, that the marked person may ever have that place in remembrance before him, and that others may know with certainty that he has been there. The marks of Jerusalem are impressed at this day upon the pilgrims who visit it; and form to them, in distant places, tokens of honour and distinction. Maundrell has described the process with his usual accuracy. After having mentioned the ceremonies of Good Friday at Jerusalem, he says, "The next morning nothing extraordinary passed, which gave the pilgrims leisure to have their arms marked with the usual ensigns of Jerusalem. The artists who undertake the operation do it in this manner. They have stampe, in wood, of any figure that you desire; which they first print off upon your arm with powder of charcoal; then taking two very fine needles, tied close together, and dipping them often, like a pen, in certain ink, compounded, as I was informed, of gunpowder and ox-gall, they make with them small punctures all along the lines of the figure which they have printed, and then washing the part in wine, conclude the work. These punctures they make with great quickness and dexterity, and with scarce any smart, seldom piercing so deep as to draw blood." ('Journey,' p. 75. Edit. 1707.) It was very possibly a custom among the Jews who resided at a distance from Jerusalem to have some mark of it impressed upon their hands or arms, in token of their attachment to it. The Septuagint seems to understand that a plan or figure of the city is to be understood; but it suffices to suppose that it was a monogram, or some other emblem or conventional symbol.

22. "*Carried upon their shoulders.*"—In Western Asia and Egypt, young children of both sexes are not carried in the arms, but sit astride upon the left shoulder of the parent, whose head they grasp to maintain their position. It would fill an English mother with alarm to see them carried along in this elevated station, and without any care to prevent them from falling; but the little creatures scarcely ever do fall, and appear perfectly at ease in their place; or, when any occasion for alarm arises, they only testify it by clinging the more sturdily to the head of their bearer. Sometimes, for a short distance, they are carried on the hip; and, for a longer distance, at the back. Young infants, unable to sit, are of course carried in the arms. We may observe here, that children in the East seem generally to be much sooner able to take care of themselves than in England, and their physical faculties and powers to be earlier developed. This may be partly the effect of climate, together with the great difference in the early treatment of children.

CHAPTER L.

Christ sheweth that the dereliction of the Jews is to be imputed to him, by his ability to save, 3 his obedience in that work, 7 and by his confidence in that assistance. 10 An exhortation to trust in God, and not in ourselves.

As saith the LORD, Where is the bill of mother's divorcement, whom I have away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for transgressions is your mother put

Wherefore, when I came, *was there none*? when I called, *was there none to answer*? *Is my hand shortened at all, that it cannot redeem?* or have I no power to deliver? behold, at my rebuke I *"dry up the rivers"* I make the *"rivers"* a wilderness: their *"fountains"* stinketh, because *there is no water*, and for thirst.

I clothe the heavens with blackness, I make sackcloth their covering.

The Lord God hath given me the ear of the learned, that I should know to speak a word in season to *him that is weary*: he wakeneth morning by morning, he wakeneth mine ear to hear as the *reed*.

5 ¶ The Lord God hath opened mine ear, and I was not *"rebellious"*, neither turned away back.

6 ¶ I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 ¶ *He is near that justifieth me*; who will contend with me? let us stand together: who is *"mine adversary"*? let him come near to me.

9 Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 ¶ Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourself* about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. *"This shall ye have of mine hand"*; ye shall lie down in sorrow.

Num. 11. 23. Chap. 59. 1. Exod. 14. 21. Josh. 3. 16. Matt. 26. 67, and 27. 30. Rom. 8. 32, 33.

Matt. 11. 28. John 14. 31. Phil. 2. 8. Heb. 10. 5, &c. Heb. the master of my cause. John 9. 39.

e 1. "Which of my creditors is it to whom I have sold you?"—This alludes to the custom, explained on former pages, under which children or slaves were transferred or sold to creditors, in payment of the debts of the parent or

CHAPTER LI.

Exhortation, after the pattern of Abraham, to trust in Christ, 3 by reason of his comfortable promises, 4 of his righteous salvation, 7 and man's frailty. 9 Christ by his sanctified arm defendeth his from the fear of man. 17 He bewaileth afflictions of Jerusalem, 21 and promiseth deliverance.

HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto *rock whence ye are hewn*, and to the *of the pit whence ye are digged*.

Look unto Abraham your father, and Sarah that bare you: for I called him, and blessed him, and increased him.

For the LORD shall comfort Zion: he shall comfort all her waste places; and he shall make her wilderness like Eden, and desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for *"the heavens shall vanish away like smoke"*, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that know righteousness, the people *"in whose heart is my law"*; *"fear ye not the reproach of men"*, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like

1 Psal. 102. 26. Matt. 24. 35.

2 Psal. 27. 31.

3 Matt. 10. 28.

wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, and wounded the 'dragon?

10 *Art* thou not it which hath 'dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore 'the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

12 I, *even I*, *am* he that comforteth you: who *art* thou, that thou shouldst be afraid 'of a man *that* shall die, and of the son of man *which* shall be made 'as grass;

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he 'were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that 'divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And I have put my words 'in thy

mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ 'Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 'These two *things* 'are come unto thee; who shall be sorry for thee? desolation, and 'destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

⁴ Psal. 74. 13, 14. ⁵ Ezek. 99. 2. ⁶ Exod. 14. 21. ⁷ Psal. 118. 6. ⁸ Chap. 46. 6. ⁹ 1 Pet. 1. 24.
¹⁰ Or, made himself ready. ¹¹ Jer. 31. 35. ¹² Chap. 49. 2, 2. ¹³ Chap. 55. 1. ¹⁴ Chap. 47. 2. ¹⁵ Heb. happened. ¹⁶ Heb. breaking.

Verse 8. "The moth . . . the worm."—Two species of *Tinea*, or moth, in their larva or maggot state, appear to be here mentioned under the names of *WY ash*, and *DD sus*—the one as eating garments, *Tinea pellionella*, and the other as corroding wool, *Tinea sarcitella*; unless we suppose that, after a custom of Hebrew poetry, one and the same are intended by both words. The ravages which these latent marauders commit among the most costly stuffs and the choicest furs, can scarcely be imagined by those who have had no opportunities of observing the effects. Moths so abound in the East as to occasion far greater damage than we are accustomed to witness; and as the Orientals are in the habit of forming extensive wardrobes, often containing articles of great price and richness, the loss thus produced is the more sensibly felt, and accounts for the frequent allusions in Scripture to the devastations of the moth.

9. "Rahab."—Jerome and the Greek interpreters translate this *Pride*, or *the Proud*, instead of giving it as a proper name. It is agreed however that, either way, it is a poetical name for Egypt; or rather, as some think, for that part of it called the Delta. It is uncertain whether the word is of Egyptian origin, or should be understood with reference to its Hebrew meaning, as above. Bochart thinks the word Rahab or Raab is the same as *Rib* or *Riph*, the Egyptian name of the Delta, which was so called from its resemblance to a pear—"Rib" being the name of that fruit. Hence there was, in the middle of the Delta, a nome or district called *Athribis*—"the heart of the pear."

14. "Die in the pit."—This is clearly an allusion to the custom of detaining prisoners in deep pits or dry cisterns.

20. "Lie at the head of all the streets, as a wild bull in a net."—This seems to us best understood by supposing that the streets of the Hebrew towns, like those of ancient Babylon and of most modern Oriental cities, had gates which were closed at night, and on some occasions of broil and danger. A person then wishing to escape from a street would at the end of it be prevented by the closed gate; and, supposing him pursued, would be there arrested and hampered, like a wild bull in a net.

23. "As the street, to them that went over."—The custom of setting the feet upon the necks of captives, and of trampling them under feet, has already been noticed as the act by which a conqueror expressed his superiority and triumph. A striking modification of this usage, furnishing almost a literal illustration of this text, and that in Ps. lx. 12, "Thou hast caused men to ride over our heads," is furnished by Mr. Lane, in his 'Modern Egyptians,' vol. i. p. 199, in describing an annual ceremony, in which the chief of an order of durweeshes rides over the backs of his disciples, who

prostrate themselves on the ground for the purpose. "A considerable number of durweeshes and others (I am sure there were not less than sixty, but I could not count their number) laid themselves down upon the ground, side by side, as close as possible to each other, having their backs upwards, their legs extended, and their arms placed together beneath their foreheads... When the sheykh approached, his horse hesitated for several minutes to step upon the back of the first of the prostrate men; but, being pulled and urged on behind, he at length stepped upon them; and then, without apparent fear, ambled with a high pace over them all, led by two persons, who ran over the prostrate men, one sometimes treading on the feet, and the other on the heads. Not one of the men thus trampled upon by the horse seemed to be hurt; but each, the moment that the animal had passed over him, jumped up and followed the sheykh. Each of them received two treads from the horse, one from one of his fore-legs, and a second from a hind-leg." It seems probable that this is the relic of an ancient usage, alluded to in Scripture, under which captives were made to lay themselves in this manner upon the ground, while their insulting conquerors rode over them and trampled them under feet, making their bodies "as the street to them that went over."

CHAPTER LII.

1 *Christ persuadeth the church to believe his free redemption, 7 to receive the ministers thereof, 9 to joy in the power thereof, 11 and to free themselves from bondage. 13 Christ's kingdom shall be exalted.*

AWAKE, 'awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I am he that doth speak: behold, it is I.

7 ¶ 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth

good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and 'all the ends of the earth shall see the salvation of our God.

11 ¶ 'Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rewarer.

13 ¶ Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* ¹⁰which had not been told them shall they see; and *that* which they had not heard shall they consider.

¹ Chap. 51. 17. ² Gen. 46. 6. ³ Ezek. 36. 20, 23. Rom. 2. 14. ⁴ Nah. 1. 15. Rom. 10. 15. ⁵ Psal. 98. 2. Luke 3. 6.
⁶ 2 Cor. 6. 17. Revel. 18. 4. ⁷ Heb. gather you up. ⁸ Or, prosper. ⁹ Chap. 63. 3. ¹⁰ Rom. 15. 21.

Verse 1. "Put on thy beautiful garments."—The Jews, in common with most other nations, put on their best and richest dresses on occasions of festivity and rejoicing.

7. "How beautiful... are the feet," &c.—It is still usual in the East to describe as beautiful or glorious the feet of him whose presence is attended with, or whose arrival denotes, circumstances of felicity or splendour. When the person is very eminent for rank or holiness, the mention of the feet, rather than any other part of the person, denotes the respect or reverence of the speaker; and then also an epithet of praise or distinction is given to the feet; of which, as the most popular instance, may be mentioned the "golden feet" of the Burmese monarch, forming the title by which he is usually named by his subjects.

15. "Sprinkle many nations."—In the East, when a prince or great man gives a grand entertainment, there are servants who sprinkle with perfumed liquids (as rose-water, &c.) the several guests as they enter. This sprinkling is understood to fit them for the presence of their entertainer, to declare them his guests, and as such to place them under his favour and protection. This supplies a striking illustration, and is probably what the prophet had in view.

CHAPTER LIII.

1 *The prophet, complaining of incredulity, excuseth the scandal of the cross, 4 by the benefit of his passion, 10 and the good success thereof.*

'Who hath believed our ²report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is no beauty that we should desire him.*

3 'He is despised and rejected of men; a man of sorrows, and acquainted with grief: and ⁴'we hid as it were *our faces from him*; he was despised, and we esteemed him not.

4 ¶ Surely ⁵'he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* ⁶'wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace was upon him; and with his ⁷'stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD ⁸'hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet ⁹'he opened not his mouth: he is brought

as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 ¹⁰'He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people ¹¹'was he stricken.

9 And he made his grave with the wicked, and with the rich in his ¹²'death; because he had done no violence, neither *was any* ¹³'deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: ¹⁴'when thou shalt make his soul an offering for sin, he shall see *his seed*, he shall prolong *his days*, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a *portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was ¹⁵'numbered with the transgressors; and he bare the sin of many, and ¹⁶'made intercession for the transgressors.

¹ John 12. 38. Rom. 10. 16. ² Or, doctrine. ³ Heb. hearing. ⁴ Chap. 52. 14. Mark 9. 12. ⁵ Or, he hid as it were his face from us. ⁶ Heb. as a hiding of faces from him, or from us. ⁷ Matt. 8. 17. ⁸ Or, tormented. ⁹ Rom. 4. 25. ¹⁰ 1 Cor. 15. 3. ¹¹ 1 Pet. 2. 24. ¹² Heb. bruise. ¹³ Heb. hath made the iniquities of us all to meet on him. ¹⁴ Matt. 26. 63, and 27. 12. Mark 14. 61, and 15. 5. Acts 2. 23. ¹⁵ Or, he was taken away by distress and judgment: but, &c. ¹⁶ Heb. was the stroke upon him. ¹⁷ Heb. & aith. ¹⁸ 1 Pet. 2. 22. ¹⁹ 1 John 2. 5. ²⁰ Or, when his soul shall make an offering. ²¹ Mark 15. 28. Luke 22. 37. ²² Luke 22. 34.

CHAP. LIII.—The important prophecy contained in the present chapter refers, without dispute, to the sufferings of Christ. In theological expositions and commentaries it therefore engages a large share of attention. This neither our general plan, nor that special one, with respect to the prophets, which we stated in the introductory note to this book, requires from us. Indeed, were our plan different, we do not know that we should consider much observation to be required; as it has always appeared to us the grand and beautiful distinction of this invaluable portion of prophetic Scripture, that less than almost any other does it require explanation or remark. It is so clear in all its parts, that "he who runs may read." All the elucidation it demands may be obtained in the most satisfactory form by comparing the details of the prophecy with those of its fulfilment in the New Testament, as indicated by the marginal references. By this process, the present prophecy has, under God, been eminently instrumental in giving to the wavering all the benefits of established conviction, and in compelling the most prejudiced and sceptical to declare, with Wilmot, Earl of Rochester, that, "In all history, no one but Jesus Christ could be found with whose character the fifty-third chapter of Isaiah could agree."

Verse 2. "*He hath no form nor comeliness... no beauty that we should desire him.*"—Compare this with verse 14 of the preceding chapter. A question of some delicacy and interest has been raised, chiefly on this text; being—Whether a disadvantageous personal appearance is to be numbered among the circumstances of humiliation under which Jesus Christ appeared to the world. It may perhaps be proper to notice this subject briefly here, without at present entering into any examination of the traditions which have descended to us on this subject, or inquiring into the claims of the medallist and other representations which have furnished that idea of his venerable and sacred person which painters and sculptors have long been accustomed to convey.

Speaking prophetically of Christ, the Psalmist (xliv. 2) says: "Thou art fairer than the children of men." As it is clear that this passage does not agree with the present text, it is evident that one of the two must be taken figuratively, or that they refer to different circumstances. Those who think that the description of the Psalmist is to be literally understood, and that, literally taken, it refers to the appearance of Christ in the days of his humiliation, suppose the present text to relate not to his personal aspect, but to the humble circumstances in which his presence was manifested. This conclusion they fortify by observing that the most notorious ancient enemies to the name and religion of Christ, while they invented the most malignant falsehoods concerning his history and character, never say any thing against the dignity of his personal appearance; nor does any such circumstance appear in the evangelical narratives, or in any of the sometimes minute points of detail concerning him which the New Testament writers furnish. And besides, if such had been the case, it would probably have appeared in the spiteful speeches of the scribes and Pharisees; and would perhaps have been mentioned by the evangelists and apostles, if only to indicate the fulfilment of Isaiah's prophecy. It is true, on the other hand, that they do not intimate that his person offered any extraordinary beauty; but if an air of majesty and authority, if power and persuasion of speech, be among the perfections of man's nature, it cannot be

doubted that he did possess these, at least, in a supreme degree. The dignity and authority of his presence and words struck awe into the hucksters and money-changers; and although a single person, without arms or civil authority, they smook the Temple court at his command. See also the incidents recorded in John vii. 44—46, and xviii. 6.

On the other side of the question, it is contended that the whole description of the Psalmist is essentially figurative; and, what is more, does not apply to the humiliation of Christ, but to his after glory: whereas the prophecy of Isaiah is remarkably literal, and does most certainly relate to the days of his affliction; and that therefore this part of it should not be figuratively interpreted, but literally understood. It is allowed that the New Testament has no express intimation of that external grace and beauty which would at once attract the love and regard of men: but it is recollected that Mary Magdalen took him for a gardener after his resurrection; and that the evangelists record the circumstances of his transfiguration in such a manner as to show that his ordinary appearance to them was very different indeed; and that it was then only that he was seen on earth by the privileged few as "the fairest of the children of men." Moreover, it is unquestionably true that the early Christian fathers, whose testimony is of considerable weight, since the traditions which must have existed on the subject were then most pure and recent, agree in understanding that the humiliation of Christ extended to his personal appearance. Irenæus, Clemens Alexandrinus, Origen, Cyril, Tertullian, Augustine, and others, agree in this testimony. At a very early period also we find Celsus stating this circumstance as an argument against the divinity of Christ. But from the time of Jerome and Chrysostom, this older tradition was gradually relinquished, and the opinion came to be almost universally entertained that Christ was distinguished from all mankind by superiority of external appearance. This gave occasion to Abarbenel to argue that Christ could not be the true Messiah, since the Christians believed him to be thus eminent in beauty, whereas Isaiah had prophesied the contrary of the Messiah in the present text, and in verse 14 of the preceding chapter.

The discussion of this question has often involved no small portion of irreverence and indiscretion, calculated to give pain to the sincere and humble-minded Christian. This we have endeavoured carefully to exclude in the view of the leading arguments and reasons which we have now taken. In the question itself, when discreetly and reverently considered, there can be nothing improper or unbecoming, since it is based upon a description given in Scripture, and is essentially an inquiry into the sense in which that description is to be understood. The reader will find a very ample and temperate account of the discussion in Calmet's '*Dissertation sur la Beauté de Jésus Christ*,' by which we have been much assisted in the preparation of the statement we have now given.

CHAPTER LIV.

1 The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church, 4 their safety, 6 their certain deliverance out of affliction, 11 their fair edification, 15 and their sure preservation.

1 SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thine husband; the 'LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken

thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of 'Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with 'fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* 'taught of the LORD; and great *shall be* the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

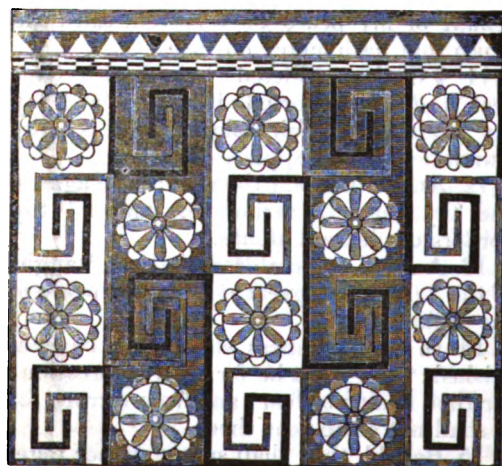
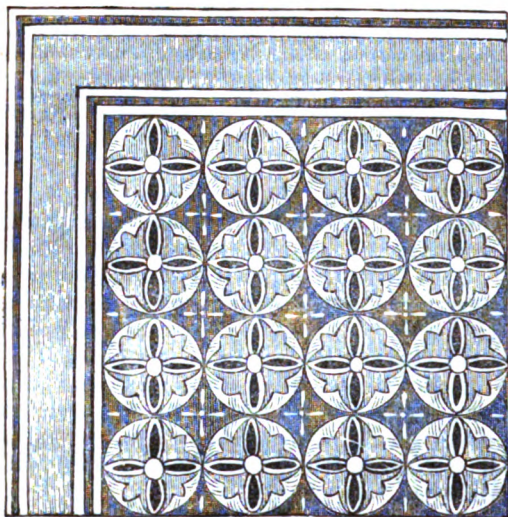
¹ Gal. 4. 27. ² Luke 1. 32. ³ Gen. 2. 11. ⁴ 1 Chron. 29. 2. ⁵ John 6. 45.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

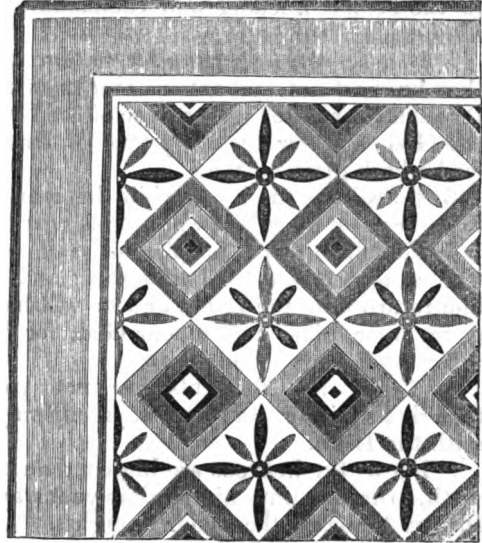
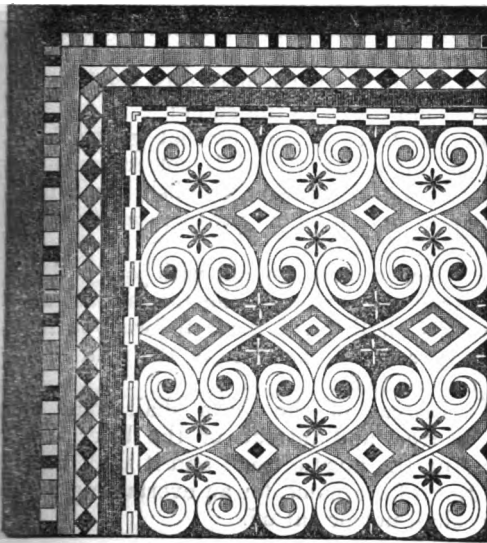
17 ¶ No weapon that is formed against

thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

‘Verse 11. “Behold, I will lay thy stones,” &c.—As this passage is conformable to the figurative style in which the Orientals express their ideas of the extreme magnificence and splendour of that which they describe, without intending to be literally understood, it is probable that the present passage is to be similarly taken—as affording general images to express that which was or should be surpassingly glorious. However, figures and images are derived from that which actually exists, and which such figures amplify and aggrandize; and in the present, and other such passages we can with a little attention discover that most of the figures now employed allude, in this manner, to that style in magnificent building and decoration which has always been favoured in the East. In corroboration we may refer generally to what has already been said in the notes on Ps. xlv. 8, and Sol. Song ii. 4.



PATTERNS OF EGYPTIAN MOSAIC.



PATTERNS OF EGYPTIAN MOSAIC

"With fair colours."—The same word (נִיחַ *nuch*), is elsewhere employed to denote the paint with which women coloured their eyes, or colour, or paint in the general sense. Our translation very properly renders the prefixed נִ by "with," instead of "in;" and thus it furnishes the intelligible sense that the stones composing the walls, that is, the walls themselves, were painted with fair colours; whereas the "in," as used by Lowth, Gesenius, and others, conveys the rather strange meaning that the paint was used as a cement for the stones. Lowth has, "I lay thy stones in cement of vermillion;" and Gesenius, "I will lay thy stones in stibium." Understood as in the common version, the passage receives an interesting illustration from the vivid colours, exhibited in various and tasteful patterns, with which the ceilings and panels of some of the tombs of ancient Egypt are painted. If the Hebrews painted the walls and ceilings of their apartments with various colours, it was most probably in the same style; and we have therefore caused to be copied a few specimens, which, although wanting in the rich and beautiful effect produced by the splendid colours of the originals, will show the style and manner in which painting was, under this form, applied to interior decoration, and will so far furnish materials by which the general effect may be appreciated.

12. *"Windows of agates...gates of carbuncles...borders of pleasant stones."*—We may again refer, as above, to the notes in which we have already spoken of interior decorations; particularly as to what we have said of mosaic ornaments. Stones of price are sometimes employed in this work, particularly when the pattern is a flowered work, to represent the more brilliant parts of the flowers, fruits also being sometimes represented by precious stones. Similar decorations of rich stones appear in borders and cornices, particularly when wreathed and flowered work is exhibited, when nothing can exceed the rich effect of

—The gold branches, hung with emerald leaves
Blossomed with pearls, and rich with ruby fruit."—SOUTHEY.

The Arabian idea of a palace of unexampled magnificence—founded on the known style of ornament, but so aggrandized that supernatural power was required to give effect to the intention—is strikingly conveyed in the well known Oriental tale of Aladdin, who thus gives his instructions. "I leave the choice of materials to you, that is to say, porphyry, jasper, agate, lapis lazuli, and the finest marble of the most varied colours. But I expect that in the highest story of the palace, you shall build me a large hall with a dome, and four equal fronts; and that, instead of layers of bricks, the walls be made of massy gold and silver, laid alternately; and that each front shall contain six windows, the lattices of all of which, except one which must be left unfinished and imperfect, shall be so enriched, with art and symmetry, with diamonds, rubies, and emeralds, that they shall exceed every thing of the kind ever seen in the world."

CHAPTER LV.

1 The prophet, with the promises of Christ, calleth to faith, 6 and to repentance. 8 The happy success of them that believe.

Ho, 'every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye 'spend money for that

which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the 'sure mercies of David.

4 Behold, I have given him for a witness

¹ John 7. 37.

² Heb. weight.

³ Acts 13. 34.

to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near :

7 Let the wicked forsake his way, and 'the unrighteous man his thoughts : and let him return unto the LORD, and he will have mercy upon him ; and to our God, for 'he will abundantly pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater :

11 So shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace : the mountains and the hills shall 'break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree : and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

⁴ Heb. *the man of iniquity.*

⁵ Heb. *he will multiply to pardon.*

⁶ Chap. 35. 1.

Verse 13. "*Thorn...brier.*"—These are two of the many *different* words (fifteen in all) which our translators, finding it impossible to identify the varieties thus distinguished in the original by appropriate words, were, very properly, satisfied to render by "thorn, brier, or thistle"—the common names of plants or shrubs armed with prickles or spines. It is not even now, with our improved knowledge of the East, easy to identify the two plants here intended. The word rendered "thorn" (תְּנִינָא *naalutz*), occurs only here and in ch. vii. 19. Celsius thinks it may be a wild thorny species of the lotus, the Arabic name of which is similar to the present Hebrew word. The other term (סִרְפָּד *sirpad*), rendered "brier," occurs here only, and is equally uncertain, if not more so ; but it seems to denote a prickly plant of some kind or other ; or, as Parkhurst conjectures, some kind of *wide spreading* thorn.

CHAPTER LVI.

1 *The prophet exhorteth to sanctification.* 3 *He promiseth it shall be general without respect of persons.* 9 *He inveigheth against blind watchmen.*

THUS saith the LORD, Keep ye 'judgment, and do justice : for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it ; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people : neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant ;

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters : I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant ;

7 Even them will I 'bring to my holy mountain, and make them joyful in my house of prayer : their burnt offerings and their sacrifices *shall be* accepted upon mine altar : for 'mine house shall be called an house of prayer for all people.

8 The LORD God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, 'beside those that are gathered unto him.

9 ¶ All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* blind : they are all ignorant, they *are* all dumb dogs, they cannot bark ; 'sleeping, lying down, loving to slumber.

11 *Yea, they are* 'greedy dogs which 'can never have enough, and they *are* shepherds *that* cannot understand : they all look to

¹ Or, *equity.*

² Chap. 3. 2.

³ Matt. 21. 13.

Mark. 11. 17. Luke 19. 46.

⁴ Heb. *to his gathered.*

⁵ Or, *dreaming, or talking in their sleep.*

⁶ Heb. *strong of appetite.*

⁷ Heb. *know not to be satisfied.*

their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine,

and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.

Verse 10. "*His watchmen ... are all dumb dogs, they cannot bark.*"—From this, as well as from ch. lxii. 6, it was customary for the Hebrew watchmen to utter cries from time to time, so that silence in a watchman is described as a disqualification and reproach. It is still customary in the Levant for the watchmen in the towns frequently to utter loud cries to make their presence known, and to manifest their vigilance. Their exclamations, like nearly all others used by the Moslems, are of a religious character. Mr. Lane says, "The cry of the nightly watchman in the quarter in which I lived in Cairo, during my first visit, struck me as remarkable for its sublimity—"I proclaim the absolute glory of the living king, who sleepeth not nor dieth." The present watchman, in the same quarter, exclaims, 'O Lord! O Everlasting!'" It is known that there are some species of dogs which cannot bark, and some such the prophet probably had in view in this comparison. In the Levant we have seen one species—a short unsightly dog, with something of the lurcher or terrier in him—which never does bark.

CHAPTER LVII.

1 *The blessed death of the righteous.* 3 *God reproveth the Jews for their whorish idolatry.* 13 *He giveth evangelical promises to the penitent.*

THE righteous perisheth, and no man layeth it to heart: and ¹merciful men are taken away, none considering that the righteous is taken away ²from the evil to come.

2 He shall ³enter into peace: they shall rest in their beds, *each one walking* ⁴in his uprightness.

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? *are ye not children of transgression, a seed of falsehood,*

5 Enflaming yourselves ⁶with idols ⁷under every green tree, slaying the children in the valleys under the cliffs of the rocks?

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself* to another than me, and art gone up; thou hast enlarged thy bed, and ⁹made thee a covenant with them; thou lovedst their bed ¹⁰where thou sawest it.

9 And ¹¹thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself* even unto hell.

10 Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the ¹²life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy place, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on ¹⁸frowardly in the way of his heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 ¹⁹There is no peace, saith my God, to the wicked.

Heb. men of madness, or godliness.

² Psal. 12. 1.

³ Mic. 7. 2.

⁴ Or, from that which is evil.

⁵ Or, go in peace.

⁶ Or, before him.

⁷ Or, among the oaks.

⁸ 2 Kings 16. 4.

⁹ Or, heaved it for thyself larger than theirs.

¹⁰ Or, thou providedst room.

¹¹ Heb. turning away.

¹² Or, thou respectedst the king.

¹³ Or, living.

¹⁴ Chap. 40. 3, and 62. 10.

¹⁵ Heb. turning away.

¹⁶ Chap. 48. 22.

Verse 6. "*Among the smooth stones of the streams is thy portion.*"—The text is generally supposed to refer to those unworked stones, which were set up, anointed and worshipped. Such stones were preferably taken from torrents, on account of their being worn smooth by the action of the stream upon their surface. Of this worship there are many testimonies in ancient writers. "They were," says Lowth, "called *Bærolæ* and *Bærolis*; probably from the stone which Jacob erected at Bethel, pouring oil upon the top of it. The practice was very common in different ages and places.... Clemens Alex. Strom. lib. vii. speaks of a worshipper of every smooth stone in a proverbial way, to denote one given up to superstition. And accordingly Theophrastus has marked this as one strong feature in the character of the superstitious man. 'Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them; and having fallen on his knees, and made his adorations, he departs!'"

8. "*Behind the doors also and the posts,*" &c.—This is supposed to refer to the *lares* and *penates*, the tutelary or household gods, which the heathen placed in different parts of their houses, sometimes in private, and sometimes exposed, so that they might be publicly seen. Before their small images, lamps were usually kept burning, and at the times of eating, something that was first brought to table was burnt in their honour as firstfruits. (See more largely, Rosini, *Antiquitates Romanæ*, lib. ii. cap. 14.) It will be recollected that such idolatrous practices as this were in most marked opposition to that law by which the Hebrews were commanded to write the words of God upon their gates, and door-posts of their house. (Deut. vi. 9; xi. 20.)

CHAPTER LVIII.

1 *The prophet, being sent to reprove hypocrisy, 3 expresseth a counterfeit fast and a true. 8 He declareth what promises are due unto godliness, 13 and to the keeping of the sabbath.*

CRY 'aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 ¶ Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your 'labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: 'ye shall not fast as *ye do this day*, to make your voice to be heard on high.

5 Is it 'such a fast that I have chosen? 'a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is not this the fast that I have chosen?* to loose the bands of wickedness, to undo 'the heavy burdens, and to let the 'oppressed go free, and that ye break every yoke?

7 *Is it not* 'to deal thy bread to the hungry, and that thou bring the poor that are 'cast out to thy house? when thou seest the naked, that thou cover him; and that

thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD 'shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, *Here I am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in 'drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring o water, whose waters 'fail not.

12 And *they that shall be of thee* 'shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own words*:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to 'ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

¹ Heb. with the throat.

² Or, things wherewith ye grieve others.

³ Heb. griefs.

⁴ Or, ye fast not as this day.

⁵ Zech. 7. 5.

⁶ Lev. 16. 29.

⁷ Or, to afflict his soul for a day.

⁸ Heb. the bands of the yoke.

⁹ Heb. broken.

¹⁰ Ezek. 18. 7.

¹¹ Or, afflicted.

¹² Heb. shall gather thee up.

¹³ Heb. droughts.

¹⁴ Heb. lie, or deceive.

¹⁵ Chap. 61. 4.

¹⁶ Deut. 32. 13.

CHAPTER LIX.

*the damnable nature of sin. 3 The sins of the
vs. 9 Calamity is for sin. 16 Salvation is
ly of God. 20 The covenant of the Redeemer.*

HOLD, the LORD's hand is not 'shortened,
it cannot save; neither his ear heavy,
it cannot hear:

But your iniquities have separated be-
tween you and your God, and your sins
have hid *his* face from you, that he will not

For 'your hands are defiled with blood,
your fingers with iniquity; your lips
have spoken lies, your tongue hath muttered
perverseness.

None calleth for justice, nor *any* plead-
for truth: they trust in vanity, and
speak lies: 'they conceive mischief, and
bring forth iniquity.

They hatch 'cockatrice' eggs, and weave
spider's web: he that eateth of their
dieth, and 'that which is crushed
bringeth out into a viper.

'Their webs shall not become garments,
neither shall they cover themselves with
their works: their works are works of ini-
quity, and the act of violence is in their
hands.

'Their feet run to evil, and they make
to shed innocent blood: their thoughts
are thoughts of iniquity; wasting and 'de-
struction are in their paths.

The way of peace they know not; and
there is no 'judgment in their goings: they
have made them crooked paths: whosoever
goeth therein shall not know peace.

¶ Therefore is judgment far from us,
neither doth justice overtake us: we wait
for light, but behold obscurity; for bright-
ness, but we walk in darkness.

We grope for the wall like the blind,
we grope as if *we had* no eyes: we
are visible at noon day as in the night; *we are*
in solitary places as dead men.

We roar all like bears, and mourn sore
like doves: we look for judgment, but *there*
is none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied
before thee, and our sins testify against us:
for our transgressions are with us; and *as*
for our iniquities, we know them;

13 In transgressing and lying against the
LORD, and departing away from our God,
speaking oppression and revolt, conceiving
and uttering from the heart words of false-
hood.

14 And judgment is turned away back-
ward, and justice standeth afar off: for truth
is fallen in the street, and equity cannot
enter.

15 Yea, truth faileth; and he *that* de-
parteth from evil 'maketh himself a prey:
and the LORD saw it, and 'it displeased him
that *there was* no judgment.

16 ¶ And he saw that *there was* no man,
and wondered that *there was* no intercessor:
'therefore his arm brought salvation unto
him; and his righteousness, it sustained
him.

17 'For he put on righteousness as a
breastplate, and an helmet of salvation upon
his head; and he put on the garments of
vengeance for clothing, and was clad with
zeal as a cloke.

18 'According to *their* 'deeds, accord-
ingly he will repay, fury to his adversaries,
recompence to his enemies; to the islands
he will repay recompence.

19 So shall they fear the name of the
LORD from the west, and his glory from
the rising of the sun. When the enemy
shall come in 'like a flood, the Spirit of the
LORD shall 'lift up a standard against
him.

20 ¶ And 'the Redeemer shall come to
Zion, and unto them that turn from trans-
gression in Jacob, saith the LORD.

21 As for me, this *is* my covenant with
them, saith the LORD; My spirit that *is*
upon thee, and my words which I have put
in thy mouth, shall not depart out of thy
mouth, nor out of the mouth of thy seed,
nor out of the mouth of thy seed's seed,
saith the LORD, from henceforth and for
ever.

¹ Num. 11. 23. Chap. 50. 2.

² Or, have made him hide.

³ Chap. 1. 15.

⁴ Job 15. 35. Psal. 7. 14.

⁵ Or, adds.

⁶ Or, that which is sprinkled, is as if there break out a viper.

⁷ Job 8. 14. 15.

⁸ Prov. 1. 16.

⁹ Rom. 3. 15.

¹⁰ Heb. breaking.

¹¹ Or, right.

¹² Heb. it was evil in his eyes.

¹³ Chap. 63. 5.

¹⁴ Ephes. 6. 14, 17.

¹⁵ 1 Thess. 5. 8.

¹⁶ Or, put him to flight.

¹⁷ Rom. 11. 26.

¹⁸ Chap. 63. 6.

¹⁹ Heb. recompenses.

²⁰ Rev. 12. 15.

vs 17. "He put on the garments of vengeance."—It is not impossible that this may allude to some such custom as which we find in Persia, where, in extraordinary cases, when the king himself purposes to condemn to death one of the grantees who have been guilty of high crimes, or against whom his anger has been moved,—he makes appearance in a red dress. This is his garment of vengeance; and his entrance in it is a certain sign that some lord will receive his doom. Compare ch. lx. 2, &c.

CHAPTER LX.

1 *The glory of the church in the abundant access of the Gentiles, 15 and the great blessings after a short affliction.*

ARISE, 'shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the 'Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 'Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the 'abundance of the sea shall be converted unto thee, the 'forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring 'gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, 'to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates 'shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the

'forces of the Gentiles, and *that* their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall 'bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 'The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall* be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

1 Or, be enlightened, for thy light cometh. 2 Rev. 21. 24. 3 Chap. 49. 18. 4 Or, noise of the sea shall be turned toward thee. 5 Or, wealth. 6 Chap. 61. 6. 7 Gal. 4. 26. 8 Rev. 21. 25. 9 Or, wealth. 10 Rev. 3. 9. 11 Rev. 21. 23, and 22. 5.

Verse 4. "Thy daughters shall be nursed at thy side."—The Septuagint and Chaldee, instead of "shall be nursed" (תִּנְחַנְחַן), read "shall be carried" (תִּנְשָׂאָהָ): and this reading is adopted by Lowth and Boothroyd as more conformable to the customs of the East, where, as we had occasion to observe under ch. xlix. 22 a child is sometimes carried astride upon the hip, with the arm of the bearer around its body. It is, however, perhaps as well to understand the expression to be figurative, describing the condition of being brought up carefully at home under paternal inspection and influence—not wandering, not torn away, nor in any manner alienated from home nurture in truth and virtue.

6. "*Ephah*."—The people of Ephah probably formed a section of the Midianites; for Midian, Abraham's son by Keturah, had a son called Ephah. (Gen. xxv. 4.)

8. "*As doves to their windows*."—This text has been well illustrated by Morier in his 'Second Journey,' p. 140. "In the environs of the city (Ispahan), to the westward, near Zainderood, are many pigeon houses, erected at a distance from habitations, for the purpose of collecting pigeons' dung for manure. They are large, round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honeycomb, pierced with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside than upon that of the generality of dwelling houses, for they are painted and ornamented. The extraordinary flights of pigeons which I have seen upon one of these buildings afford perhaps a good illustration of the passage in Isaiah lx. 8, '*Who are they that fly as a cloud*,' &c. Their great numbers, and the compactness of their mass, literally looked like a cloud at a distance, and obscured the sun in their passage." What gives an additional value to this illustration is the probability that similar dove-houses were in use among the Hebrews; for they certainly were so among their Egyptian neighbours, as we see by the ancient paintings and in the Mosaic pavement at Præstete, where the dove-cotes are such large round towers as Morier describes, decreasing in diameter upwards; but they are without the conical spiracles which we find in those of Persia.

13. "*The glory of Lebanon*:" that is, the cedar.—Most of our readers will recollect the beautiful verses in which Pope and Cowper have, respectively, paraphrased or imitated the glowing language and varied imagery in which the final glory of the church is foretold, in this chapter, by the prophet.

CHAPTER LXI.

1 *The office of Christ.* 4 *The forwardness, 7 and blessings of the faithful.*

THE 'Spirit of the Lord God *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

4 ¶ And they shall *'build the old wastes*, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers

of our God: *'ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.*

7 ¶ For your shame *ye shall have double*; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom *'decketh himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

¹ Luke 4. 18.

² Chap. 58. 12.

³ Chap. 60. 6.

⁴ Heb. *decketh as a priest.*

Verse 10. "*As a bride adorneth herself with her jewels*."—This is a custom universally observed; and it therefore needs no other illustration than may be derived from the fact that in many parts of the East it is considered so essential that the bride should be richly adorned with precious ornaments and jewels, that if she has none of her own, or not enough for the occasion, she borrows largely from her friends and neighbours till she is enabled to offer such an appearance of wealth and splendour as she never made before, and can never hope to make again. Jewels and other ornaments of price are in general readily lent on such occasions, and are always faithfully returned.

CHAPTER LXII.

1 *The fervent desire of the prophet to confirm the church in God's promises.* 5 *The office of the ministers (unto which they are incited) in preaching the Gospel,* 10 *and preparing the people thereto.*

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 'Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called 'Hephzi-bah, and thy land 'Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 ¶ For as a young man marrieth a virgin, so shall thy sons marry thee: and 'as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls,

¹ Hos. 1. 10. ¹ Pet. 2. 10. ² That is, my delight is in her. ³ That is, married. ⁴ Heb. with the joy of the bridegroom. ⁵ Or, ye that are the LORD's remembrancers. ⁶ Heb. silence. ⁷ Heb. If I give. &c. ⁸ Chap. 40. 3, and 57. 14. ⁹ Zech. 9. 9. ¹⁰ Matt. 21. 6. ¹¹ John 12. 15. ¹² Chap. 40. 10. ¹³ Or, recompense.

Verse 4. "*The land shall be married.*"—In the East it is still customary to describe a king as having married that land which he has recently acquired, by conquest or otherwise, and united to his former dominions.

5. "*A young man marrieth a virgin.*"—There is perhaps no particular point intended here: but it may allude to such a custom as that which very much prevails in the East, particularly among Mahomedans—which is, that a young man not previously married always marries a virgin; never a widow or divorced woman, who can only hope to contract a new alliance with a man who has been or is already married.

CHAPTER LXIII.

1 *Christ sheweth who he is,* 2 *what his victory over his enemies,* 7 *and what his mercy toward his church.* 10 *In his just wrath he remembereth his free mercy.* 15 *The church in their prayer,* 17 *and complaint, profess their faith.*

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is 'glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore 'art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood

O Jerusalem, which shall never hold their peace day nor night: 'ye that make mention of the LORD, keep not silence,

7 And give him no 'rest, till he establish, and till he make Jerusalem a praise in the earth

8 The LORD hath sworn by his right hand, and by the arm of his strength, 'Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates, 'prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, 'Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his 'reward is with him, and his 'work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

¹ That is, married. ² Heb. with the joy of the bridegroom. ³ Heb. If I give. &c. ⁴ Chap. 40. 3, and 57. 14. ⁵ Chap. 40. 10. ⁶ Or, recompense.

shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the 'day of vengeance is in mine heart, and the year of my redeemed is come.

5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own 'arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward

¹ Heb. decked.

² Rev. 19. 13.

³ Chap. 34. 8.

⁴ Chap. 59. 16.

a house of Israel, which he hath bestowed
on them according to his mercies, and ac-
cording to the multitude of his lovingkind-
nesses.

8 For he said, Surely they *are* my people,
children *that* will not lie: so he was their
saviour.

9 In all their affliction he was afflicted,
and the angel of his presence saved them:
his love and in his pity he redeemed
them; and he bare them, and carried them
in the days of old.

10 ¶ But they 'rebelled, and vexed his
holy Spirit: therefore he was turned to
their enemy, *and* he fought against
them.

11 Then he remembered the days of old,
his loves, *and* his people, *saying*, Where *is* he
that brought them up out of the sea with
his shepherd of his flock? where *is* he that
led his holy Spirit within him?

12 That led *them* by the right hand of
his glory, his glorious arm, 'dividing the
sea before them, to make himself an ever-
lasting name?

13 That led them through the deep, as

an horse in the wilderness, *that* they should
not stumble?

14 As a beast goeth down into the valley,
the Spirit of the LORD caused him to rest:
so didst thou lead thy people, to make thy-
self a glorious name.

15 ¶ Look down from heaven, and be-
hold from the habitation of thy holiness
and of thy glory: where *is* thy zeal and thy
strength, 'the sounding of thy bowels and of
thy mercies toward me? are they restrained?

16 Doubtless thou *art* our father, though
Abraham be ignorant of us, and Israel ac-
knowledge us not: thou, O LORD, *art* our
father, 'our redeemer; thy name *is* from
everlasting.

17 ¶ O LORD, why hast thou made us to
err from thy ways, *and* hardened our heart
from thy fear? Return for thy servants'
sake, the tribes of thine inheritance.

18 The people of thy holiness have pos-
sessed *it* but a little while: our adversaries
have trodden down thy sanctuary.

19 We are *thine*: thou never barest rule
over them; 'they were not called by thy
name.

* Deut. 7. 7, 8. * Exod. 15. 24. Num. 14. 11. Psal. 78. 56, and 95. 9. 7 Exod. 14. 30. * Or, *shepherds*, as Psal. 77. 20.
Exod. 14. 31. Josh. 3. 16. 10 Deut. 32. 15. 11 Or, *the multitude*. 12 Or, *our redeemer from everlasting is thy name*.
13 Or, *thy name was not called upon them*.

verse 1. "*Who is this,*" &c.—Bishop Lowth, in the seventh of his "Pælections on the Sacred Poetry of the He-
brews," in which he treats of "Poetic Imagery from Common Life," thus speaks of the present example. "I ought
in this place to omit that supremely magnificent delineation of the divine vengeance expressed by imagery taken
in the wine-press; an image which frequently occurs in the sacred poets, but which no other poetry has presumed
introduce. But where shall we find expressions of equal dignity with the original in any modern language? By
the art of the pencil can we exhibit a shadow or an outline of that description in which Isaiah depicts the Messiah
coming to vengeance?"

"*Trodden the winepress alone.*"—It was usual for several persons together to tread in the wine-press; hence
distinction conveyed by the word "*alone*."

3. "*As an horse in the wilderness.*"—By "*wilderness*" we are here, as in most other instances, to understand "*a plain,*"
preferably "*a desert plain*;" and probably the allusion may be derived from the speed and facility with which the
Arabians withdraw, upon their famous horses, from the presence of powerful enemies into the deserts, where those who
attempt to pursue them often miserably perish. With like ease did the Hebrews pass through the Red Sea; and in
the same manner did the Egyptian host, which had the temerity to pursue them, perish.

CHAPTER LXIV.

*The church prayeth for the illustration of God's
power. 5 Celebrating God's mercy, it maketh
confession of their natural corruptions. 9 It com-
munioneth of their affliction.*

1 that thou wouldest rend the heavens,
that thou wouldest come down, that the
mountains might flow down at thy pre-
sence,

2 As when 'the melting fire burneth, the
crauseth the waters to boil, to make thy
me known to thine adversaries, *that* the
foundations may tremble at thy presence!

3 When thou didst terrible things *which*

we looked not for, thou camest down, the
mountains flowed down at thy presence.

4 For since the beginning of the world
'men have not heard, nor perceived by the
ear, neither hath the eye 'seen, O God, be-
side thee, *what* he hath prepared for him
that waiteth for him.

5 Thou meetest him that rejoiceth and
worketh righteousness, *those that* remember
thee in thy ways: behold, thou art wroth;
for we have sinned: in those is continuance,
and we shall be saved.

6 But we are all as an unclean *thing*, and
all our righteousnesses *are* as filthy rags; and

* Heb. *the fire of moltings*. * Psal. 31. 12. 2 Cor. 2. 9.
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* Or, *seen a God besides thee which doeth so for him, &c.*
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we all do 'fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is none* that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast 'consumed us, because of our iniquities.

8 But now, O LORD, thou *art* our father; we are the clay, and thou our potter; and we all *are* the work of thy hand.

9 ¶ Be not 'wroth very sore, O LORD,

¹ Psal. 90. 5, 6.

² Heb. melted.

³ Psal. 79. 8.

CHAPTER LXV.

1 *The calling of the Gentiles.* 2 *The Jews, for their incredulity, idolatry, and hypocrisy, are rejected.* 8 *A remnant shall be saved.* 11 *Judgments on the wicked, and blessings on the godly.* 17 *The blessed state of the new Jerusalem.*

I 'AM sought of *them that asked not for me*; I am found of *them that sought me not*: I said, Behold me, behold me, unto a nation that was not called by my name.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was not good*, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense 'upon altars of brick;

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and 'broth of abominable *things is* in their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my 'nose, a fire that burneth all the day.

6 Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in 'the cluster, and *one* saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of

¹ Rom. 9. 24, 25, 26, and 10. 20. Ephes. 2. 12, 13.

² Heb. upon bricks.

³ Or, pieces.

⁴ Or, anger.

⁵ Or, God.

⁶ Or, Man.

Prov. 1. 24, &c. Chap. 66. 4. Jer. 7. 12.

⁷ Heb. breaking.

⁸ Chap. 66. 22.

⁹ Pet. 3. 13.

Revel. 21. 1.

¹⁰ Heb. come upon the Assur.

neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness. Zion is a wilderness, Jerusalem a desolation

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace and afflict us very sore?

Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that 'troop, and that furnish the drink offering unto that 'number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: 'because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord God. Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for 'vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create 'new heavens and a new earth: and the former shall not be remembered, nor 'come into mind.

18 But be ye glad and rejoice for ever *is that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the "voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days

of my people, and mine elect "shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that "before they call, I will answer; and while they are yet speaking, I will hear.

25 The "wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

11 Revel. 21. 4.

12 Heb. *shall make them continue long, or, shall wear out.*

13 Psal. 33. 6.

14 Chap. 11. 6, 7.

Verse 3. "*Sacrificeth in gardens.*"—This and what follows alludes to idolatrous and superstitious practices, involving idolatry, which were forbidden to the Hebrews, but to which they were, nevertheless, as we frequently observe in the historical and prophetic books, excessively addicted, previously to the Babylonish captivity. Gardens in the East are rather orchards or plantations than what we call gardens. Worshipping in gardens is therefore equivalent to worshipping in groves—a practice from which the Jews were so strongly interdicted, that they were commanded (Deut. xii. 2) to burn the groves in which their idolatrous predecessors in the possession of Palestine, had been wont to worship.

"*Altars of brick.*"—This was against the law which forbade the Hebrews to have any altars but of earth or unhewn stone. (Exod. xx. 24, 25.)

4. "*Remain among the graves, and lodge in the monuments.*"—It was an idolatrous superstition in most ancient nations, for certain persons to resort to the sepulchres, &c. for the purpose of magic or necromancy. There they expected, or pretended, to hold intercourse with spirits and demons, or to receive instructions or oracles in dreams and visions. There are frequent allusions to this practice in heathen writers; and it appears that the Hebrews were also addicted to them. There are (we cannot quite say *were*) superstitions in our own country connected with graves and sepulchres, which might but too well be cited in illustration. And if, with Bishop Lowth, we read the last word as "*caverns*" instead of "*monuments*," the observation would be equally applicable, as there is perhaps not a noted cavern in England with which some superstitious dread is not associated, in consequence of a tradition concerning some wizard or necromancer who once abode within its gloom.

11. "*A table for that troop...the drink offering unto that number.*"—The words rendered "*troop*" and "*number*" are more usually, as in the margin, given as the proper names of idols, גַּד, *Gad*, and מְנִי, *Meni*. As the former word means *fortune* in the Syriac dialect, some suppose the imaginary goddess of fortune to be intended; and so the Septuagint, Τύχη, and the Vulgate, *Fortuna*; and some of the Rabbins are of the same opinion. R. Moses, however, says it was the planet Jupiter, which was distinguished as the fortunate star. *Meni* is supposed by some, from the etymology of the name, to be Fate or Destiny; others imagine the seven planets to be intended, and some conclude it to be the planet Mercury in particular. Perhaps the most probable opinion is that which makes it to be the idol *Manah* (מָנָה) which was in ancient times worshipped by the Arabians. Some mythologists incline to the opinion that *Gad* was the sun and *Meni* the moon.

20. "*An infant of days.*"—One who lived but a short time—an infant of *few* days; "*few*" being understood. This seems to say that none shall die in infancy, during the blessed time of which the prophet speaks.

"*The child shall die on hundred years old.*"—This seems to intimate that one who dies at a hundred years old shall be considered to have died in childhood—so long then shall be the years of man's life. The Hebrew writers imagine that life will then attain its antediluvian duration.

22. "*As the days of a tree,*" &c.—This is a figurative repetition of the same idea of longevity, as many kinds of timber trees remain in life for ages—oaks and cedars, for example.

CHAPTER LXVI.

1 The glorious God will be served in humble sincerity. 5 He comforteth the humble with the marvellous generation, 10 and with the gracious benefits of the church. 15 God's severe judgments against the wicked. 19 The Gentiles shall have an holy church, 24 and see the damnation of the wicked.

THUS saith the LORD, "The heaven is my

throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this man will I look, *even* to him that is poor and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox *is as if* he slew a

1 Kings 8. 27. 2 Chron. 6. 18. Acts 7. 49, and 17. 24.

man; he that sacrificeth a *lamb, as if* he cut off a dog's neck; he that offereth an oblation, *as if* he offered swine's blood; he that *burneth* incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their *'delusions*, and will bring their fears upon them; *'because* when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, *'Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.*

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not *'cause* to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the *'abundance* of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be *'borne* upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall

rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens *'behind* one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in *'litters*, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for *'priests* and for Levites, saith the LORD.

22 For as *'the* new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, *that* *'from* one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their *'worms* shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

² Or, *kid*. ³ Heb, *maketh a memorial of*. ⁴ Or, *devices*. ⁵ Prov. 1. 24. Chap. 65. 12. Jer. 7. 13. ⁶ Chap. 5. 19. ⁷ Or, *bag*.
⁸ Or, *brightness*. ⁹ Chap. 49. 23, and 60. 4. ¹⁰ Or, *one after another*. ¹¹ Or, *couches*. ¹² Exod. 19. 6. Chap. 61. 6. 1 Pet. 2. 9. *Me- 1. 6*
¹³ Chap. 65. 17. ¹⁴ 2 Pet. 3. 13. Revel. 21. 1. ¹⁵ Heb, *from new-moon to his new-moon, and from sabbath to his sabbath*.
¹⁶ Mark 9. 44.

Verse 17. "*Behind one tree.*"—The word "tree" is not in the original. The word *טֵּן*, *achad*, certainly means

"one;" but most translators give it as the proper name of an idol, Achad—perhaps the same as the Adad of the Syrians, being *their* personification of the sun. Lowth renders, "After the rites of Achad."

"*The mouse.*"—See the note on 1 Sam. vi. 5. We take this opportunity of introducing a representation of the jerboa, which we have there supposed to be the animal in question.



JERBOA.

END OF VOLUME THE SECOND.

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